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C. Purdon Clarke

Ars Quatuor Coronatorum

BEING THE TRANSACTIONS OF THE

QUATUOR CORONATI LODGE, NO. 2076, LONDON.

FROM THE ISABELLA MISSAL.



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TABLE OF CONTENTS.

BIOGRAPHIC NOTICES.	PAGE
Dillon, Baron John Talbot	23
Dillon, Baron (Sir) John	26
Lewis, Professor T. Hayter	4
Simpson, William	187
Whytehead, T. B.	213
CHRONICLE.	
England	61, 131
Germany	63
Hungary	133
Liberia	62
Malta	131
Netherlands	132
Peru	61
Scotland	61, 131
South Africa	62, 133, 217
Sweden and Norway	62, 132
United States of America	62, 133, 217
LODGE PROCEEDINGS.	
Friday, 6th Jauuary	1
Friday, 3rd March	50
Friday, 5th May	65
Saturday, 24th June	134
Friday, 6th October	186
Wednesday, 8th November	210
NOTES AND QUERIES.	
Boy's School, early advertisement	108
Broached Thurnell	205
Builders' Marks in Wooden Structures	204
Chichester Freemason's Bequest	106
Comacine Masters and Freemasons	208
Dick's Coffee House	209
Exeter Masonry	209
Frederick the Great's Last Gavel-Stroke	47
Freemasonry in Jersey last Century	47
Geometrical Master Masons	205
Gravesend Lodges	48
Hammermen's Charges, Ludlow	107
Indian Marriage on the Square	46
Indian Superstitions and Freemasonry	206
Leicester Masonry, 1103—1327	209
Masonic Jug (J. T. Thorp's)	107
Masonic Jug (of Rev. E. Fox Thomas)	205
Masons' Marks—Guisborough, Elgin, Donne	207
Orator and Experts in English Lodges	105

NOTES AND QUERIES.—*Continued.*

	PAGE
Sackville Medal...	204
Steinmetz Spruch	46
Stonehenge as an Observatory ...	207
Was Chang a Mason ?	106
Was Nelson a Freemason ?	109
Wharton and Desaguliers	106
York Masonry in the 17th Century	47

OBITUARY.

Anderton, Edward Dixon	128
Baker, W. J. ...	216
Barnes, Charles Barritt	216
Barrett, G. R. ...	216
Barto, Alphonso...	216
Blakey, Othman	130
Bremner, Bruce George Laing ...	49
Butterfield, John	128
Canton, Ermilio G.	130
Carson, Enoch Terry	49
Clayton, John ...	49
Cooper-Oakley, Alfred John	128
Dieperink, Dr. Hendrik Willem	129
Eckersall, William	48
Flohr, Prof. August	216
Gesteranus, Anne Marie Maas ...	130
Glenn, Henry ...	48
Hogg, Jabez ...	128
Hudson, Charles William	49
Hurd, William Frederick	129
Kauffman, Andrew John	129
Kemp, Alexander	216
Lewis, Professor T. Hayter	2, 48
Murray, Henry Athol	130
Newton, John ...	216
Oortman-Gerlings, J. D.	48
Rees, Griffith ...	49
Roberts, Richard Miles	48
Selzer, Andreas	216
Simpson, William	216
Tuck, Matthew Thomas	49
Usher, John ...	130
Vizard, Major-General Walter John	48
Wilcox, C. A. ...	216
Wilkinson, Tom Ash	128
Woelcke, Emil ...	216

PAPERS AND ESSAYS.

Thomas Hayter Lewis. By C. Purdon Clarke 2

The English Lodge at Bordeaux. By G. W. Speth 6

Foundation, Early Days, Became a Mother-Lodge, 6; Its Daughters, Attempted Suppression, Orthodox Position, Action Regarding Jews, and Members of the Dramatic Profession, 7; Re-organisation of the Grand Lodge of France, Scots Masters, Dissention in the Lodge, Granting of an English Warrant, 8; Formation of the Grand Orient, English and French Parties

PAPERS AND ESSAYS.—*Continued.* PAGE

in the Lodge, Aggregation to the Grand Orient, 9; Chicou St. Bris and Return of the Old Members, Consequent Factions, Installation of the Flaming Star Lodge, 10; Revolt and Exclusion, Recriminations and Appeals to the Public, 11; Appeal to the Grand Orient, Expulsion by the Grand Orient, 12; Resumption of Correspondence with England, 13; Letter of the Rival English Lodge, Correspondence thereon, 14; Summary of the History of the Lodge during the time of the Revolution, 15; Resumption of Intercourse with Dillon, Rejoined the Grand Orient, Attempt to Renew Correspondence with England, 17; Final Remonstrance, 18; Sir W. H. Dillon and Foreign Freemasonry, 20; A Monograph on the Dillons, by Dr. W. J. Chetwode Crawley, 23; The Medals of the English Lodge, by G. L. Shackles, 27; Returns of the English Lodge, 28; List of Unpublished Authorities, 29; Duties of some French Lodge Officers, 31.

Notes on Sussex Masonry. By W. B. Wilman 32

Masons' Marks at Wetheral. By R. Hopper Holme 33

Another New List of Lodges, A.D. 1732. By John Lane 37

Intimations of Immortality. By Rev. J. W. Horsley 50

What are the Landmarks? 50; Belief in God, Belief in Immortality Considered, 51; The Masons' Creed, 52; Reasons apart from Revelation to Compel a Belief in Immortality, 53; Discussion, 57; Reply, 59.

The Secret Tribal Societies of West Africa. By H. P. Fitz-Gerald Marriott 66

On Tribal Societies Generally, Fetich, 66; Pantheism, Animism, Murder or Leopard Societies, Legal and Mystical Societies, Sierra Leone Societies, 67; Jamboi, Tilau, Mannekeh, Kana, Temporary Poro, 68; Grades in the Poro, Ceremonies, etc., The State or Religious Poro, Initiation Ceremonies, 69; Pass-word, Signs and Tokens, 70; Degrees, 71; Messengers and Criminal Proceedings, The Grand Poro, 72; Its Methods, 73; Yeseh, Sande, Women Societies, Beri, 74; Kofong, Traditions as to its Origin, 75; Its Ceremonies, Signs, Tokens, etc., Visiting, 76; Ritual, Whips, Taboos, Charms, 77; Alligator and Leopard Societies, Same Disguises used by the Kofong, 78; Charms, 79; Hore, Bull-roarer, Gnekbade, 80; Katahwiri, Katahwiriba, Keteofo, Women Dancing, Simo, Egbo, 81; Its Grades, Fees, Customs, Dress, Ulaga, Ayaka, 82; Ulaya, Aiyaka, Onyekolum, 'Mbuike, Idols or Fetiches, 83; Masks, Tatooing, Idiong, its Dress, 84; Grades, Fees, Ring, 85; Sacrifices, The Power of the Ring, Human Sacrifices, Dancing Figures, 86; Long Juju, Egungun, 87; Sigidi, Oro, Bull-roarer, Ogboni, Jan-gbe-to, 88; Afa, Ifa, Benin Customs, Kongolo, Yasi, Ukuku, Ikun, Ngi, Taboos, Izyoga, 89; 'Ndembo, 'Nkita, 'Nkimba, Lubuku, 90; Neguiti, Suggested Political Employment of these Societies, 91; Migration of Societies, Monotheism, Siri, Science of Life and Death, 92; Discussion, Likeness of these Societies to Vehm-Gericht, Possible Origin of Rites, Possible Employment by Missionaries, 95; Reply, 96.

Leicester Masonry, 1103-1327. By G. W. Speth 100

Address on the History of Exeter. By G. R. Shorto 111

Address on the History of Exeter Cathedral. By Rev. Canon Edmonds 115

Address on the Dartmoor Stone Monuments. By R. Hansford Worth... 119

The Remarkable Vane of Exeter Cathedral. By Henry Lovegrove ... 123

Seventeenth Century Descriptions of Solomon's Temple. By Prof. Swift P. Johnston 135

PAPERS AND ESSAYS.—*Continued.* PAGE

The Character of Masonry before and after 17th Century, Its Ethics, Its Alleged Connection with Rosicrucianism, 135; Paucity of Evidence for a Previous Temple Legend, Symbolism Considered, Writers on the Temple, Samuel Lee, 136; His Orbis Miraculum, Description of the Two Pillars, 137; Lee's Symbolism of the Pillars, 138; The Colours of the Veils, Legend of the Rebuilding and the Discovery in the Vault, 139; Other Writers briefly Reviewed, Bacon's *New Atlantis*, Hugh Broughton, Nicholas Fuller, 140; John Selden, Christopher Cartwright, John Lightfoot, Bishop Walton's *Polyglot Bible*, John Ogilvy, 141; Dean Prideaux, Sir Isaac Newton, Continental Writers on the Temple, Models of Leon, Schott, and Hensel, 142; Discussion,—The Pillars of Hercules, The Date of the Introduction of the Temple Legend into Freemasonry Considered, by the Roman Collegia? 143; by the Medieval Builders? at the Revival? by the Crusaders? 144; Miracle Plays? The Schamir Legend, The Compagnonage, The Tower of Babel in Masonic Legend, 145; The Legend and the Old Charges, 146; The Temple in the Earliest MS. Constitution, Hiram, Anon, Amon, etc., 147; Dr. Anderson and the Legend in 1723, The Legend in Folklore, Possible Influence of the Crusades, Absence of the Legend in the Old Charges, 148; The Pillars of Hercules in Art, 149.

Rabbi Jacob Jehudah Leon. By Dr. W. J. Chetwode Crawley ... 150

Models of the Temple synchronous with Cardinal Epochs in Masonry, Schott's Model and Senex's Plan of Jerusalem, 150; Leon's Model and Laurence Dermott, Dermott on the Masons' Arms, 151; The Authorities on Leon's Career, 152; Life of Leon, his Bibliography, 153; The Original Version of His Work on the Temple, Johann Saubert, 154; Leon's Unpublished Works, The English Version, 155; The Unique Copy in our Lodge Library, The Freemasons' Arms Possibly Designed by Leon, 156; Leon possibly is Dermott's Mr. Lyon, 157; Farmer's Lost Pamphlet, Discussion, The Temple as used on Early Lodge Summonses, 158; The hitherto Unknown Pamphlet by Leon, Leon's Aliases, 159; Bibliography of Leon's Works, 160; Leon's Model, Mr. Scott possibly identical with Schott, Schott's Model, Senex's Plan, 161; Leon and the Arms, Schott's Model, 162; Its Origin, Gerhard Schott, 163.

A Few Remarks on the Establishment of the Grand Lodge of Ireland. By Dr. Begemann 164

A Danish Freemasons' Lodge Unknown in Denmark. By Albert J. Lange 166

William Simpson, W.M. 1888-9. By Edward Macbean 187

Vestigia Quatuor Coronatorum. By C. Purdon Clarke. 196

The Martyrs possibly Members of a Trades-Guild or Collegium, Uniformity of Architectural Design at that date points to existence of a Gild or School, 196; Early Adoption as Saints due probably to General Adoption of Christianity by the Working Classes, the Colleges in Britain, Canterbury Church of the Four Martyrs, Permanence of Roman Institutions overlapping Saxon Invasion, 197; Medieval Gilds adopt the Four as Patrons, the Church Or S. Michele at Florence with Statuary Group of the Four, In France St. Claudius became the Representative of Whole Group, 198; Builders' Societies in the East, 199; in Persia, Japan, Trade Secrets the Keynote of Gilds, 200; Discussion, Indian Trade Terms, 202; Caste and Sub-caste Customs, The Canterbury Church of the Quatuor Coronati, St. Claud, The Fresco of the Quatuor Coronati at Rotterdam, 202; The Florentine Group of the Four Martyrs, 203.

Inaugural Address. By T. B. Whytehead. 211

REVIEWS.

		PAGE
Abbildungen Freimaurerischer Denkmuenzen, Vol. I. ...	W. J. Hughan ...	40, 171
Book of Constitutions, Ireland, 1899	G. W. Speth ...	167
Burmah Masonic Diary, 1899	G. W. Speth ...	171
Cyclopædia of Fraternities, A. C. Stevens ...	G. W. Speth ...	97
Der Giftige Kern, Father H. Gruber, S.J. ...	G. W. Speth ...	99
Freemasonry and the Tabernacle and Temple, R. W. Bowers	G. W. Speth ...	177
History of Freemasonry in Canada, J. Ross Robertson ...	R. F. Gould ...	172
Kenning's Archæological Library, Vol. II., W. J. Hughan...	G. W. Speth ...	126
Knights of Malta Lodge, John T. Thorp	W. J. Hughan ...	98
Lodge of Research Transactions, 1898-9	W. J. Hughan ...	170
Military Lodges, R. F. Gould	Sir Charles Warren	182
Northumbrian Masonry, etc., John Strachan ...	John Lane ...	42
Old King's Arms Lodge No. 28, A. J. Calvert ...	J. Lane ...	179
Our Lady Guests, R. Greeven	G. W. Speth ...	178
Origin and Antiquity of Freemasonry; A. Churchward, M.D.	W. Wynn Westcott	40
Templar Movement in Masonry, R. Greeven ...	G. W. Speth ...	178
The Cathedral Builders, Leader Scott	Hamon le Strange	124
Whitby Royal Arch Masonry, Rev. E. Fox-Thomas ...	W. J. Hughan ...	41

VARIOUS.

Audit Report	2
Bye-laws, Alteration	1
Inaugural Address	211
Summer Outing, Exeter	110
Toast of "The W.M."	211

INDEX.

	PAGE
Africa South, Freemasonry in ...	62
Aggregation, Affiliation	10
Anon and Hiram	147
Anti-Masonic League, Malta ...	131
Antwerp, Freemasonry in	1
Appointments in Grand Lodge ...	61
Arms of the Freemasons	151, 156
Audit Report	2
Australian Secret Societies ...	94, 96
Address, Installation	211
Babel, Tower of, former importance	145
Bana	200
Banner in memory of Nelson at York	109
Bordeaux, Freemasonry in ...	6
Boys' School, Early Advertisement...	108
Broached Thurnel	205
Builders' Rites and the Masonic Ritual	148
Burmah, Freemasonry in	171
Canada, Freemasonry in	172
Cathedral Builders	124
Closing-ale	104
Collegia, The Roman	196
Comacine Masters	124, 208
Constitutions, New Roll of the ...	210
Corpse-Drug Man	206
Crusaders, Possible influnce of ...	144, 148
Dartmoor Antiquities	119
Dartmoor Notes	121
Decapitator	206
Denmark, An unknown Danish Lodge	166
Dillons, Monograph on the ...	23
Dinapore Man	206
Dutch Constitution in S. Africa, Statistics	61
Duties of French Lodge Officers ...	31
Egbo	81
Emblems, Books of	136, 145
England, Freemasonry in	61, 131
Exeter Cathedral, Historical Address	115
Exeter, Historical Address... ...	111
Exeter, Freemasonry in	209
Exhibits...	1, 50, 65, 186, 210
Experts	31, 105
Fetich	66
Frederick the Great's Last Lodge ...	47
Freemasonry in Africa, South ...	62
,, Antwerp	1
,, Bordeaux	6
,, Burmah	171
,, Canada	172
,, Denmark	166
,, England	61, 131
,, Exeter	209
,, Gera	64
,, Germany	64
,, Gravesend ...	48
,, Hungary	133
,, Ireland	164
,, Jersey	47
,, Leicester ...	98, 170, 209
,, Liberia	62
,, Malta	131
Freemasonry in Netherlands ...	132
,, Northumbria ...	42
,, Norway	132
,, Peru	61
,, Rhodesia	133
,, Saxony	64
,, Scotland	61, 131
,, Selby	47
,, Sweden	62
,, United States ...	62, 133
,, Whitby	41
,, York	47
Freemason's Bequest	106
French Lodge Officers	105
Fresco at Retterdam	202
Geometrical Master Masons ...	205
Gera, Freemasonry in	64
Germany, Freemasonry in... ...	64
Gibraltar, Freemasonry in... ...	184
Grand Lodge Honours	65, 131
Grand Master Ant. Sayer died as Tyler	181
Grand Stewardship, Loss of ...	181
Gravesend, Freemasonry in ...	48
Hammermen's Charges	107
Handbuch der Freimaurerei ...	64
Hiram and Anon	147
Hiramic Legends, Introduction of ...	143
House of Magic	206
Hungary, Statistics	133
Idion	84
Immortality	50
Indian Marriage Rites	46
Indian Superstitions and Masonry ...	202, 206
Initiations, Remarkable	132
Ireland, New Book of Constitutions...	167
Ireland, Real date of the Grand Lodge	164
Japanese Trade Gilds	200
Jersey, Freemasonry in	47
Jews, Initiation refused at Bordeaux	7
Jug, Masonic	107, 205
Kofong	75
Lady Masons	178
Landmarks Considered	51
Legend of the Kofong	75
,, ,, 20°, origin of ...	47
Leicester, Freemasonry in	98, 170, 209
Leon, Bibliography of	153, 160
Leon's Aliases	159
Leopard Societies	67, 78
Letter, Dr. Anderson to Duke of Montagu	106
Liberia, Freemasonry in	62
Lodges, 1732 List of	37
,, English, Warranted in 1898	61
Lodges, Chapters, etc., alluded to:—	
African Grand Lodge ...	63
African Lodge No. 459 ...	63
Alabama, Grand Lodge of ...	217
Alnwick	44
Amitié at Bordeaux ...	7, 14, 11

PAGE

Lodges, Chapters, etc., alluded to:—
Anglaise at Bordeaux ... 6, 15
Anglaise at Toulouse ... 8
Antiquity No. 2 105
Archimedes, Gera 64
Arkansas, Grand Lodge of ... 217
Bradford of 1713 47
Britannia Chapter, Whitby ... 42
Carl of the Lion, Copenhagen 166
Charles of the Norwegian Lion 166
Christian of the Palm Tree ... 166
Constitutional No. 63 ... 107
Constitutional No. 294 ... 105
Delaware, Grand Lodge of ... 217
Derwent, Blanchland ... 45
Edinburgh No. 1 61
English at Bordeaux ... 6
Etoile Flamboyante, Bordeaux 10
Fencers 44
Florida, Grand Lodge of ... 217
Fountain 143, Gateshead ... 44
Française, Bordeaux ... 6, 10, 14
France, Grand Lodge of ... 8, 9
France, Grand Orient of ... 9
Freedom No. 97 48
Goede Hoop 21
Harmonie, Bordeaux ... 7, 15
Het Vry Geweiten 20
Hexham 45
Indiana, Grand Lodge of ... 218
Industry No. 48 44
Ireland, Grand Lodge of ... 164
Israel Instruction 61
Kentucky, Grand Lodge of ... 217
Kilwinning, Haddington ... 43
Kings' Arms, No. 28 ... 179
Knights of Malta 98
La Césarée, No. 590 ... 105
La Paix, Amsterdam ... 7
Louisiana, Grand Lodge of ... 218
Maine, Grand Lodge of ... 218
Marquis of Dalhousie ... 188
Maryland, Grand Lodge of ... 218
Massachusetts, Grand Lodge of 218
Mississippi, Grand Lodge of ... 218
Netherlands, Provincial Grand
Lodge at Cape ... 62
Newcastle in 1725 44
Newcastle No. 24 45
New Jersey, Grand Lodge of 217
Nine Muses, London ... 20
Nordstar in Alkmaar ... 132
North Carolina,Grand Lodge of 217
Norway, Grand Lodge of ... 132
Oscar of the Seven Hills, Bergen 166
Parfaite Harmonie, Bordeaux 7
Parfaite Union, Valenciennes 20
Pennsylvania, Grand Lodge of 217
Peru, Grand Lodge of ... 61
Research, No. 2429 ... 170
Rhode Island, Grand Lodge of 218
Saxony, Grand Lodge of ... 64
Scoon and Perth 107
South Carolina, Grand Lodge of 217
St. Alban's, No. 23 12
St. David's, Berwick ... 45
St. Eric, Stockholm ... 62
St. George, Berwick ... 45
St. George, North Shields ... 45
St. John No. 279, Leicester ... 98
St. John, Kingston, Canada ... 177
St. John Baptist, No. 39 ... 117
St. Lodewijk 132
Tennessee, Grand Lodge of ... 218
Texas, Grand Lodge of ... 217
United Friendship, No. 407 ... 48

PAGE

Lodges, Chapters, etc., alluded to:—
Utah, Grand Lodge of ... 218
Virginia, Grand Lodge of ... 218
Vraie Anglaise, Bordeaux ... 14
Wark, Northumberland ... 48
Washington, Grand Lodge of 217
York No. 236 109
London, Earliest Lodge in ... 183
Ludlow Hammermen's Charges ... 107

Malta, Freemasonry in 131
Ma'mar 200
Mary Chapel Tercentenary ... 131
Masonic Jugs 107, 205
Masonic Temples in the Indian Mutiny 185
Masonry, Operative, in Leicester ... 100
Masonry in War, Anecdotes ... 173, 184
Masons' Creed Defined 52
Masons' Marks, a Charm against the
Devil 33
Masons' Marks in Timber Structures 204
,, ,, Donne, Elgin ... 207
,, ,, Guisborough ... 207
,, ,, Wetheral 33
Mason's Tomb at Selby 47
Masons' Wages 104, 209
Master Masons to King Charles ... 209
Masters Degree 179
Masters' Lodges 179
Medal, the Sackville 204
Medals of the L Anglaise 27
Military Lodges 182
,, Opinion of Sir C. Warren 182
,, ,, of two Admirals 184
,, Earliest traced ... 183
,, In Gibraltar ... 184
Miracle Plays, possible influence of 144
Moira, Earl, and the widow . . 185
Mother-Lodges 6
Manuscript Constitutions alluded to:—
Scarborough Roll 47
York, No. 2 47
York, No. 4 47
Tixall Roll 210

Naval Masons, earliest known ... 183
Negro Masonry 62, 217
Norse Architecture 205
Northumbria, Freemasonry in ... 42
Norway, Statistics 132
Numismatics, Masonic 171

Obligation *v.* Declaration 7
Officers "d'honneur" 19
Orator 31, 105
Outing at Exeter 110

Persian Trade Gilds 200
Persons alluded to:—
Abrahams 135
Ackham, Wm. 105
Adams, le Mason 101, 103
Alexander of the Dovecote ... 104
Amherst, Earl 61
Anderton, E. D. 128
Armitage, E. 2
Baker, W. J. 216
Barnard, G. W. G. 65, 131
Barker, Cornelius 47
Barnes, C. B. 216
Barrett, G. R. 216
Barto, A. 216
Belly, ... 13, 16
Besant, Sir Walter 188

PAGE

Persons alluded to :—

Bilson, F. W. 170
Blakey, Othman 130
Blund, Robert, Mason ... 100
Boileau, Sir F. 1, 61
Bonnycastle, Sir A. H. ... 177
Bouan 16
Boucher 7
Boyd, George 8, 13
Boyd, James 8, 13
Bradshaw, Peter ... 6, 13, 14, 16
Breed, E. A. T. 131
Bremner, B. G. L. 49
Broughton, Hugh 140
Brownrig, Gen. J. S. ... 177
Butterfield, John 128
Campbell, Sir Alex. .. 177
Canton, E. G. 130
Cappodoce 7
Carey 13
Carl, Prince of Hesse Cassel ... 166
Carleton, Col. Christopher ... 173
Carrard, Abraham 8
Cartwright, Christopher ... 141
Carson, Enoch Terry ... 49
Chang 106
Chartres, Duc de 9
Chrestien 16
Clark, Hyde 188
Clarke, Robert 106
Claudius, St. 198, 202
Clayton, John 49
Clement, Captain J. P. ... 173
Clermont, Count de... ... 8
Coleman 62
Collins, John 173
Cooper-Oakley, A. J. ... 128
Cordwell, W. M. 106
Courrege 10
Crowe, F. J. W. 1, 2
Currie, Dean 131
Dalkeith, Earl of 106
Dalrymple, Charles 18
Daly 20
Damis 12, 14
Danby, Christopher... ... 174
Dean, John 175
De Gassies... 14
De Lange 132
Desaguliers 106
Dieperink, Dr. H. W. ... 129
Dillon, Baron J. Talbot ... 12, 18, 23
Dillon, Sir John 26
Dillon, Admiral Sir W. H. ... 20
Donoughmore, Lord ... 27
Draper, W. H. 177
Duncombe, Charles 176
Eckersall, W. 48
Edmistone, J. E. 218
Edward, Duke of Kent ... 174
Egalité, Citizen 9
Fagedet 16
Fairfax, Admiral Robert ... 183
Ferguson, J. W. 175
Flohr, August 216
Forsyth, George 174
Foster, John 8
Frazer, Sir Simon 173
Fuller, Nicholas 170
Ganucheau 14
Geoffrey the Mason... ... 104
Gilbain 9
Gilbert le Mason 104
Glenn, Henry 48
Godman, Richard 106
Guinnett, Lieut. 173

PAGE

Persons alluded to :—

Hall, J. J. 61
Hall, Prince 62
Harris, George 106
Harris, H.... 61
Henry del Douffons ... 209
Hogg, Jabez 128
Howe, Earl 98
Hudson, C. W. 49
Hurd, W. Fred. 129
Irwin, F. J. 182
Isabeau 15
Jarvis, Wm. 174, 175
John of Banbury, Master ... 103
John, Harry, Freemason ... 209
Johnson. Sir John 173
Kauffman, A. J 129
Kelly, Christopher 136
Kelly, Martin 6
Kelly, Wm. 98
Kemp, Alex. 216
Kerr, Robert 174
Kingsborough, Lord ... 165
Kingston, Viscount... .. 164
Knowles 170
Lafitte 10
Lamonby, G. W 65, 131
La Pause, Abbé 10
Lathom, Earl of 61
Laurence le Mason 101, 103
Laurent 14
Lawton, Abraham 8
Lee, Samuel 136
Leon, Rabbi J. J. 142, 150
Le Strange, Hamon ... 1, 61
Lewis, Prof. T. Hayter ... 2, 4, 48
Lightfoot, John 141
Locke 13
Logan, J. F. 48
Loftus, Nicholas 27
Louis, Phillippe 9
Lucas, Daniel 106
Lyon, Mr. 157
Maas Gesteranus, A. M. ... 130, 134
Macdonald, Sir J. A. ... 177
Maignol de Bordes 12, 14
Marshall, Edward and Joshua 209
Martin 13
Matier, C. F. 65, 131
Maya, Mason 101
McGillivray, Simon... ... 175, 176
McNab, Sir Allan N. ... 176
Meredith, Sir J. C. 134
Montefiore, J. 108
Montmorency-Luxemburg ... 9
Morgan, William 176
Mouchy 15
Mountjoy, Viscount... ... 165
Murray, H. A. 130
Myers, Rev. J. 61
Mylne, John 43
Nanni de Banco 198, 208
Nelson, Horatio 109
Newton, Sir Isaac 142
Newton, James 65, 131
Newton, John 216
Ogilby, John 141
Oortman-Gerlings, J. D. ... 48
Oré 14
Orleans, Duke of 9
Osborne, S. 1
Oscar II. 62
Oxley, J. 61
Palmer, Professor 188
Parker, Rev. J. 110
Pascales, Martin 7

PAGE

Persons alluded to :—
Peek, Rev. R. 65, 131
Perkins 17, 18
Peter le Mason 101
Peter of Bagworth, Master ... 104
Peter of Barnack, Master ... 104
Phillips, G. M. 175, 176
Poitevin 10 11
Pourcin 9
Prideaux, Humphrey ... 142
Reed, T. M. 218
Rees, Griffith 49
Richard de Lidington ... 209
Richardson, Sir B. W. ... 61
Ridout, T. G. 176
Robert of Glapthorn, Mason ... 104
Roberts, E. 65, 131
Roberts, Richard Miles ... 48
Roger de Holiwell 209
Roger le Mason 101
Roger of Mountsorrell, Mason 104
Sackville, Lord Charles ... 204
Sadler, Henry 61, 170
Saubert, Johann 154
Schott, Counsellor ... 142, 150, 163
Schultz, E. T. 133
Selden, John 141
Selzer, Andreas 216
Senex, John 150, 162
Shryock 133
Simmons, C. 61
Simpson, W. 187, 216
Smart, Henry 106
Smith, General John Corson... 185
Smith, Sir H. 177
Sohl 12
Speth, G. W. 61
St. Aguan 10
St. Bris, Chicou ... 10, 12, 14, 16
St. George, Lord 164
Strauss, B. S. 61
Tepler 8
Thomas le Mason 101
Thomson 18
Thorp, J. T. 170
Tollendal, Count Lally de ... 16
Tremain, Thomas 106
Trollope, Robert 47
Tuck, M. T. 49
Tullamore, Lord 165
Tyrone, Viscount 165
Upton, W. H. 218
Usher, John 130
Vignes 7
Vizard, Walter John ... 48
Walton, Brian, Bishop ... 141
Ward 106
Warwick 181
Warwick, Earl of 61
Watkins, Alex. 181
Wharton, Duke of 106
White, Benoni 210
White, William 20
Wilkinson, Tom Ash ... 128
William de Laxton 209
William le Mason 101, 102
Witforth, Abraham... ... 8
Woelcke, Emil 216
Wright, Rev. C. E. L. ... 1
Wright, W. 65, 131
Wrolston, John 289
Wyvill, Sir Marmaduke ... 165

PAGE

Peru, Freemasonry in 61
Pillars of Hercules and of the Temple 143
Pōro 68
Prince of Wales, Anecdote ... 99

Quatuor Coronati, Canterbury, Church of 197, 202
Quatuor Coronati, Gilds Dedicated to 198
„ „ Legend of ... 183
„ „ Statuary Group of 198, 203
Quatuor Coronatorum Vestigia ... 196

Ra'is 200
Rhodesia Statistics 133
Rosicrucians and Freemasons ... 135
Royal Arch Analogies in Orbis Miraculum 139

Sackville Medal 204
Saxony, Statistics 64
Schamir, Legend of 145
Scotland, Freemasonry in 61
Scots-Masters 8
Secret Tribal Societies 65
Selby, Freemasonry in 47
Senf 200
Shagird 200, 201
Siri 92
Sister, Early Masonic Use of ... 180
Stavekirks 204
Steinmetz Spruch 46
Strict Observance, Rite of ... 178
Stonehenge as an Observatory ... 207
Superstition, Indian, Connected with Masonry 202, 206
Sussex Association for Masonic Research 131
Sussex Masonry, Notes on ... 32
Sweden, Freemasonry in 62

Temple's place in Masonic Legend ... 136, 146, 147, 148
Temple Literature, 17th Century ... 134
Temple, Models of 142, 150
Terrible, Brother... 31
Theatrical Profession refused Initiation 7
Trade Gilds in Persia and Japan ... 200
Trajan and the Collegia 201
Tribal Societies of West Africa ... 66
Tylers, Multiplicity of 31

United States, Freemasonry in ... 62, 133
Ustad 200, 201

Vane of Exeter Cathedral ... 123
Vehmgericht 94

Wages of Masons 104
Whitby, Freemasonry in 41

York Masonry 47

Contributors.

	PAGE
Armitage, Edward ...	58
Barron, E. J.	105
Begemann, Dr. W.	164, 204
Bell, J. R.	201
Bell, Seymour	205
Cheeseman, W. N. ...	47
Clarke, C. Purdon	4, 30, 57, 93, 143, 196
Cobham, G. W.	48
Crawley, Dr. W. J. Chetwode	23, 143, 150
Edmonds, Canon	115
Foley, Thomson	105
Fox-Thomas, Rev. E.	205, 207
Godfrey, A. W.	47, 105
Gould, R. F.	130, 172, 213
Gourdin, A. O'D.	107
Gratton, F. M.	107
Greeven, R.	206
Harris, J. M.	93
Holme, R. Hopper ...	33
Horsley, Rev. J. W.	31, 50, 60, 95
Hughan, W. J.	40, 41, 49, 98, 148, 158, 170, 171, 209
Johnston, Professor Swift P.	46, 135, 149
Lane, John	37, 42, 179
Lange, Albert J.	166
Leader Scott	208
Le Strange, Hamon	124, 203
Lockwood, J.	131
Lovegrove, Henry	123, 131
Macadam, W. Ivison	207
Macbean, Edward ...	187
Marriott, H. P. Fitz-Gerald	66, 96
Pike, H. W.	46
Proctor, Alfred	110
Rylands, W. H.	145, 159
Salwey, T. J.	107
Shackles, G. L.	27
Shorto, G. R.	111
Smith, D. Crawford	107
Smith, General John Corson	47
Speth, G. W.	6, 31, 46, 93, 97, 99, 100, 105, 108, 126, 147, 167, 171, 177, 178, 202, 205, 206, 209
Thorp, J. T.	107
Warren, General Sir Charles	182
Westcott, Dr. W. Wynn	40
Whytehead, T. B. ...	211
Wildman, W. B. ...	32
Worth, R. Hansford	119

Illustrations.

	PAGE
Ahiman Rezon, 1764, Frontispiece ...	150
Bookplate of Baron J. T. Dillon	24
Books of Emblems	136
Dartmoor, Views on	119
Exeter, Views in ...	111, 114
Four Martyrs, Statuary Group at Or S. Michele, Florence	198
Group on Dartmoor	110
Jewel of the Lodge Charles of the Lion, Copenhagen	166
L'Art du Serrurier, Frontispiece	143
Masonic Jewel, inscribed "St. George's Lodge"	65
„ Jewel, exhibited by Bro. Kupferschmidt ...	65
„ Jug, Bro. J. T. Thorp's	65
„ Jug (Rev. E. Fox-Thomas) ...	205
Masons Marks, Guisborough, Elgin, Donne	207
Masons Marks at Wetheral...	35, 36
Medals of the English Lodge at Bordeaux	27
Merrivale Monuments, Diagram of ...	120
Nelson Banner at York	109
Orbis Miraculum, Frontispiece and 3 Cuts	137
Plans of Wetheral Church ...	33, 34
Portrait of John Talbot Dillon	24
„ of C. Purdon Clarke, W.M.	*Frontispiece*
„ of Edward T. Schultz	134
Seals of the English Lodge at Bordeaux	21
Stamps of the English Lodge at Bordeaux	22
Views of the Temple, German and Polyglot Bible	141
Views of the Temple, Leon's Pamphlet and Halle Handbook	142
Views of the Temple, Senex's Plan of Jerusalem	150

Ars Quatuor Coronatorum,

BEING THE TRANSACTIONS OF THE

Quatuor Coronati Lodge of A.F. & A.M., London.

No. 2076.

VOLUME XII.

FRIDAY, 6th JANUARY, 1899.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. C. Purdon Clarke, W.M.; Sydney T. Klein, I.P.M.; W. M. Bywater, P.G.S.B., P.M. as S.W.; Dr. Belgrave Ninnis, P.G.St.B., as J.W.; G. W. Speth, P.A.G.D.C., Secretary; G. Greiner, J.D.; Admiral A. H. Markham, P.Dis.G.M. Malta, I.G.; Rev. J. W. Horsley, Stew.; Dr. W. Wynn Westcott, P.M.; F. H. Goldney, P.G.D.; Hamon le Strange, Prov.G.M. Norfolk; and E. Armitage.

Also the following 70 members of the Correspondence Circle, viz., Bros. T. Jones, P.G.D,; A. Page, N. G. Woodside, W. G. Lacy, J. J. Thomas, P.G.St.B.; J. J. Simcox, T. Cohu, W. G. McCombie, Dr. E. Haward, E. A. T. Breed, F. L. Gardner, Dr. T. Charters White, H. Eaborn, G. P. G. Hills, J. P. Richards, M. E. Swan, F. Bird, W. J. Newton, F. W. Potter, A. G. Boswell, M. Spiegel, J. Manford, F. W. Levander, General Astley Terry, G. Graveley, G.Pt.; W. F. Stuttaford, T. G. Dee, W. Busbridge, G. W. Pavitt, C. H. Perryman, E. L. Shepherd, F. Hallowes, H. J. Skelding, Dr. C. Wells, W. F. Stauffer, S. W. Furze Morrish, H. White, A. Larsen, R. Davies, J. R. Bell, A. Henning, H. P. Fitzgerald Marriott, H. Griffiths, C. Isler, W. F. T. Roberts, H. Tipper, P.G.Pt., F. Samuelson, C. M. Butler, P. J. Edwards, C. H. Bestow, W. J. Songhurst, J. Thomson, F. F. Giraud, E. J. Barron, P.G.D.; H. E. Cousans, J. C. Pocock, J. R. White, J. H. Thurman, H. E. Mullins, S. W. D. Owen, C. M. Coxon, W. H. S. Gathercole, T. G. L. Miller, E. Newland, L. Danielsson, O. Marsland, J. H. Clemens, A. G. Browning, W. Rogers and Hugh James.

Also the following 12 Visitors, viz., Bros. R. W. Flick, St. Peter's Lodge No. 1028; J. H. Ellis, W.M., F. H. Sewell, and D. J. Hewitt, Stockwell Lodge No. 1339; A. H. Terry, P.M. St. Samson's Lodge No. 2598; C. Larkins, United Service Lodge No. 1428; B. W. Hammett, Dalhousie Lodge No. 860; E. R. Bate, Onslow Lodge No. 2234; E. J. Day, Crichton Lodge No. 1641; G. Leys, Ranelagh Lodge No. 834; F. Reeves, Royal Athelstan Lodge No 19; and H. H. White, St. Stephen's Lodge No. 2424.

Ten Lodges and eighty-eight brethren were admitted to the membership of the Correspondence Circle.

Alteration of By-Laws.—By-Law No. 6 was amended by inserting after "Past Masters of the Lodge" the words "and such other members as may from time to time be elected by the committee."

A vote of condolence was passed with Bro. F. J. W. Crowe on the recent death of his wife; and votes of congratulation to Bros. Hamon le Strange and Sir Francis Boileau on their appointment and installation as Provincial Grand Master and Superintendent of Norfolk respectively.

The Secretary reported that, in conformity with the orders of the Lodge, and accompanied by the Rev. C. E. L. Wright, he had attended the re-union of the Masons of Antwerp on the 20th November last, in commemoration of their brothers sunk to rest during the last seven years. He gave a short description of the very interesting and impressive ceremony, at which over 500 Masons were present, including the Grand Masters of Belgium, the Netherlands and Luxembourg, besides other high officials of these jurisdictions, and an appreciative account of the manner in which he and Bro. Wright had been received and honoured as the representatives of the Lodge. He was instructed to convey the thanks of the Lodge to the Antwerp brethren for the kind reception accorded to their representatives.

The Secretary exhibited a well-preserved copy, in excellent condition, of the engraving entitled "The Freemasons Surprized, a true tale from a Canterbury Lodge," the gift of Bro. G. W. Pavitt; and a copy of a malignant and libellous publication professing to reveal the secrets of the Craft, entitled "Irish and English Freemasons and their Continental Brothers," the gift to the Lodge of Bro. General Terry. The thanks of the Lodge were voted to the two brethren for their presentations. The Secretary also called attention to a curious old apron, hand embroidered on satin, with the usual emblems, but showing also on the flap the distinctive circle with the initials "H.T.W.S.S.T.K.S." of the Mark Degree, and under the flap the words, "S. Osborne No. 1." He thought the apron was undoubtedly Irish, of the last century, and that the No. I. referred to Lodge No. I. Cork. It would be interesting to ascertain whether a Bro. S. Osborne had ever been a member of that Lodge, as thereby the approximate date of the apron would be settled.

The Report of the Audit Committee, as follows, was received, adopted and ordered to be placed on the Minutes.

PERMANENT AND AUDIT COMMITTEE.

The Committee met at the Holborn Restaurant, on Thursday, 15th December, 1898.

Present:—Bros. C. Purdon Clarke, W.M.; S. T. Klein, I.P.M.; Admiral A. H. Markham; G. L. Shackles; Dr. W. Wynn Westcott; G. Greiner; C. Kupferschmidt; and G. W. Speth, Secretary.

The Committee agreed upon the following

REPORT.

Brethren,

Since we last addressed you we have admitted to membership of the Inner Circle two worthy brothers, who have been members of our Correspondence Circle for the last ten years; Bro. Edward Armitage, whose excellent paper on Robert Samber read to our Lodge must be fresh in the recollection of all of us, and Bro. Frederick J. W. Crowe, who has also justified his promotion by papers read to us or printed in our *Transactions*, and by other contributions to the Literature of the Craft. Our Lodge thus numbered thirty-three members at the close of our financial year.

We grieve, however, to learn that scarcely had our new session opened than the Lodge sustained a deplorable loss by the death, on Saturday last, the 10th inst., of our dear Brother and Past Master, Professor T. Hayter Lewis. Ill health has for years deprived us of the pleasure of his presence at our meetings, but his kindly interest in our work never flagged, and among all the honours which so deservedly crowned his career, he ever reckoned the Mastership of our Lodge as among the foremost.

The additions to our Correspondence Circle during the year amount to 571, raising the total membership to 2,677.

Financially, as will be seen by the accompanying statement, the Lodge stands on a firm foundation.

The work on the facsimile of the minutes of the Musical Society, referred to in our last report, is now well forward. The book will be issued in the course of the year.

In conclusion, we congratulate the Lodge on its continued success, and feel sure that further progress will reward our future efforts.

For the Committee,

C. PURDON CLARKE, W.M.

GENERAL CASH ACCOUNT TO 30th NOVEMBER, 1898.

Dr.

	£	s.	d.
To Cash Balance in hand, December 1st, 1897	293	17	3
,, Lodge Account, See Abstract ...	39	18	0
BACK TRANSACTIONS.			
To Subscriptions and Arrears ...	200	14	6
1898 TRANSACTIONS.			
To Subscriptions	1048	10	6
Carried forward	£1583	0	3

Cr.

	£	s.	d.	£	s.	d.
By Lodge Account, See Abstract ...				46	0	0
BACK TRANSACTIONS.						
By Balance of Printing, &c., Part III. of 1897	96	19	0			
,, Printing,&c,,St.John's Card of 1897 ...	82	6	0			
,, Printing Authors' Copies	1	15	6			
,, ,, Summonses,&c.	3	14	6			
,, ,, Catalogue Slips	1	12	0			
,, Clerical Assistance in 1897	19	10	6			
,, Audit Fee, 1897 ...	3	3	0			
				209	0	6
1898 TRANSACTIONS.						
By Printing, &c., Part I.	182	10	3			
,, ,, ,, ,, II.	122	17	10			
,, ,, ,, ,, III. on account	26	4	8			
,, Printing Summonses	22	9	6			
,, ,, Catalogue Slips...	12	6	0			
,, Printing Author's Copies	4	4	6			
,, Expenses of Local Secretaries	18	10	7			
,, Petty Expenses ...	24	7	5			
				413	10	9
Carried forward				£668	11	3

	£ s. d.	£ s. d.
Brought forward		£1583 0 3
EXTRA PUBLICATIONS.		
To Antiquarian Reprints Vols. 4 to 8	17 17 0	
,, Other Publications ...	58 5 4	
		76 2 4
To Medals		52 18 6
,, Binding and Cases		34 2 6
To Dividends on Consols		6 1 0
,, Life Members, Fees		76 2 6
,, Subscriptions paid in Advance ...		73 18 11
,, Subscriptions paid to "German Medals Illustrated"... ...		8 5 0
		£1910 11 0

	£ s. d.	£ s. d.
Brought forward		£668 11 3
EXTRA PUBLICATIONS.		
By Antiquarian Reprints, Vols. 4 to 8	2 2 0	
,, Antiquarian Reprints, Vol. 9 on account ...	23 5 2	
,, Other Publications ...	33 5 9	
		58 12 11
By Medals		45 1 9
,, Cases and Binding		18 2 9
By Library, Purchase and Binding ...		49 17 8
,, Office Furniture		0 18 9
,, Investment, £150 Stock of 2¾ °/₀ Consols		167 9 9
OFFICE EXPENSES.		
By Stationery	25 18 6	
,, Postages	197 15 10	
,, Fire Insurance Premium	2 7 6	
,, Salary, including £50 allowance for a Clerk	300 0 0	
,, Rent of Office and Store-room	40 0 0	
		566 1 10
BY CASH BALANCE.		
At the London & County Bank...	275 10 3	
Petty Cash in Hand ...	60 4 1	
		335 14 4
		£1910 11 0

LODGE ACCOUNT, ABSTRACT.

	£ s. d.
Balance from 1897	52 2 9
Subscriptions	29 8 0
Joining Fees	10 10 0
	£92 0 9

	£ s. d.
Quarterages	6 4 0
Rent of Lodge Room	9 9 0
P.M. Jewel	1 10 0
Tyler, Service and Petty Expenses ...	18 7 0
Royal Masonic Institution for Boys ...	10 10 0
Balance to 1899	46 0 9
	£92 0 9

I have examined the above Account with the Books, Banker's Pass Book and Vouchers produced, and Certify the same to be in accordance therewith.

Alfred S. Gedge, F.C.A.,
3, Great James' Street,
Bedford Row, W.C.

6*th December*, 1898.

STATEMENT OF THE FINANCIAL POSITION OF THE LODGE.
30th November, 1898.

Liabilities.

		£ s. d.
Capital Account		
Life Fund (70 members)	£486 7 6	
Whymper Fund ...	105 15 1	
		592 2 7
Subscriptions paid in advance ...		102 1 0
,, to "German Medals"...		8 5 0
Estimated balance of printing, &c., for 1898.		200 0 0
Balance of Assets over Liabilities ...		20 3 8
		£922 12 3

Assets.

	£ s. d.
Cash Balance	335 14 4
Consols, £300 at 110 (estimate) ...	330 0 0
Payments made on Reprints IX. ...	32 11 2
Various debtors as below, £448 13s. 6d., estimated to provide considerably over	224 6 9
	£922 12 3

(*Not included as available assets in the above Statement.*)

Stock, 29 Complete sets of the Transactions, volumes I.-XI., and remnants of volumes II.-XI.; Antiquarian Reprints, volumes IV. to VIII.; Classified Catalogues of the Library; Facsimiles of the Regius Poem; Facsimile Rolls of the Constitutions; Simpson's Orientations of Temples, etc. Also,

Library and Museum

AMOUNTS OUTSTANDING.

	£	s.	d.
1898 Subscriptions	319	5	0
Back ,, ...	104	2	6
Reprints, various	7	17	6
Bindings and Medals	13	12	0
Miscellaneous	3	16	6
	£448	13	6

The Worshipful Master delivered the following address:—

BRO. THOMAS HAYTER LEWIS,

By BRO. C. PURDON CLARKE, W.M.

BRETHREN,—During the few weeks since our last meeting we have sustained a heavy loss by the death of one of the Past Masters of our Lodge, to whom I had alluded in my Installation Address as a brother architect who had preceded me in this chair, little thinking that within a short time it would become my painful duty to deliver this eulogy at the close of his life's work.

To those who attended the Lodge in its early days when Bro. Thomas Hayter Lewis served in the various offices to Mastership, his memory will remain ever fresh. More recent brothers, and those living in distant parts, will find in our proceedings a record of the valuable assistance he rendered us in scholarly papers and critical remarks in our discussions, which will place him high amongst those who contributed to the great success of the Quatuor Coronati Lodge.

However well those who enjoyed his friendship may think they appreciated the length and breadth of his stores of knowledge and the depth of his kindly nature, I must confess that, to me, from long habit, he was a revered master whose dictum I accepted in full confidence that his judgment was sound and, above all, perfectly disinterested.

His history was, alas! on parallel lines with that of many other able men in his profession, whose thorough scholarly knowledge of architecture was rather a bar to success than a recommendation. As an articled pupil he was not content with the crumbs of practice which might, with diligence, be gathered in an architect's office, but he also attended the Royal Academy as a student and became a medallist in architectural design. He then spent some time in the office of Sir William Tite, and completed his education by studying on the continent of Europe for two years, returning to London in 1842.

He commenced practice in partnership with Mr. Finden, brother to the well-known engraver, and at once entered into a business which, though lucrative, did not for some years afford him a chance to display his knowledge and taste to any advantage. An opportunity occurred in 1848, when a popular scientific institution, the Gallery of Practical Science, was destroyed by fire, and a body of gentlemen interested in arts and sciences agreed to combine for the purpose of replacing it with a building which should be in every way worthy of its object.

Not only was each section of this new institution to be specially designed to fulfil some purpose in illustrating or teaching the arts and sciences, but the building itself must possess a marked individuality which would distinguish it from all others. For this purpose the somewhat gloomy classic and inappropriate Gothic were set aside and, by the selection of the Saracenic style, a tribute was paid to the memory of the Arab philosophers and scientists, to whom we owe the preservation of most of the scientific branches of classic lore through the darkness and turmoil of the middle ages.

To decide upon the adoption of the Saracenic style was one thing, but to find a capable architect to undertake it was a more difficult matter. Fortunately Bro. Hayter Lewis was selected, and when we consider that it was several years before Owen Jones' *Alhambra* or Coste's *Arab Art* was published, and how meagre and inaccurate were any works dealing with Oriental Art, the graceful structure which was designed in a short space of time proved Bro. Lewis to be a master both of ornament and construction.

This building was known as the Royal Panopticon of Science and Art, which was incorporated by Royal Charter in 1850. It had a brief career of a few years and failed, not from lack of public support but through the want of cohesion in its managers, whose views, embittered by religious differences, differed on material points. Some years later, when the Royal Panopticon had become the Alhambra Music Hall, it was also destroyed by fire, and in rebuilding, the central dome and the two tall minarets were left out, by which omission the facade lost much of its dignity.

From 1852, until his retirement from professional practice in 1869, although his life was that of a busy, successful architect, he found time to make several visits to the South of France and Algeria. His works were many and various; comprising large country houses, such as The Hall, Warningled, Sussex; Staplehurst Place, Kent; Stone Lodge, Horsham; The Knowle, Brenchley: Denham Lodge, Uxbridge: ecclesiastical work, such as the large chapel to the Orphan Asylum, Wanstead; the Cross at Netley Hospital, erected to the memory of the officers who fell in the Crimea, the foundation-stone of which was laid by H.R.H. the Grand Master; and the initiation of the restoration of St. Bartholomew's in Smithfield, besides that of the churches of Staplehurst, Horley Willin, Dunkirk and St. Martin-in-the-Fields. The Board School at Staplehurst, one of the first built in England, several large wharves, Hoare's Brewery, Boord's Distilleries were all important works and most conscientiously carried out, Bro. Lewis being a master of construction of unusual merit. His iron domed roof of the Panopticon was one of the earliest in which the cantilever system was used in ironwork, and was at the time considered a dangerous experiment, even by Engineers.

In 1869 his wife died and from this time he practically retired from his profession, although fully filling up his time with his duties as Professor of Architecture to the University College and with honorary work of various kinds, which he felt it a duty to perform: but so devoid was he of ostentation and of any desire for advertisement that few realised the valuable services he was rendering his profession and the world of antiquaries.

For over fifty years his labours are recorded in the Transactions of the Royal Institute of British Architects, of which body he was for a time honorary secretary, and here I must allude to a characteristic incident in his career which has been communicated to me by a distinguished architect—Mr. Tavenor Perry, a former pupil of Bro. Lewis. In 1859 the feud ran high between the Classic and Gothic men, the Institute of course siding with the former. To heal this trouble seemed an almost impossible task, but Bro. Lewis attempted it and brought about a meeting in his office between Sir W. Tite, Sir G. Scott and other leaders on each side, with the happy result that within a year several of the principal Gothic men joined the Institute, followed by many of the juniors. Blessed are the peace makers.

His literary contributions to various Societies exhibit a wide scope of knowledge. In conjunction with Mr. Street he re-wrote the article on Architecture in the 9th edition of the Encyclopaedia Britannica, and as a result of several journies to the East and many years' study of the subject he produced his principal work "The Holy Places of Jerusalem," which superceded the theories of several of the leading investigators of the archaeology of the Holy City.

His studies on the history of the remains of King Solomon's Temple naturally brought him in touch with Freemasonry and with our distinguished Past Master, Sir Charles Warren who from 1867 to 1870 conducted the Palestine Exploration and laid bare the original foundations of King Solomon's Temple; and he was appropriately initiated in the Jerusalem Lodge No. 197, London, in 1877 and exalted in St. James' Chapter No. 2, in 1880. The rest of his masonic history is the history of our Lodge, although, unhappily, weak health for several years kept him in his house and from our meetings.

I am painfully conscious that this meagre account of Bro. Lewis' work fails in every way to do justice to such a laborious life well and honestly spent. He was the only surviving friend of my early childhood; my choice of a profession was due to a desire to follow his footsteps, and my Oriental career was consequent to the path thus opened to me. He induced me 20 years back to write my first paper for the Institute of British Architects, and, to encourage me, made it a joint authorship in which he did the lion's share of the work, and I owe to him and to Bro. W. Simpson my introduction to this Lodge.

Scores of his old pupils at the University College could give similar testimony to his kindly nature, which did not stop at words, but spared no trouble to counsel and to help.

The spirit of Freemasonry actuated all his endeavours; he was conscious that knowledge of material things, however vast, was insufficent without the help of sympathy, with which quality he was largely endowed.

Thirty years of his life were occupied with operative work, succeeded by thirty years during which professorial duties and speculative work brought him into higher fields of thought, in fitting preparation for his entry into the Grand Lodge above.

The SECRETARY read the following paper:—

THE ENGLISH LODGE AT BORDEAUX,

By Bro. G. W. SPETH, P.A.G.D.C., *F.R.Hist.S.*,

WITH ADDENDA,

By Bros. W. J. CHETWODE CRAWLEY, *LL.D.*, P.G.D., Ireland, and G. L. SHACKLES.

MANY months ago Bro. Gordon P. G. Hills placed in my hands for examination several Masonic documents which he had found among his family papers. These appeared to me to throw a fresh and interesting, although imperfect, light upon the history of the English Lodge at Bordeaux, and I accordingly embodied them in a short narrative which I thought might find a place in our *Transactions.* I then submitted my effort to Bro. C. Kupferschmidt, as his interest in, and knowledge of, Continental Masonry exceeds, in all probability, that of any other member of our Lodge. To my agreeable surprise he informed me that he had long been collecting memoranda on the same subject, which he unreservedly placed at my disposal. This necessitated rewriting my essay, but before doing this I was prudent enough to consult Bro. Henry Sadler, Sub-librarian to Grand Lodge, who, with his invariable kindness, helped me to institute a search in the archives at Freemasons' Hall, which was productive of further evidence. I have now the pleasure of submitting to my brethren as the result of my labour, a very long, but I trust equally interesting, account of this remarkable Lodge.

Loge l'Anglaise at Bordeaux has played an important part in French Freemasonry, and is, moreover, the only existing Lodge in France which can claim direct descent from the Grand Lodge of England, all other French offshoots of that body having long since passed away. The best account of its career known to me is contained in an article in *L'Orient* of 1844-45, a Masonic Monthly which was conducted with conspicuous ability by Bro. T. B. Clavel, the well known author of *L'Histoire Pittoresque.* The article appears to have been compiled directly from the archives of the Lodge, which have apparently been preserved in a very complete state, but it is curiously reticent in those very particulars which the documents so fortunately acquired enable me to elucidate. There is also a good, but very condensed account of the Lodge in the *Algemeines Handbuch*, which is however admittedly taken from Clavel's. Bro. Gould's account is again avowedly taken from the *Handbuch*, so that we have practically only one source of information, to which I am indebted now for the sketch of the earlier history of the Loge L'Anglaise.

The Lodge held its first meeting at Bordeaux on Sunday, 27th April, 1732, under the presidency of Bro. Martin Kelly. As we shall have occasion to see later on, the Lodge contained a large proportion of English names for many years, probably those of merchants engaged in the extensive wine trade of the district. Bro. Kelly, whose identity has so far eluded my search, has always been considered the first W.M. and Founder, but in a letter of 2nd August, 1785, to which I shall refer in due course, Peter Bradshaw is mentioned as the "son of our founder." There may of course have been more than one founder.

Clavel reports that the proceedings of the Lodge are of small interest at this time, that the membership increased very slowly, and that on the 30th September, 1733, work was consequently suspended. A resumption was attempted on the 29th June, 1735, which was followed by a second suspension on the 27th September. A fresh start was made on the 26th February, 1737, and owing to several useful members having joined the Lodge, it has since prospered.

The English Lodge quickly assumed the right to found other Lodges, and thus acquired the position of a Mother-Lodge. In a similar way have arisen more than one Continental Grand Lodge; for instance, the Grand Lodge of the Three Globes at Berlin. The English Lodge at Bordeaux never seems however to have progressed beyond the status of a Mother-Lodge, but in this character it proved very active. Its success was doubtless due to the chaotic state of the Grand Lodge of France, which hardly made any pretence of exercising authority beyond Paris and its immediate neighbourhood. None of the Lodges created by the Anglaise were ever reported to England, neither does the Lodge seem to have acted on behalf of the Grand Lodge of England: it was simply a Lodge, established so far as we know, without the knowledge or concurrence of the Grand Lodge of England, by Englishmen resident at Bordeaux, and which assumed the authority to create similar Lodges. Its first creation was the Loge Française of Bordeaux, on the 13th December, 1740.

These two titles prove to my mind that the Loge L'Anglaise did not intend to imply by its designation that it was under the rule of England, but simply that it was comprised mainly of Englishmen, whereas the Loge Françaisc was intended for Frenchmen. On the 1st February, 1765, this latter Lodge affiliated with the Grand Lodge of France, then become more active in the Provinces, and changed its name to La Française élue écossaise. We shall hear a good deal about this Lodge. The other Lodges which are known to have been created by L'Anglaise are two at Brest in 1746: one each at Limoges in 1751, at Pons in 1754, at Cayenne in 1755, at Cognac in 1760, and at Périgueux and New Orleans in 1765. Two Lodges of which we shall hear more are the Harmonie at Bordcaux, most likely a daughter of L'Anglaise, although this is not certain,—from which sprung in 1746 the Amitié. The above list must be very incomplete, for the Lodge, in a letter of the 2nd August, 1785, to the Grand Lodge of England, claims to have constituted forty-two Lodges, and in another "more than fifty" which may be an exaggeration, but certainly points to more than the ten or eleven mentioned above.

Students of the history of the Craft in France will remember that efforts, more or less resolute, were made in Paris to suppress the new organisation. The same thing occurred at Bordeaux, and on the 29th August, 1742, the Intendent of Guienne, Boucher, called upon the Lodge to dissolve, and forbade its use of the premises it then occupied. The Lodge protested against this order, and decided to change its place of mceting, which it did, and does not appear to have been further disturbed.

In contrast to the multiplicity of degrees which L'Anglaise affected in later times, it is intercsting to note its strict, unflinching orthodoxy in the first thirty years of its existence. In some matters it far exceeded the utmost which could be required at its hands. On the 3rd May, 1746, Bro. Vigncs, the W.M. of Parfaite Harmonie of Bordeaux, attended a meeting of the Anglaise and asked whether it was permitted to initiate Jews. The Lodge replied that that could not be done. On the 30th November, 1747, affiliation was refused to a Bro. Cappadoce, a Jew, who had been initiated in Amsterdam, and he was further informed that he could not visit the Lodge nor even be considered a Freemason. Thc proposition was renewed on the 11th February, 1749, supported by the special recommendation of the W.M. of La Paix, Amsterdam, when Cappadoce was again refused admission, and the Lodge passed a resolution that it would never admit Jews. So late as the 8th June, 1810, thc Anglaise laid it down that only Christians were eligible for Freemasonry, a most remarkable position for any body of Frenchmen to assume at that date. Its conservatism in other matters is less open to objection, but, unfortunately, did not endure so long. On the 15th April, 1749, it informed its daughter L'Anglaise at Toulouse, that if it did not at once cease to content itself with a simple declaration on the part of the candidate instead of reqniring an obligation on the Bible, all communication between the two Lodges would be severed. In another direction, one which we should scarcely have expected from Frenchmen, it showed itself illiberal. On the 2nd August, 1746, it passed a resolution that no one, whatever his religion, who was ever so remotely connected with the dramatic profession should be admitted. Three of the orchestra of the Bordeaux theatre were accordingly refused admission. And on the 17th September, 1748, the Lodge proposed to the other Lodges of Bordeaux that in future no comedian, rope-dancer, mountebank or juggler, be admitted to any of their meetings unless he had been made in one of their Lodges, a curious proviso which would seem to nullify the resolution altogether. More laudable would appear the strict adherence of thc Lodge to the three original degrees of Masonry: it was long a stern foe to all innovations and utterly declined participation in the many novelties which at this time overran the Continent, and particularly the south of France. On the 22nd June, 1759, the Lodge refused to admit as a visitor a brother from a Lodge at Rochefort, unless he consented to be announced as a simple Master Mason. The visitor retired rather than condescend to such humiliation. Clavel extracts another incident from the minutes. On the 28th February, 1764, a "foreign officer" demanded admission to the meeting. Having been asked whether he had not attended meetings of the clandestine Lodge of Martinez Pascalis which existed in the town (M. Pascalis was the inventor of the so-called Masonic Rite of Élus Cöens) and replied in the affirmative, he was refused admission and tried to enforce it sword in hand. The Mayor's lieutenant, M. de Segur, was appealed to and promised to report the officer and have him cashiered, at the same time threatening Pascalis with the dungeon should he attempt to molest any Lodge in the city.

Even as late as 1782 the orthodoxy of the Loge Anglaise was superior to all temptation, for on the 19th December of that year the brethren threatened the proprietor of their meeting place that they would leave his house unless he immediately excluded from the premises a Rose-Croix Chapter which met there. An almost puerile instance of the rigidity of its views is afforded by the minutes of the 20th May, 1760, when it received a report that L'Amitié had written over its portals in full letters "Wisdom, Strength and

Beauty," instead of contenting itself with the initials, "W.S.B.," and at once appointed a committee to ascertain whether this sacrilege had really been perpetrated. The minutes do not give the result.

All this proves the high position and power which the Lodge had acquired: for all practical purposes it was the Grand Lodge of the South of France, creating Lodges and regulating their affairs without any apparent right of appeal. For instance, on the 27th March, 1759, L'Anglaise refused its consent to the amalgamation of three local Lodges into one, which the Amitié had applied for.

I have somewhat departed from strict chronological sequence in order to present a general view of the Lodge during its earlier existence, both before and after it came into direct communication with the Grand Lodge of England. We must now retrace our steps somewhat. The Grand Lodge of France was re-organised in 1756, and began to extend its operations into the provinces For the particulars of the strife which attended its reconstitution and immediately afterwards redoubled in force, lasting throughout its short life of eleven years, I must refer my hearers to Gould's "History," III., p. 144 *et seqq.*; I have no room to give many details here. One clause of the 1756 Constitutions must however find a place in this paper, as it will at once be seen how diametrically opposed it was to the known views of L'Anglaise. "Art. 42.—The Scots Masters [a higher degree] are to superintend the work [in the Lodges]. They alone can censure faults. They are always at liberty to speak, to be always armed and covered, and if they fall into error can only be impeached by the Scots Masters." We have already seen that L'Anglaise refused to recognise any higher rank than MM. three years later, 1759. The Grand Lodge went from bad to worse and in 1761 was divided into two opposing camps, each claiming to be the true and only Grand Lodge, and in 1767 blows were exchanged in Grand Lodge. On the 21st February of that year the King, who had heard of these shocking scenes, ordered the Grand Lodge to close its doors, but did not forbid the meetings of the Lodges. Until the death of the Grand Master, Count de Clermont, in 1771, affairs were clandestinely conducted by the late Grand Secretary, who issued new warrants, etc., but antedated them, so as to evade the edict.

This scandalously incompetent body attempted to acquire control of the hitherto practically independent Lodges of the provinces, and found adherents in Bordeaux. I cannot help thinking that the English Lodge had perhaps shown itself somewhat too dictatorial and arbitrary, thus creating a latent resistance, and it must be remembered, it governed the other Lodges by the sole right of Maternity, without a shadow of representation. A feeling of patriotism may also have aided the revolt of the daughters. But in the Lodge itself there would appear to have been a Grand Lodge party, and the controversy became so heated that Lodge work was once more suspended from the 13th January, 1761, to the 31st January, 1764. Barely had the brethren resumed, than in February 1765 the Lodge Française, their first daughter, went over to the enemy, and was affiliated to the Grand Lodge. It will be remembered that it was also at this time that the disciple of Pascalis tried to force his entrance into the Lodge.

In this hurly-burly of conflicting interests, left almost isolated and without moral support, the English Lodge appears to have for the first time bethought itself of its English origin and resolved to take advantage of that fact. One is irresistably reminded of the backwoodsman who had never prayed in his life until having, unfortunately, only a knife in his hand, he chanced to meet the grizzly. The reluctance of L'Anglaise to subject itself to such a discreditable crew as swayed the destinies of the Grand Lodge of France is easily understood, and however late in the day, we can only applaud its resolution to apply for an English warrant, which was granted on the 8th March, 1766, under the No. 363, and with a note in our registers to the effect that the Lodge had existed since 1732. The Lodge was now in a position to meet its enemies in the gate.

In the archives of our Grand Lodge is a return made by the English Lodge, dated 26th July, 1768. Unfortunately the brethren were under the impression that only a list of their officers was required of them, so that we have not a full list of members, which would have been valuable. But the names of the officers reveal that an unexpectedly large number of them rejoiced in decidedly English patronimics. They are, James Boyd, W.M.; Tepler, Dep.M.; George Boyd and Abraham Witforth, Wardens; Abraham Carrard, Secretary; Abraham Lawton, Treasurer; and John Foster, Steward. In view of the decisions already quoted respecting Jews, reaffirmed so late as 1810, we are precluded from supposing that the three Abrahams were of that persuasion. This is the only letter preserved which is written in English, and when next we find documents of the Lodge, the English members are insignificantly represented, although not quite extinct. In 1770 the number of the Lodge on the Roll was altered to 298.

This is a short sketch of the first period of the history of the Lodge. We now enter upon one of disgraceful strife, heated controversy, fresh appeals to England for support, and even scenes of open violence. It is to this period that the interesting documents of Bro.

Gordon Hills belong, but before considering them we must indicate a few of the events which, after the death of de Clermont, led to the foundation of the Grand Orient of France.

On the 21st June, 1771, six days after de Clermont's death, Grand Lodge was called together, *i.e.*, one of the two former Grand Lodges. The Paris Masters, who formed the other Grand Lodge, were then announced, proposed a fusion of the two bodies and declared that they had persuaded Louis Phillippe, Duc de Chartres—(from 1787 Duke of Orleans, a Prince of the blood royal, father of Louis Phillippe, born 1747, and guillotined as the infamous "Citizen Egalité" in 1793)—and the Duke of Montmorency-Luxemburg, to accept respectively the offices of Grand Master and Substitute General. This naturally led to great rejoicing, and the desired fusion was effected. Previously to this the Grand Lodge had consisted principally of the Paris Masters, who possessed all the power in virtue of their numbers, and many of whom held the Lodges as their own property, being themselves irremovable. But the great accession of distinguished men who followed the example of Chartres and for whom offices and seats at the council were speedily found, enabled those who had really the decency and good of the Craft at heart to suggest and carry through the appointment of a Committee, to which Provincial Masters were summoned, in order to thoroughly reform the constitution. For a time all went well, but when at last the Paris Masters discovered that their cherished prerogatives were in danger, they once more seceded and re-established their own Grand Lodge, with which we need not concern ourselves here. Final arrangements were concluded on the 26th June and 27th December, 1773. The title Grand Lodge was dropped and that of Grand Orient substituted. It met quarterly and consisted of all the Worshipful Masters and their deputies. Of these members 77, viz., the Grand Master, his two Substitutes, 15 *Officiers d'honneur*, 45 Officers (*en exercise*), 7 Paris and 7 Provincial Masters, formed the Loge de Conseil, or Chamber of Appeal. There were three other Chambers or Committees formed out of the above 45 *active* officers, viz., the Chambre d'Administration or Board of General Purposes; the Chambre de Paris or Metropolitan Board; and the Chambre des Provinces, for the Lodges outside Paris. As the action of some of these Chambers will be referred to later on, this very superficial account of them will not be without purpose.

Apparently this re-constitution of the ruling body, and the great *éclat* which accompanied the introduction of such high personages among the rulers of the Order, were not without effect on the Loge Anglaise, which, moreover, by this time seems to have almost lost its English members. Although the Lodge had only received its English warrant some five years before, we can understand that the members being now almost entirely French (as subsequent documents show) were sorely tempted to throw in their lot with their own compatriots and share in the brilliancy of the aristocratic régime then holding sway. Clavel says that there appeared a slight inclination to affiliate with the Grand Orient, and that, without at once realising their project, the Lodge nevertheless declared on the 6th September, 1774, that it would cease all correspondence with the Grand Lodge of England. This approaches ingratitude, but we shall have occasion to peruse the subsequent explanation of the Lodge.

For the ensuing history of the Lodge I am indebted to documents now before me, partly those found by Bro. Gordon Hills among the papers of his relative The Hon. John Talbot Dillon, Baron of the Holy Roman Empire, and partly those preserved in our Grand Lodge. They have the advantage of presenting the facts in three different lights, as supplied to the Grand Lodge by the Loge Anglaise; by its excluded brethren and rivals, the Vraie Loge Anglaise; and by official Circulars of the Grand Orient of France. I have endeavoured to hold a just balance between varying but scarcely conflicting statements, not always an easy task.

Whether as a direct result of the acquisition of an English warrant in 1766, or for some other reason, the Lodge rapidly increased about this time. Hitherto it had apparently consisted mainly of gentlemen, (described in the Lodge-lists as "écuyer,") merchants, naval and military officers, a few ecclesiastics, and members of the learned professions. The new admissions were of a distinctly inferior social status, artizans, barbers, journeymen of various crafts, dancing masters, and so on. Had Masonry been properly understood, and had the new members been worthy men in themselves, no friction need have ensued; but there can be no doubt that an uncomfortable feeling did arise, that there was, as it were, a cleavage on class lines in the Lodge, and that the better educated members gradually took less interest in its proceedings. The resolution of 1774 to cease correspondence with the Grand Lodge of England seems to have brought matters to a climax, and from that date the older members absented themselves from the meetings, leaving the new generation in possession of the field. In 1777-8, a Committee of the Lodge applied to the Grand Orient of France for affiliation. The members of the Committee were, apparently, Pourcin, W.M., formerly journeyman barber at Bayonne, and then a clerk in the Bordeaux post-office; Gilbain who was, it seems, a painter, but is usually contemptuously described as a ship's

dauber; Lafitte, a watchmaker in a small way of business; the Abbé La Pause, St. Agnan, Courrège and Poitevin. Whether the word used in the petition was "affiliation" or "aggregation" I am unable to say: there is a slight difference between them. Aggregation would not necessarily imply the total subjection of affiliation, or an absolute transfer of allegiance, it would rather indicate a double allegiance, or rather, a continued allegiance to England coupled with a modified allegiance to France founded on a community of interest. In November 1780,—Clavel says the 27th, whilst a circular of the Grand Orient (27th June, 1785, now before me) gives the 6th as the date,—the request was granted, and on the 25th March, 1781, the Loge Anglaise was formally installed as a Lodge in Correspondence with the Grand Orient of France. Meanwhile, in 1780 and again in 1781, the Lodge had been renumbered on the list of the Grand Lodge of England as 239 and 240, showing at least that our authorities were not aware of the steps so recently taken. Neither was the Lodge Anglaise cognisant of the change of number.

The affiliation (or aggregation) with the Grand Orient seems to have aroused the older members from their lethargy, and inspired them with a determination to replace matters on a better foundation. Hitherto the new generation, by consistently voting for each other, had managed to keep all the offices in their own hands, the few elders who attended not being sufficiently numerous to exercise any influence in the elections. Chicou St. Bris, a former W.M., (initiated in 1754) and many others therefore attended the Lodge on St. John's day, 24th June, 1782, which no doubt flattered the younger members, who did not perceive the trap laid for them, and at once elected St. Bris Master for the ensuing year. He in his turn appointed as his officers older members, the only one of the former staff reappointed being Pourcin, the former journeyman barber, now post-office clerk, who was made Keeper of the Seals and Archives. It was a veritable coup d'état. King Log had changed himself into King Stork, *proprio motu*, and without the intervention of Jupiter. But the Frogs were not going to submit without a struggle. They at once formed a separate party, a clique, in the Lodge, and by obstructive tactics made themselves generally disagreeable. And they found abettors in the Loge Française, the first daughter of l'Anglaise, but which had joined the Grand Lodge of France much earlier, in 1765, and was jealous of the precedence generally accorded to l'Anglaise on account of its undisputed seniority. Moreover, the dethroned faction resorted to worse tactics still. They called clandestine Lodges at their private houses, where they admitted men of their own class to Masonry and then introduced them into the English Lodge as candidates for affiliation, stating that they had been made in some distant place and Lodge. This discreditable action had two results: first it increased the Pourcin element in the Lodge, and secondly it filled the pockets of Pourcin and his companions, who, of course, never accounted for any fees of initiation. The troubled state of the Lodge still kept many of the older members away, but when the crisis came, the numbers were not so disproportionate, as it would seem that the Pourcin faction could reckon on eleven supporters against fourteen for St. Bris.

That St. Bris and his friends endeavoured not only to raise the tone of the Lodge but to preserve its working pure, may be gathered from the fact, already related, that on the 19th December of the same year they threatened to leave the premises in which they met, unless a Rose Croix Chapter were given notice to quit. This Chapter was evidently worked by the malcontent section of the Lodge.

On the 17th October, 1782, the Grand Orient granted letters of constitution to a new Lodge at Bordeaux, L'Etoile Flamboyante aux Trois Lys, and empowered the Loge Anglaise, probably because it was the senior Lodge in the district, to undertake the official inauguration. The Loge Française resented this and intrigued to be itself commissioned with this duty, or to be at least allowed to participate in it, and found, as a matter of course, willing coadjutors in the dissatisfied members of the English Lodge. The Lodge Anglaise called a meeting for the 31st December, to which it invited representatives, or delegates, of the Française and the Harmonie, in order to read the commission, settle the date, and arrange other formalities. It was then discovered that the list of petitioning masons which had accompanied the petition for a warrant, had not been returned from Paris and was not among the documents. The malcontents immediately seized the opportunity, protested that matters not being in order the consecration could not possibly take place, and insisted upon delay. Loge Anglaise saw through the manœuvre and declined to admit any cause for delay, stating that the document could be easily replaced. It did in fact later on procure a certified and attested copy of this list from the petitioners themselves. It finally decided to call a further meeting for Thursday, 2nd January, in order then to complete its arrangements and issue the formal invitations to the neighbouring Lodges. The meeting broke up in confusion, and the malcontent members of the Lodge conspired with the members of the Française to frustrate the plans of the English Lodge. Pourcin being Keeper of the Seals seemed a fit instrument, and it was arranged that he should not attend the next meeting.

On the 2nd January, 1783, the Lodge met and having written the official notices and otherwise concluded their business, fixing the 5th (Sunday) for the date of the ceremony, were desirous of affixing the Lodge Seals to the documents, when Pourcin's absence made itself felt. Messengers were despatched, praying his attendance, or at least the keys of the chest. He refused both. The Lodge then proceeded to force the box in his absence, only to discover that the seals had been abstracted. The letters were issued nevertheless, presumably without seals. On the 4th there was a secret meeting of the malcontents, who indited a formal protest, couched apparently in reprehensible terms, but certainly irregular, as the protest had already been made in open Lodge and outvoted. Not content with signing it themselves, they hunted up all the old members of the Lodge upon whom they could lay their hands, many of whom had not attended for years, and, possibly in some cases by misrepresentation, procured their signatures also. This round robin was then handed to the W.M. at the meeting of the Lodge on Sunday the 5th. The first act of the Lodge was to consider the conduct of its recalcitrant members, with the result that six were suspended for nine years, and five for three months, five were ordered to be reprimanded, and one was excluded. There were thus 17 in all, showing that the faction had been increased in one way and another by six members.

It does not appear that these members were present at this meeting, they were judged in their absence. Although the facts were clear enough, attested indeed over their own signatures, this hardly accords with our notion of justice. On the other hand we must not forget that the revolutionary party was apparently in a majority, and if they were really so turbulent as described, it would have been a difficult matter to obtain a verdict of any sort had they been present. The names of the 17, with the degree in which each was held to be culpable, and the terms of his sentence will be found in a document of the 1st July, 1783, to which I shall have to refer later on.

The Lodge the proceeded to consecrate the Etoile Flamboyante.

The next regular meeting of the Lodge was indeed a stormy one. The W.M. and two only of his officers being met in the anteroom, there appeared 10 out of the 17 suspended and excluded members. The W.M. explained that under the circumstances they could not be allowed to attend Lodge. Violent language then ensued and the W.M. and his two officers retired within the Lodge room, closing the doors, intending to wait till the other members put in an appearance. But the ten left outside threatened to force the doors, which were consequently opened, and when they had obtained admission, insisted upon the W.M. opening the Lodge. He refused and was even threatened with personal violence. To save a scandal he returned to the anteroom and awaited reinforcements. Soon the rest of the members arrived, and being now in sufficient numbers to overawe the rebels, announced their intention of waiting until these had departed before proceeding to business. The malcontents finally went their way, the Lodge was opened, the late proceedings were reviewed and sentences of exclusion passed on six of the rebels, whilst the four others were suspended for nine years.

Matters now went from bad to worse. The excludees formed themselves into a lodge (unwarranted of course), and published broad cast accusations against St. Bris and his members, of having appropriated 1,500 livres, the property of the Lodge and its members, of stealing the warrant and furniture of the Lodge, and of having forcibly excluded them without hearing or justice. Such conduct must have been hard to endure, and, however much we regret it, the next act of the Lodge can scarcely cause us any surprise. The Lodge replied by a printed document, which it also issued to one and all. Later on the Lodge was accused of having addressed this document to the profane, as its very nature demonstrates, and I fear the accusation is fully justified. The greatest pains is therein taken to explain the most rudimentary rules and laws of Masonry, a matter which needed no explanation if the print were only intended for Masons, and each one of the 17 members is then named separately, and his claim to have any share in the property of the Lodge fully considered and rebutted. Altogether the good city of Bordeaux must have been in a pretty turmoil with the charges and countercharges of the rival factions.

The accusation of purloining the warrant and furniture was of course absurd, as that is vested in the W.M. and Officers, a fact which the Lodge duly insisted on at the proper time: and as for the Funds, although excluded brethren could in no case claim any share of them, the impudence of the charge is made manifest when the Lodge later on explains that there were absolutely no funds in hand, that all these brethren were in arrears of dues, that they still owed the rent of their Chapter which had been permitted to meet in the same building, and that, even if everything had been paid up, the Lodge would still be some 90 francs in debt to its treasurer.

Meanwhile Pourcin and his friends had not contented themselves with mere public denunciations, but had also adopted the more Masonic and commendable course of appealing to the Chamber of the Provinces at Paris. The Loge Anglaise at first and always

energetically refused to recognise the jurisdiction of the Grand Orient, asserting that they held under the Grand Lodge of England, who alone could take cognisance of disputes within their Lodge. Seeing that they had affiliated (or aggregated) with the Grand Orient, this reply seems hardly tenable, but there is just this to be said in its favour, that the affiliation took place under the rule of the very members who were now excluded, that the present members had no part in the act. But against this is to be set the fact that when they came to power they took no steps to cancel it, and even accepted an honourable commission at the hands of the Grand Orient, that of installing the new Lodge, which would hardly have been accorded to a foreign body. But, although rejecting the jurisdiction of the Grand Orient, they did not decline to furnish it with an account of their side of the question. This did not satisfy the Grand Orient which probably, as the sequel indicates, now saw its way to force the Lodge into full subservience to itself. Accordingly, on the 3rd July, 1783, the Chamber of the Provinces gave its verdict. It held that the malcontents were justified in their preliminary protest against the ceremony proceeding, it therefore cancelled the inauguration of the Etoile Flamboyante (poor Lodge, I do not know whether it ever was legally instituted subsequently), and it cancelled the various sentences passed against the excluded brethren.

To this the Lodge replied by once more rejecting the jurisdiction of the Grand Orient, and offering to return its "letters of aggregation," to "which it was only attached for form's sake." Thus bearded, the Chamber of the Provinces proceeded to more vigorous action, and on the 6th May, 1784, decreed, that the warrant of affiliation was cancelled: that the Grand Orient should cease to correspond with the Lodge, which should be erased from the official list: and that the excluded brethren were granted six months' delay in which to regularise themselves, (*i.e.*, petition for a warrant and form a Lodge). In a circular of a later date the Grand Orient declares that this judgment was carried by appeal to the Grande Loge de Conseil (Board of General Purposes); although it is difficult to imagine the Lodge appealing, since it did not recognize the Grand Orient's jurisdiction. In any case, on the 3rd June, 1785, the General Board confirmed the sentence of the 6th May, 1784, and ordered it to be communicated to all the regular Lodges. A circular to that effect was therefore printed and issued under date 27th June, 1785, giving the facts from the point of view of the excluded brethren.

But even previous to the issue of the Circular, the Lodge was informed of the judgment rendered against itself. The official intimation was received at a Lodge meeting held on the 15th July, and was coupled with a private intimation that if the Lodge cared to accept a new warrant from the Grand Orient and resign its English warrant, all would be well. The main motive of the sentence pronounced by the Grand Orient is thus disclosed. How the proposition was received is told on the minutes, as quoted by Clavel. The entry reads: "Far from considering this event a misfortune, the brethren regarded it as opportune. By this means the Lodge recovers all its rights, and the fault committed in aggregaing with the Grand Orient is made good. It is agreed to write a letter [*tracer une planche*] to the Grand Orient of England, praying it to renew the correspondence which had been imprudently neglected. The Grand Orient of France requires the Lodge to renounce its original constitution and accept a new one at their hands. The Lodge has shown the contempt which such a proposition merits and decides to cease correspondence with the Grand Orient of France."

The Lodge was evidently not taken by surprise, neither was its resolution to resume correspondence with England formed on the spur of the moment. It had been preparing the way. In our Archives is a Power of Attorney granted by the Lodge in favour of John Talbot Dillon to represent the Loge Anglaise at Grand Lodge, signed twelve days previously to the above minute. viz., 3rd July, 1785, by Chicou St. Bris, W.M.; Maignol de Bordes, S.W.; Sohl, J.W.; Damis, Secretary, etc.

This brings us to the first of the Dillon papers placed before me by Bro. Gordon Hills, the one which originally caused me to investigate the history of the English Lodge under the new light thus thrown upon it. Who Baron John Talbot Dillon was has been told with his usual pleasant lucidity by our Bro. Chetwode Crawley in a Monograph which he has been kind enough to write in elucidation of my paper, and which follows thereon. I will now only mention that according to his Grand Lodge certificate which lies before me, dated the 13th December, 1775, "The Honorable J. Talbot Dillon, Knight and Baron of the Sacred Roman Empire," was made a Master Mason in the St. Alban's Lodge No. 23, meeting at the Thatched House Tavern, St. James' Street. Bro. Sadler, however, assures me that he does not appear in the Grand Lodge Register of that Lodge, which would seem to show that he was not a subscribing member.

This chief document among the Dillon papers is a letter under date 2nd August, 1785, from the Loge Anglaise to the Grand Lodge, by favour of its representative, J. T.

Dillon, giving an account of all the events which we have now been reviewing, and praying for a resumption of the correspondence so long and unfortunately neglected. It was not answered immediately, and meanwhile I fancy the Lodge must have been in correspondence with Bro. Dillon, because it is evident, although no trace of the letter now exists, that the English Lodge wrote again to Grand Lodge and enclosed a contribution to the General Charity. Possibly Dillon may have dropped a judicious hint on the matter.

The reply to these letters is preserved in the letter-book at Grand Lodge, dated 21st April, 1786. It is curious to note how aptly, and yet with a certain English reticence and dignity, Bro. White, Grand Secretary, has adopted the French style of Masonic correspondence, even to the final flourish about the Mystic numbers. He writes:—

21 April 1786.

I have the Honour to acknowledge the rec^{t}. of the Letter of your L. by our worthy Bro. the Honble Talbot Dillon, & it gave no small satisfaction to find that your respectable L. was still in existence which there was great reason to doubt from the length of time that elapsed since its correspondence with the G.L. & for which it was liable to be erased from the List of Regular Lodges but for the lenity which the G.L. in its parent^{l} tenderness always shows to its distant Branches. Understanding that the unhappy Differences occasioned in your L. by the Ill-behaviour of some Refractory Members, has at length Subsided & that tranquility is again restored, I shall not reply further on the subject than to assure you that at all times [you may] rely upon the favour and protection of the supreme G.L. of England which will never abandon those who conform to its Laws & act agreeable to the Principles of our venerable order.

The Honble Talbot Dillon having delivered the Credentials as your Representative was in that Char^{r} introduced to the G.L. & had a situation assigned him therein suitable to your respectable L. & his own personal Merit. And I must beg leave to congratulate you on the fortunate choice you have made of so worthy a Gent. who evinces the warmest attachment to the Society & the greatest attention to your concerns. To all communications through him great Regard will be paid, & under his care I shall from time to time do myself the honour of transmitting to you the accts of our G.L. & all other matters that may deserve your notice.

I have it in Command to return you the Thanks of the G.L. for your liberal Donation to the Funds of the Society paid in by our Bro^{r}. Dillon, & I embrace the opportunity of acquainting you that we daily receive the most pleasing accts of the flourishing state of the Lodges under our Constitution even from India & other different parts, where Masonry with Peace begins to revive from the shocks & interruptions it sustained during the Contests of the late Belligerent Powers.

Sincerely wishing Prosperity & Unanimity to your respectable Lodge, I beg leave to salute you by the Mystic Number & to subscribe myself,

R.W.Sir, &c.

To this the Lodge replied by a letter under date 27th May, 1786, acknowledging the receipt of Bro. White's communication which had pleased them greatly and would cause them to redouble their zeal.

From various notes of no importance in the handwriting of Dillon, which are among the documents in Grand Lodge, it would appear that at this time he was residing at No. 2, Thavies Inn, and that the commendation bestowed by the Grand Secretary on his zeal in the cause of the English Lodge was thoroughly well deserved.

For a few years it is evident that the English Lodge maintained a regular correspondence with our Lodge, and made an annual return of its members. In a much later letter it specifies two such returns, and two, and *only* two, are now to be found in our archives. The earlier one is undated, but I have little hesitation in identifying it with the one mentioned later as dating from the 4th July, 1786, and the second is dated 2nd August, 1787. In Appendix A, I give a transcript of these two lists side by side, as we thus get a good idea of the accession and loss of members during little over a year. It will be seen that in one year the Lodge lost twenty-three old members, including all those (seven) whose names betray their English birth, viz.—Bradshaw, Locke, the four Boyd's, and Carey: whilst twenty-nine new members were acquired, four of whom, Martin and three Belly's, might possibly be English, but, with equal possibility, French, as I believe they were.

The earlier list is signed "Ganucheau ainé, Secretaire p.t.", and bears at the top the stamp in black ink, No. 4. The second list has the same stamp on the top, is signed by Oré, S.W., as W.M. p.t., Laurent and de Gassies, Wardens, also p.t., and Damis, Secretary, and at foot is the handsome and well-cut seal No. 3 in red wax.

It will be seen that Bro. Dillon had rendered yeoman service to the English Lodge, and the Lodge therefore recompensed him in the only manner open to it. Among the Dillon papers is a certificate dated the 10th January, 1788, affiliating "le Trés Chér Frère Jean Talbot Dillon" to the Loge Anglaise, equivalent to making him an honorary member. It is rather disconcerting to find the name of Peter Bradshaw attached to this document, although absent from the list of members dated the previous 2nd August. Either the list was incomplete, or Bradshaw had returned to his *premiers amours*.

These events, from the erection of the Etoile Flamboyante to the renewed correspondence with England, occupied some five years, 1783-88. The English Lodge had been erased from the French Grand Orient in 1785. We have no knowledge of the occurrences in the later part of this period, but probably the strife and mutual recriminations continued, and certainly the expelled brethren succeeded in getting their warrant, and took the name of the Vraie Loge Anglaise, *i.e.*, the real, *bona fide* English Lodge. Moreover there seems to have been a set made against the English Lodge by the other Lodges in Bordeaux, especially the Française, the Vraie Anglaise and the Amitié, who agreed to recognise themselves and none others as legitimate, and when any visiting brother appeared who had previously visited the English Lodge and had consequently had his certificate endorsed or viséd, he was refused admission into their Lodges until he had given his consent to have the visa erased. A specific case of this sort was legally certified for Dillon's information and sent to him. Our Grand Lodge does not appear however to have asserted the legitimacy of its own daughter, and in view of the state of our relations with the Grand Orient, it would perhaps have been difficult, and certainly useless. It is a curious fact that throughout our history, there never once seems to have been any period when we were in touch with the French Masonic authorities.

The rival, or Vraie Loge Anglaise now attempted to obtain recognition from the Grand Lodge of England, and wrote petitioning for a warrant which should confirm their alleged origin in 1732. The letter is dated the 18th January, 1788, and is a curious specimen of barefaced impudence. While acknowledging that they were warranted by the Grand Orient shortly before, they yet claim to be the original Lodge founded in 1732, and without any intimation that they are willing to throw up their French warrant, ask for an English one. Of course they give their own version of the bygone disputes, and charge the English Lodge with having stolen their warrant, funds, and property. This letter must have perplexed our worthy Grand Secretary White sorely, and doubtless he at once took counsel with Dillon. Dillon sent a copy of it to Bordeaux on the 16th May, and on the 30th of the same month Brother Chicou St. Bris replied.

Chicou St. Bris, who was no longer W.M., but had been succeeded by Maignol de Bordes, contents himself with giving a few particulars of the personality and shameful proceedings of the foremost members of the rival Lodge, and promises that a full report (Mémoire Instructif) shall follow, enclosing meanwhile the printed "Observations" with which we are already acquainted. By the same or a slightly later post, although not mentioned, Dillon must have received the Transcript of the Circular of the Grand Orient, and the paper of "Observations and Reflections" thereon by the Lodge.

These documents were all forwarded to Bro. White by Dillon on the 14th July. Merely to gratify a laudable and natural curiosity I give Dillon's letter in facsimile. It has no importance otherwise. I have however been constrained to reduce it by one third in order that it might be given in our *Transactions* without folding. (See next page.)

There is a letter in Grand Lodge from Maignol de Bordes to Bro. White, dated 18th July, 1788, covering an annual return of members which I have not been fortunate enough to find. The letter also mentions that by the same mail a Mémoire Instructif has been forwarded to Bro. Dillon, which has luckily been preserved. It first gives a sketch of the proceedings of 1783, less detailed than the letter of the 2nd August, 1785, and then dissects the letter of the Vraie Loge Anglaise, rebutting the statements therein, point by point.

There are no copies of letters in our Archives to inform us of the result of all these communications, but there can be little doubt that it was satisfactory. The high position of Bro. Dillon, and his able advocacy, would suffice to remove any hesitation in the minds of our authorities. From this point on, although we see that in later years the Lodge was once more for a short time in communication with Dillon, the archives of Grand Lodge are

Talbot Dillon's Compts. to Mr White
incloses him a Letter from
the Lodge of Bordeaux — also
the annexed papers he will
please to peruse and return
at his Leizure and is persuaded
he will find them in full
Justification of the proceedings
of the English Lodge at Bordx.
No. 240. wch T. D. has the
honour to represent. —

No. 2 Crescent New Bridge Street
Blackfriars
15th July 1788

Brother White
G. S.

silent as to the English Lodge until some twenty-eight years later. We can only trace its history during this period in the very short summary of Bro. Clavel, to which I have already referred.

From this it would appear that on the 31st August, 1790, the Anglaise, the Française (they had therefore made up their quarrel), the Française d'Acquitaine, the Amitié and the Harmonie, all of Bordeaux, formed themselves into a separate confederation, the other Lodges having followed the example of the English Lodge and declared themselves independent of the Grand Orient of France. The reason is not alleged, but is perhaps not far to seek. The Reign of Terror was approaching, and it is probable that correspondence with Paris was somewhat difficult to maintain. The Grand Orient itself ceased to meet early in the following year. Clavel thus sketches the general proceedings of the Lodge during the revolutionary times. The Lodge allowed itself to be dragged into politics. It accepted with enthusiasm the new doctrines and institutions. On the 13th November, 1792, it burnt between the columns the clothing of Bro. Mouchy, "proscribed by the Sacred Laws of the Republic." On the 28th November, 1793, it assumed the title of "Lodge No. 240, called de l'Egalité." It sent a deputation to Isabeau inviting him to pay them a visit: it changed its arms and its distinctive colours, adopting the tricolor; and in a burst of exaggerated fraternity and equality, it decided that all its members should *tutoyer* each other [*i.e.*, address each other by "thou" instead of "you," a mode of address only employed between relatives, intimate friends, or from a superior to a servant.] In July, 1794, work

was suspended until October 1795. On the 31st December of that year the Lodge retraced all its steps and sent a deputation to all the Lodges of Bordeaux advising them "that the reign of justice had restored it to its senses, and that it resumed its ancient name, which it ought never to have dropped." Later on it solemnly announced its adhesion to the imperial régime, and still later,—but this in advance of our subject,—to the Restoration and to the Government of July.

It will be remembered that so late as 1782 the Lodge was still so averse to innovations in Masonry as to refuse to occupy the same premises as a Rose Croix Chapter. Its opinions were perhaps not uninfluenced by the fact that said Chapter was the creation of the turbulent members of the Lodge with whom the brethren were already at variance. Be that as it may, between 1790, when it formed the confederacy alluded to above, and 1802, when we next hear from it, the Lodge must have materially changed its views.

On the 31st March, 1802, it wrote to Dillon, enclosing a copy of minutes of the 23rd March, reporting the decision of the Lodge to renew its correspondence with England which political events alone had interrupted, and re-affirming his position as their representative at Grand Lodge. The letter, however, goes on to explain that the Lodge had erected various bodies working degrees with high sounding and fantastic names, and that they desired he would procure for them from the Grand Orient of England the necessary warrants, clothing, rituals, etc. They had even so far forgotten the true principles of English Masonry as to assume as evident that their first warrant of 1732 (which, of course, never existed at all) must have permitted them to work "in the red," and that this had unaccountably been omitted from their warrant of 1766. From first to last it is a most curious letter; the text, as well as the numerous seals and stamps, will be found interesting to the student. These two documents were among the Dillon papers which Bro. Gordon Hills handed me, and are now in the custody of our own Lodge, where they may be consulted by students.

Of the thirteen signatures attached to these documents, six only, Bradshaw, St. Bris, Chrestien, Fagedet, Belly and Bouan, are familiar to us as having been returned in 1786 and 1787, fifteen years previously. But it is decidedly interesting to still meet with our old friend, Peter Bradshaw, the "son of our founder," and to reflect that he and his father between them had lived through the whole seventy years of the Lodge's existence, sharing its varying fortunes and changes of allegiance. And somehow there rises within us a feeling of congratulation that Chicou St. Bris, whose whole correspondence marks him out as an aristocrat *jusqua' au bout des ongles*, had managed to escape the guillotine.

There is nothing at Freemasons' Hall to show whether and how this letter was answered. The probability is that Dillon, knowing how impossible it was to gratify his clients, would not even submit it to the Grand Secretary, but write to Bordeaux explaining that all such matters were quite foreign to English Masonry as understood by the Grand Lodge of England. Such a disappointment of their cherished desires may account for the fact that two months later, on the 18th May, the English Lodge affiliated with the Mother Lodge Ecossaise of Marseilles, a founder and propagator of a system of high degrees. On the 27th September, 1803, however, the English Lodge was once more "aggregated" to the Grand Orient. Meanwhile, in 1792, its number had been changed on the register of Grand Lodge from 240 to 204, a fact of which it was still in ignorance in 1802, as the stamps and seals on the letter to Dillon demonstrate. But the "boycott" under which England was placed by Napoleon would amply account for the break in the correspondence, and not until after Waterloo was it easily possible to resume it. As we shall see, the Lodge did then attempt to renew their intercourse with our Grand Lodge, but, at the Union of the Rival Grand Lodges of England in 1813, the Lodge lists had been closed up, and the English Lodge at Bordeaux not unnaturally dropped from the roll.

In the Grand Lodge library is a letter, dated 20th May, 1816, which I shall now proceed to give. It is on three sides of a sheet of letter paper, and has been folded in the manner usual before envelopes came into fashion, the fourth side bearing this address:

To
The Right Worshipful
Grand Master of the Grand
Lodge of England.
London.

The whole of the upper part of the letter (that portion which I have given in the original French), is engraved, with spaces left for the date and for the name of the person addressed, and above all is the shield-shaped arms of the Grand Lodge (stamp No. 3).

Stamp No. 3.

A la Gloire du G.·. A.·. de l'U.·.

A l'O.·. de Bordeaux, le 20^{e} jour du 3^{e} mois de l'an 5816 de la V.·. L.·. (20 Mai 1816.)

La R.·. L.·. de Saint Jean de Jerusalem, sous le Titre distinctif de l'ANGLAISE, No. 204,

Au T.·. I.·. & R.·. Grand m.·. du G.·. O.·. d' Angleterre.

SALUT. FORCE. UNION.

Very Illustrious and Very Respectable Grand Master,

The R. Loge Anglaise No. 204, of which I have the honour to be the W.M., has learnt with the utmost satisfaction that the letter which it addressed to you the 11th month of 1815 (January 1816) and which covered the copy of the preceding one of the 29 July 1814 of the Vulgar Era, was personally handed to you by Brother Perkins, an officer of the English Brig "Albion," Capt. Baxter.

Persuaded as we are that your Masonic occupations have not hitherto permitted you to consider your answer to our despatch, we trust you will shortly favour us with one. You must be aware how much we desire to tighten the sacred and indissoluble bond which attaches us to your Grand Lodge, and how important it is for us to have near your person a representative to be the permanent organ and intermediary of all our respectful, amicable and fraternal communications. We leave his selection to your choice, the interests of our Lodge and every other motive commend this deference. When naming him in your reply, kindly also send us the Masonic papers which we asked for, more especially *the rituals of initiation into the three degrees*, apprentice, fellow and master, all in English, in which tongue we often work.

Allow me to express, as well in my name as in that of my Lodge, the real feeling of respect, esteem and affection which we all entertain for you, Very Illustrious and Respectable Grand Master, as also for the Most Serene Grand Lodge over which you preside with such brilliancy and light.

I have the pleasure to remain, with all the honours which are your due, and by the Mystic Numbers known to you,

Very Illustrious and Very Respectable Grand Master,

Your very respectful, very obedient and very affectionate Brother,

L. J. Herman.

W.M. of the Lodge Anglaise, No. 204.

P.S.—You can write us your reply in English, if that be more convenient to you, as this tongue is as familar to us as French. Our address is "Mr. Anglesy, care of Mr. P. F. Guistier, Merchant, Bordeaux."

We see by this letter that two had preceded it, that the Lodge had really re-opened correspondence at the very earliest opportunity, and we note with some surprise that there must probably have been a strong infusion of Englishmen in the Lodge at that time in order to account for their knowledge of our language, so unusual with Frenchmen, and their often carrying out the work in it. And moreover, there was evidently a strong desire to work in accordance with English methods, as shown by the demand for rituals, a demand which our Grand Lodge, to its honour, has never complied with, although frequently addressed to it from all parts of the Continent. And knowing what we do know, we feel sorry for the poor old Lodge at the inevitable cold shoulder which awaits it. The letter appeals to me more than any of the former ones, which were all obviously dictated by the necessities of the moment, whereas this reveals no arrière pensée, but simply a natural attachment to old bonds, and pride in its unique position among the Lodges of France. There is no answer in the copy books at Grand Lodge, but we can guess what it must have been, and indeed we know, as there is one more letter from the Lodge in our Archives. It exists in duplicate, and it is the duplicate from which I translate, the only difference being in the signatures. The date is 20th January, 1819.

Stamp No. 1.

The R.L.Anglaise No.204 in the O. of Bordeaux.

To the G. Secretary of the S.G.O. of England.

V. Illustrious & V. Respectable Bro.,

Mr. Charles Dalrymple whom we appointed in 1814 our provisional deputy at the G.O. of England, has forwarded to us the letter which you wrote to him, 16 May 1818, in reply to the one which he addressed on the 25th April of the same year to the S.G.M., H.R.H. the Duke of Sussex, enclosing our letters and other documents destined for the G.O. of England.

Its contents have struck us with dismay and grief. What! you pretend that since 1788 all correspondence, all relations have ceased between your G.O. and our Lodge. And yet in February 1803 you moved up the Loge Anglaise at Bordeaux by right of seniority, from No. 240, its old number, to No. 204, its present number. Because of such an erroneous supposition you conclude that you were entitled to consider the Lodge either extinct or as working under the auspices of the G.O. of France, and that in either case you were justified in striking it off your register. The premises are as faulty as the conclusion.

Directly after the peace of Amiens we took advantage of the benefits of peace to write to you by our deputy and representative, the late Mr. Talbot Dillon, our illustrious and affectionate brother, who, in his several letters of November and December 1802, not only acknowledges the receipt of our letters, tables of our officers, dignitaries and members which we forwarded to your G.O., but further tells us that they had been graciously received, informs us of the kind invitations which you extended to him as our representative to assist at your banquets, and finally crowns our satisfaction by giving us notice of our elevation to the No. 204. This correspondence between our Lodge and our Respectable Deputy continued until towards the end of 1803, and it was only the rigourous measures adopted during the last war which compulsorily put a stop to our amicable and fraternal relations with your G.O. We hastened to resume them as soon as the obstacles had ceased to exist. Not only did we forward you a letter and a list of our lodge members through Bro. Charles Dalrymple, but moreover we sent you four others by Bro. Perkins, mate of the English Brig "Albion," who engaged the service of Bro. Thomson, W.M. of the Lodge of Fidelity in your Orient, to deliver them into your hands. The Chaplain of the G.M., the Duke of Sussex, wrote to him "that he would submit these documents to H.R.H., whose decision, he had no doubt, would meet our just expectations," adding, that if the reply was not ready before the departure of the "Albion" H.R.H. would authorise him to write to us privately so as to set our minds at ease provisionally whilst awaiting the more complete satisfaction which the S.G.M. would not delay in giving us. And as a fact, we did receive this letter, which Bro. Thomson was kind enough to forward to us. Since then we have in vain awaited the happy hour in which our hopes should bear fruit, until at last the letter which you wrote to Bro. Charles Dalrymple has to our sorrow enlightened us as to your intentions, and, let us add, your sentiments towards Lodge Anglaise No. 204.

Is this the recompense of the painful but honourable struggle which we sustained with the G.O. of France at a period when resistance was counted a crime and passive obedience a duty? The members of our Lodge, animated by a just feeling of gratitude towards our Mother for the inestimable benefit which she conferred on us by granting us in 1776 a warrant which assimilated us to the Lodges of England; full of respect for her, of esteem and affection, have constantly opposed a firm and immovable will to that which it was desired to impose upon us, have invariably presented in this unequal conflict a calm and serene front which neither the threats of authority nor the dangers of absolute refusal have been able to trouble. Our perseverance has been crowned with success, we have at last obtained the object of our desires, permission[1] to work under our warrant of constitution, according to the rite and under the authority of the Grand Lodge of England. After a triumph as glorious as it is honourable for us over the only Masonic authority which, through jealousy of an English Lodge established in its jurisdiction, thought itself authorised to extend even over us its influence and supremacy, ought we to have thought, could we imagine, that the G.O. on which are founded the origin, the title and the right of the Loge Anglaise, and which should have surrounded us with its protection, its affection and esteem, would to-day desire to reject us from its bosom and destroy an existence of 86 years, made illustrious by the purest principles, sentiment and virtues? That such is the case is acknowledged by the most enlightened Masons, and among others by our Illustrious

[1] I presume the permission here referred to would be that of the Government or the Police.

Brother Lally de Tolendal Count and Peer of France, who has been glad to accept the title of our Venerable d'honneur,[1] and takes a pleasure in presiding over our meetings whenever his public functions permit him to visit our Orient: such a man would certainly not associate himself with a body the moral merit of whose members was not in harmony with the high qualities which distinguish himself.

Let us admit for one moment that the motives which you allege as justifying your conduct towards us and the indirect advice which you give us to work under the authority of the G.O. of France be as valid and well founded as they are false and erroneous, would they even then be sufficient to cancel claims and rights which, by their very nature, are inalienable, illimitable, unextinguishable? But what if it be proved that since 1788 we have never intermitted to correspond with your G.O.; that our late representative, Bro. Talbot Dillon, has constantly handed you our letters and lists; that in 1802 and 1803, amongst other things, you invited him to your banquets as the Deputy of the Loge Anglaise of Bordeaux; that in December 1802 you raised our Lodge to No. 204 by right of seniority, in one word, if it be proved that our connection with you has only been interrupted by compulsion and obstacles which it was not in our power to surmount?

As regards your advice to work under the G.O. of France, do you imagine that a Lodge which has distinguished itself by its courageous resistance to the efforts and menaces of this Masonic authority, can to-day humbly beg of it as a favour what it yesterday refused almost as a disgrace? Ah! rather pronounce our Masonic dissolution, it would be less painful to us to submit to than to consent to change our title, our rights and our mother.

Our Masonic existence has endured, pure and unsullied, nearly a century, it has brought us the esteem of natives and strangers. In neighbouring Orients as in far distant countries, La Loge Anglaise of Bordeaux occupies a foremost place; everywhere its members are welcomed as favoured brethren. Hitherto they have deserved this favour by virtue of their principles, they will continue to deserve it by their noble constancy and attachment to the Constitutions which you gave us. Our present glory is based on the memory of the past, and to evince such a weakness (as we do not dare to describe) by contracting new ties, would be to destroy the landmarks of our dignity. Our holiest feelings and the instinct of what we owe to ourselves point out to us our duty and have dictated our reply to the letter which you wrote to Bro. Charles Dalrymple. We are convinced that having studied it with all the attention it merits, you will be penetrated with the justice of our claim, and will return to us filled with those sentiments of equity, esteem and affection, of which we have never ceased to be worthy.

If the arrangements necessitated by the union of the two Grand Lodges of England prevent you assigning us the numerical place which we have enjoyed hitherto, allot us some other; whatever it be we shall accept it with pleasure and gratitude, happy in adhering immutably to our English Constitution and to our illustrious and serene Founder and Mother.

We have the honour to hand you under this cover a list of our Officers, Dignitaries and members. Kindly accept it as a fresh testimony of our profoundest respect, sincere esteem and unshaken affection.

We shall regard it as a precious favour if you will nominate some worthy brother of your Orient to represent us at your Grand Lodge. Bro. Charles Dalrymple, who has been provisionally appointed, resides almost constantly in the country, and therefore appears to us scarcely the right man for the post. We shall consider it our duty to defer to your choice in this matter.

We have the honour to greet you in the Mystic Numbers which are known to you and with the honour which is your due,

Tagaud, J.W., W.M. pro tem.

Fauchus, S.W. pro tem. *Le Jouteux, J.W. pro tem.*

(Seal No. 4.) Sealed and stamped by us Keeper of the Seals, Stamps & Archives
Begodin

P.S. You can reply to us in English, if you prefer it.

By Order of the R. L.
Tonnelle, sec.

[1] French Lodges often had two Masters, one actual, the other "d'honneur." This is not a case of a W.M. and a Deputy Master, for the Vble. d'honneur stood higher than the actual Master who ruled the Lodge. It was a complimentary title, conferred on distinguished brothers, who were not always previously members of the Lodge.

At the Orient of Bordeaux, the 20th day of the 11th month of the year of True Light, 5818. [20th January, 1819.]

The Address of the Lodge.

Mr. Anglezy, care of
Messrs. Sicard & Bernard,
rue du Chapeau Rouge,
Bordeaux.

This copy of our letter of the 20th day of the 11th month of 5818 will be handed to you by Brother William White, K.T., of the R.L. of Charity No. 449, R.+., who, having honoured us by attending our meetings, has kindly consented to take charge of it and to act as the intrepreter of the fraternal and respectful feelings with which the R. L. Anglaise is penetrated towards its well-beloved Mother.

At the O. of Bordeaux, the 8th day of the 9th month of the year of True Light, 5819. [8th November, 1819].

Ah well! and that is the end of it. Not a word more in the Archives at Freemasons' Hall. What the answer was, nobody knows, unless it be still preserved at Bordeaux. But the Lodge has never relinquished its last English number. It possesses a French one, it is true, but its title is to-day "La Loge Anglaise No. 204." Had we only received it back in 1816-19, who knows but there might to-day be at least one Lodge in France faithful to the old Traditions of English Freemasonry? That it altogether deserved the continued favour of our Grand Lodge I will not maintain: we have seen it vacillating, blown hither and thither by every wind of heaven, tendering allegiance to one body after another, just as it thought most conducive to its momentary interests, nay even attempting to run with the hare and hunt with the hounds at the same time: we are uneasily conscious that much of the trouble with Pourcin and Co. was simply an affair of caste, of social status, unworthy of Masonry: and yet I have acquired a sneaking kindness for the old Lodge, and could have wished it a better fate.

There are two other documents among the Dillon papers which refer to Dillon's son, and have nothing to do with the English Lodge, but may be alluded to here.

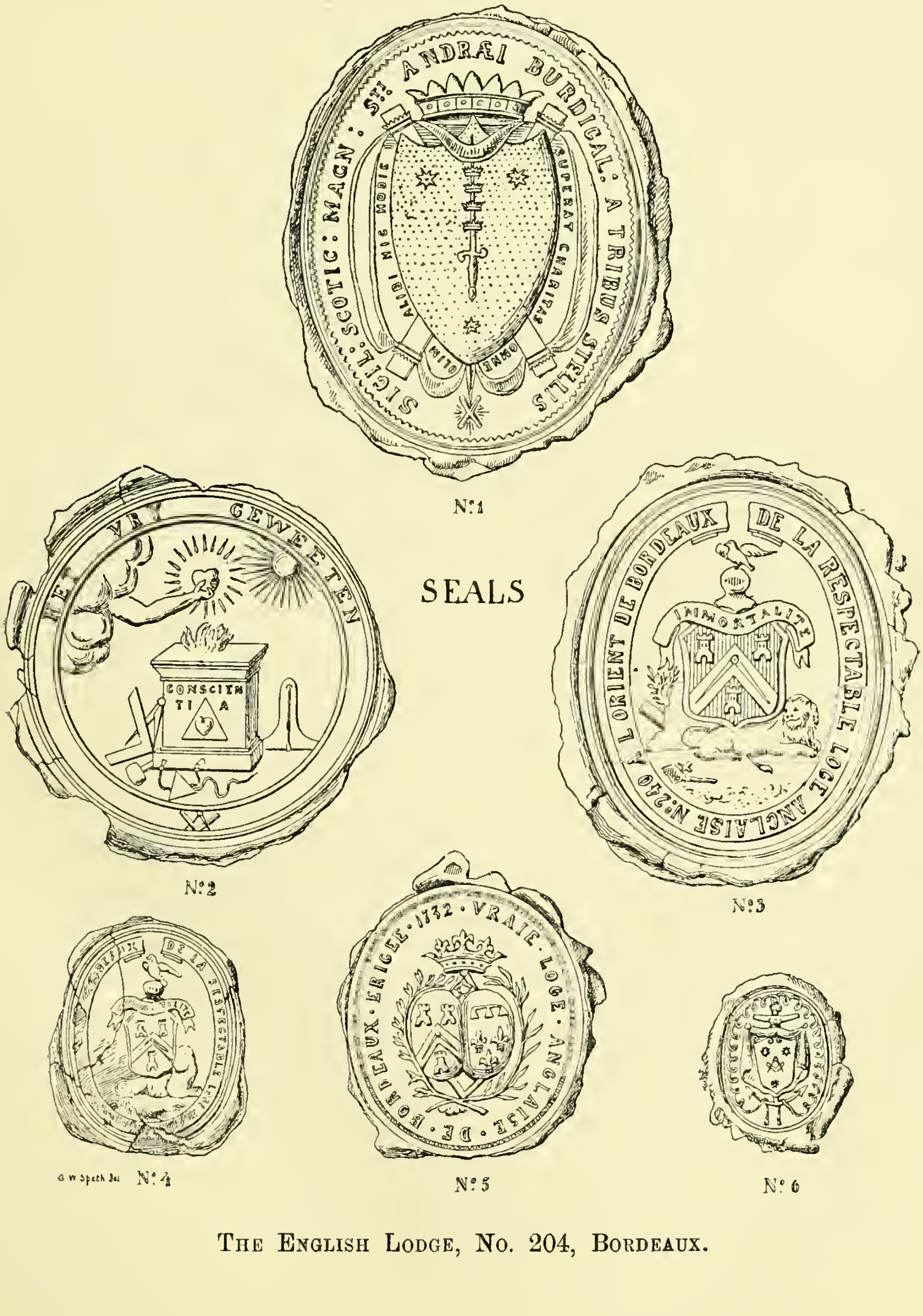
The certificate of William Henry, afterwards Admiral Dillon, K.C.H., is dated 22nd January, 1803, and recites that he was admitted to the third degree by the Lodge of the Nine Muses, St. James' Street, London. In connection with the Admiral there is a further document, a double sheet of paper, bearing in French on one side a statement to the effect that having been properly tested and found worthy, he was admitted to the work in Lodge "Het Vry Geweiten" in Breda, which is signed by the W.M. and the Secretary, countersigned by himself, and bears the handsome seal of the Lodge in red wax, which I have given as No. 2 on the plate of seals accompanying this paper. It bears an endorsement dated the 3rd November, 1803, testifying to his admission to a meeting of the Lodge "De la Parfaite Union" at Valenciennes, signed by several of the officers.

This paper refers to the period of an interesting episode in Sir William H. Dillon's career. On being sent as Senior Lieutenant of H.M.S. "Africaine," with a flag of truce to the Dutch Commodore Valterbuck, at Helvoetsluys, 20th July, 1803, he was detained, in defiance of all usuages of civilized war, and handed over to the French. It appears from an account written by himself that he was detained on board ship until September, when he was permitted to land and reside at Breda on parole of honour. Our Brother writes that in October, 1803, while at Breda, he was introduced by a Dutch naval officer, Daly by name, "to the Masonic Lodge, where I experienced a most hearty reception, and witnessed one of the most splendid suppers I had as yet partaken of with the Craft." At the end of October Dillon was sent to Antwerp and Brussels, where he was in charge of a police commissary "who proved to be a Mason, and one of the merriest fellows I had met with for many a day." This official, with truly fraternal consideration, took his charge to the theatre; they had some Burgundy after and did not part till 2 o'clock in the morning. Thence he was transferred to Valenciennes, but there is not any note of the visit to that Lodge there. The greater part of his captivity, which lasted until his exchange in 1807, was passed at Verdun, where he attended a Masonic dinner in August, 1805.

My paper would hardly be complete without a biographical notice of Bro. J. Talbot Dillon, who bulks so largely throughout. I am therefore more than grateful to our Bro. Chetwode Crawley, who, after infinite pains, and overcoming more than ordinary difficulties, has supplied a charming monograph on the Dillons, which he has kindly allowed me to annex to these pages.

Bro. Shackles has also lent me two medals struck by the English Lodge, which I have copied, and has furnished some particulars regarding them: to him, also, I beg to tender my thanks. Neither must I forget to include Bro. Kupferschmidt for supplying me with valuable notes and memoranda, or Bro. Sadler for his readiness to assist in searching the Archives at Grand Lodge.

It only remains to state that Bro. Gordon Hills has generously presented our Lodge with the various letters and documents contained among the Dillon papers, except the Certificates, which he rightly retains as being purely personal matter to be preserved among his family papers. But the historical documents he considers will be of more use to students, and more accessible, if entrusted to our keeping.

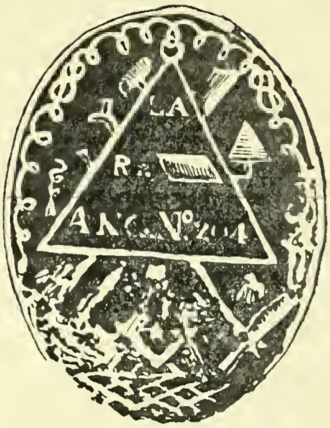


SEALS

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The English Lodge, No. 204, Bordeaux.

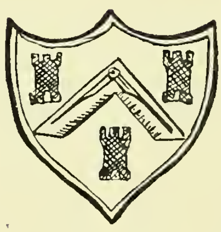
STAMPS.



No 1



No 2.



No 3.



No 4.



No 5.



G. W. Speth. del.

No 6.



No 7.

The English Lodge, No. 204, Bordeaux.

A MONOGRAPH ON THE DILLONS,

By Bro. W. J. CHETWODE CRAWLEY, *LL.D.*, P.G.D., Ireland.

THE great Anglo-Irish house of Dillon traces its traditional origin to John le Dillon, who accompanied John Lackland to Ireland. The earliest form of the name, Jehan de Lions or Lyons, seems to indicate a Burgundian origin, for Lyons was at that date held by the Duke of Burgundy. Not content with this traditional descent, patriotic Irish genealogists have, as a matter of course, provided John le Dillon with a mythical Irish ancestor, who may be left out of account. The first of the name to make an historical appearance in Irish story, is Sir Henry Dillon, a contemporary of Edward III. He was rewarded for his services, after the manner of the time, with generous grants of other people's property in the Meaths. Many of his descendants attained the rank of nobility at home and abroad, and few houses can show recipients more deserving of the rank ; ranging from the accomplished Earl of Roscommon, who moulded the eighteenth century school of poetry, to *le beau* Comte de Dillon, whose courtesy stood the test of the guillotine.[1] In process of time, the Anglo-Norman line became *Hibernis Hibernior*, and its cadets, debarred by cruel disabilities at home, spread themselves over the continent, perplexing the genealogist among the numberless Chevaliers, Barons and Comtes of the name.

In the latter half of the eighteenth century, there existed several members of the family who had attained the title of Baron, and who, though often bearing the same Christian names, were related to each other only through descent from a far away common ancestor. One pair of these homonyms had the common Christian name John, had been born about the same year, and died about the same year ; were both in enjoyment of the same kind of reputation for an intelligent tolerance in advance of their time; were both indebted for their titles to the same Continental monarch, and to the same English monarch for the Royal license to use them in this country; and both took an active part in Freemasonry. In such circumstances, it is little wonder that their identity has been confounded, and that the exploits of the one have been attributed to the other. The biographers of each seem to have been unaware of the existence of the other, and the English Baronetcy of the one has done for both indiscriminately. The point of distinction between them for the ordinary reader lies in the fact that the full name of the Baron who became a Baronet was John Dillon, while that of the other was John Talbot Dillon, though the distinction was not always preserved, even by their contemporaries. Such generally trustworthy authorities as Boase and O'Byrne, when they have occasion to speak of the Baron, with whom Bro. G. W. Speth's narrative has to do, call him *Sir* John, apparently confounding him with the Baronet, while Nichols catalogues him as *Rev.* in his *Illustrations of Literary History.*[2] Similarly, M. Eyriès (*Biographie Universelle :* Paris, 1814) styles him *Chevalier anglais.* The acme of confusion is reached in the great *Dictionary of National Biography*, where an otherwise painstaking article welds the two Barons into one, even to the begetting of their children.

The circumstance that both noblemen were concerned in the Freemasonry of the last century makes it worth while to disentangle these namesakes in the pages of *A.Q.C.*

I.—BARON JOHN TALBOT DILLON (1734-1806).

JOHN TALBOT DILLON, born 1734, was the eldest son of Francis Dillon of Proudston, Co. Meath, by Mary, daughter and heir of Sir Mervyn[3] Wingfield, Bart., of Easton, Suffolk. Francis Dillon had joined his father in cutting off the entail of his Irish patrimony, and settled in London, being described in 1732 as "of the parish of St. Botolph, Bishopsgate." William Dillon, the father, is said by the genealogists to have died in 1730 at the patriarchal age of 104.

Francis Dillon was made Knight of the Holy Roman Empire 22nd August, 1763, by the Emperor, Francis I. This prince, it will be remembered, had figured before his succession to the Imperial crown, as "our Royal Brother Lorrain," in Dr. Anderson's pages. Exactly four years afterwards his successor, Joseph II., raised Francis Dillon to the dignity

[1] Wentworth Dillon, 4th Earl of Roscommon (1633-1684), was the model and standard of Dryden, and through him, of Pope. See Johnson's *Lives of the Poets.* The gallant Count Dillon, one of the early victims of the Reign of Terror, was asked by a shrinking lady, condemned in the same batch, to precede her in the terrible procession. The count bowed with courtly grace, and saying "Anything to oblige a lady," stepped on to the platform of the guillotine in her place. See *Gleanings and Reminiscences*, by F. T. Porter, M.A., Dublin, 1875.

[2] *Modern English Biography*, by Fred Boase, 1892; O'Byrne's *Naval Biographical Dictionary* ; Nichols's *Illustrations of Lit. Hist.*, Vol. viii., Index. Boase is notoriously weak on Irish biographies.

[3] Thus the name is usually spelled. But in a letter (2nd November, 1783) relating to his pedigrees preserved in the Irish Office of Arms, William Mervin Dillon is careful to spell his name throughout with an *i.*

of a free Baron of the Holy Roman Empire, 22nd August, 1767. The precise grounds on which these foreign potentates conferred such honours on a British subject are not clear. Baron Francis died 10th September, 1775, and was buried at St. Pancras, London. Of his numerous family, three sons survived him; John Talbot, his heir; Francis; and William Mervin. John Talbot succeeded his father as Baron. Francis, Lieutenant-Colonel of Cavalry in the Imperial service, was himself created a Baron of the Empire, on account of his distinguished services "on several occasions against the Turks;" he died at Rome in 1789. William Mervin, the third son, was the father of (Sir) John Joseph Dillon, a well-known author and pamphleteer in the early years of this century.[1]

Baron John Talbot Dillon seems in early life to have resided much on the Continent, and, according to M. Eyriès, gained the favour of two successive Emperors of Germany. His lineage, connections, and private fortune entitled him to access to the highest circles of Continental society. He was an accomplished linguist, and travelled extensively, not only in the countries comprised in the Empire, but also in France, Italy, and, above all, Spain. He was everywhere an observant traveller, and Spain seems specially to have attracted him as a field for observation. In 1778, he betook himself for the third time to the Peninsula, and traversed it in all directions, from Santander to Gibraltar, and from Cadiz to Barcelona. In his previous visits, he had formed the acquaintance of Spaniards distinguished for rank and learning, and had made himself a proficient in the language of the country.

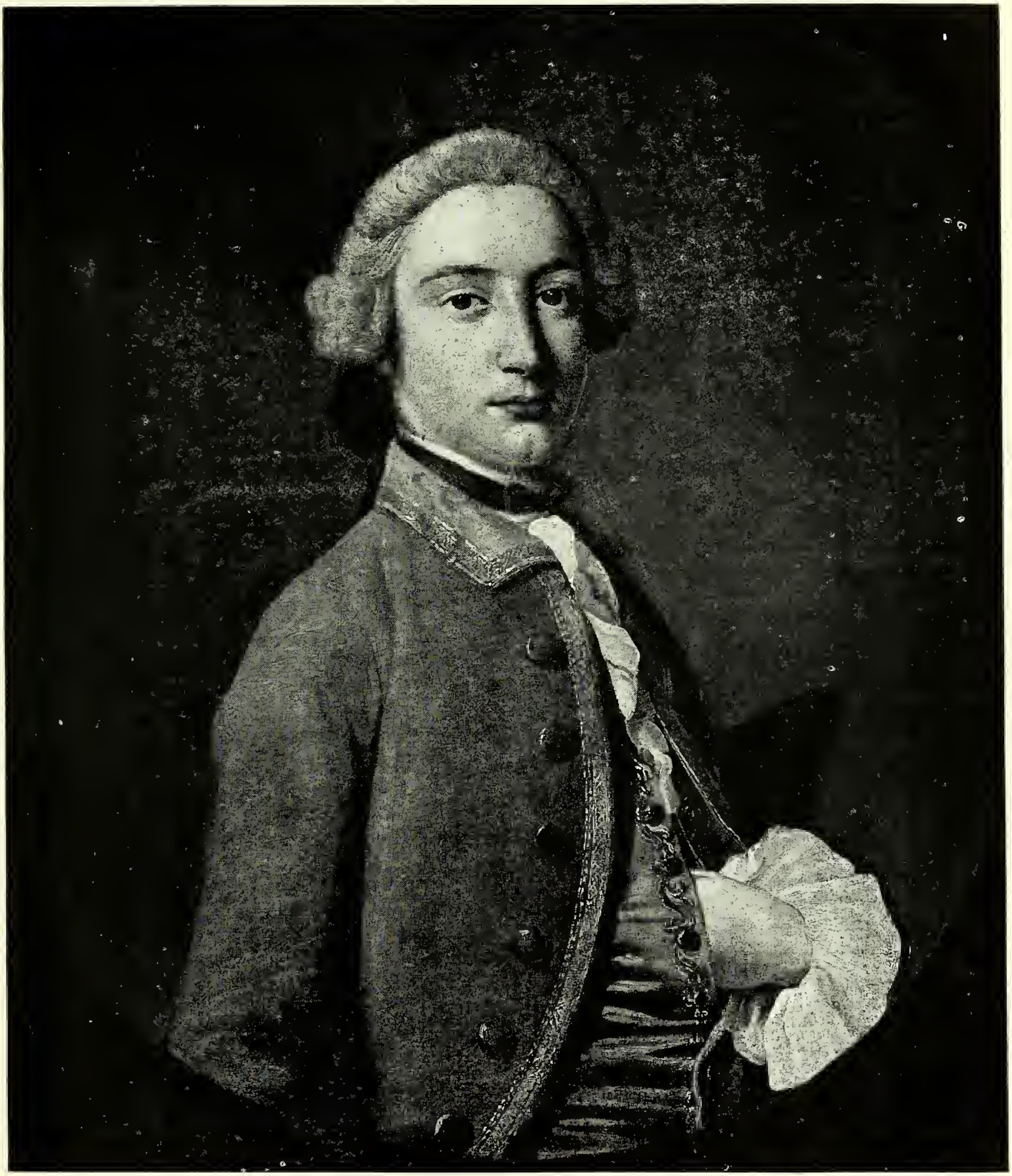


BARON DILLON'S BOOK-PLATE.

From a copy on the back of his portrait.

His turn of mind led him to devote much attention to the natural history of this corner of Europe, then almost unknown beyond the Pyrenees. He collected materials for a work on the subject, which he based on a similar work published a few years before by

[1] John Joseph Dillon was called to the English Bar, and seems to have habitually styled himself Knight and Baron of the Holy Roman Empire, as, indeed, he was entitled to do. But he seems also to have claimed the English title *Sir*, which betokens a different kind of dignity from that involved in the *Ordo Equestris* of the Holy Roman Empire. See title-page cited below. He turned out to be a prolific pamphleteer on legal and constitutional questions, many of his pamphlets being printed in Paris, though written in English. The list of his productions fills the best part of a page of the British Museum catalogue, but his name has been omitted from the *Dictionary of National Biography*. The following is the title of one of his pamphlets: *The Case of the Children of H.R.H. the Duke of Sussex elucidated: a judicial Exercitation. By Sir John Joseph Dillon, Knt. and Bn. S.R.E.* London, 1832. 4to. It will be remembered that the Duke of Sussex (Grand Master, 1813-1842), had contracted an alliance at variance with the spirit, if not the letter, of the Royal Marriage Act.



JOHN TALBOT DILLON.

From an Oil Painting in the possession of Bro. Gordon P. G. Hills.

William Bowles (1705-1780), another Irish gentleman of family, who had long been in the Spanish service. It may be mentioned incidentally that as Baron Dillon had a double, so Don Guillermo Bowles had a double, in the person of the Rev. John Bowles, or Bowle, M.A., F.S.A. (1725-1788). This Wiltshire clergyman was almost equally celebrated as a Spanish scholar, and his *Don Quixote*, published at Salisbury in 1781, is an edition of real merit. Naturally enough, much of the work done by Don Guillermo Bowles has been credited to the Rev. John Bowle, and *vice versa.*[1]

Information, courteously supplied by the representative of this branch of the family, shows that John Talbot Dillon was three times married. He had the misfortune to lose his first wife at Liège, in the spring of 1768. He again married during his father's lifetime; this time to a lady described, in the *Dictionary of National Biography*, as daughter of Henry Collins. He took up his residence in Birmingham, where his son, afterwards Sir William Henry Dillon, K.C.H., was born, 8th August, 1779.[2] No mention of children by this or any other marriage appears in the elaborate family tree drawn up by John Joseph Dillon, to whom allusion has been already made. In 1829, he put forward, on behalf of the Dillons of Proudston, a claim to the Great Chamberlainship of all England, derived through the Wingfield descent from the De Veres, Earls of Oxford. The statement of claim was embodied in a pamphlet published in 1829. The formal pedigree inserted gives his uncle, John Talbot, as dying without issue, being marked O.S.P. (*obiit sine prole*). A similar remark is appended in the pedigree in the Irish Office of Arms. It is of the essence of John Joseph Dillon's argument that his uncle's line should have become extinct. Otherwise, his claimant would be out of court, or, rather, could never have come into court at all.

In the year following the birth of his son, Baron Dillon published the book for which he had made such elaborate preparation, under the title of *Travels through Spain, with a view to elucidate the Natural History and Physical Geography of that Kingdom.* London: 1780. 4to. The volume was dedicated to Lord Grantham, British Ambassador to the Court of Spain, and had as frontispiece a likeness of His Most Catholic Majesty, King Charles III., who seems to have been personally well-affected towards the author. The volume met with a favourable reception, went through more than one London edition, was republished in Dublin, and was translated into French and Spanish.[3]

Encouraged by the success of this venture, the Baron turned his German experience to account in a *Political Survey of the Sacred Roman Empire*, London, 8vo.; 1782. Competent critics have praised the broad and liberal views displayed in this compilation. A few years later, he seems to have been an intelligent observer of the first stage of the French Revolution. Having access to first-hand information on the subject, he published in London, 1790, a quarto volume, containing *Critical Memoirs of the General Revolution in France.* These three volumes are the principal productions of Baron Dillon's prolific pen, and still rank as authorities on the condition of the countries of which they treat. His easy and fluent style contrasted agreeably with the Johnsonian ponderousness of contemporary historians.

Several of his works were thought worthy of being translated into the leading Continental languages, and his reputation procured him election to the Royal Irish Academy, 30th November, 1787. In the later years of his life, Baron John Talbot Dillon paid much attention to agriculture. He drew up several Papers and Reports for the Board of Agriculture, and translated from the French, *Foreign Agriculture: being the result of practical husbandry. By the Chevalier de Monroy.* London: 1796. 8vo.

[1] Don Guillermo Bowles contributed to the *Philosophical Transactions* several scientific articles dealing with the physical resources of Spain. He came of a stock connected with Irish Freemasonry, and was, we believe, a near relative of that Samuel Boles [Bowles] who served as Junior Grand Warden in the Grand Lodge of Munster, 1728.

[2] Bro. Sir Wm. Henry Dillon (1779-1857) Vice-Admiral, and Equerry to H.R.H. the Duke of Sussex, was distinguished even among the distinguished officers of Nelson's school. On the accession of the Sailor King, William IV., he was created Knight Commander of the Guelphic Order (K.C.H.) The Order had been founded in 1816, to commemorate the elevation of Hanover into a kingdom, and as long as the crowns of England and Hanover remained united, comprised many renowned names from both countries. When H.M. Queen Victoria succeeded her uncle, the Order became exclusively German. In the brilliant list of Sir W. H. Dillon's active services (O'Byrne's *Dictionary of Naval Biography*) mention is made of his having co-operated in the *Glenmore* with the military forces in Wexford, during the Rebellion of 1798, and of his having effected the arrest of a rebel leader, named Skallion. The point is interesting, as there is no record of the co-operation of a ship of war to be found in the books usually regarded as contemporary authorities: Sir Richard Musgrave's *Memoirs of the recent Rebellion in Ireland*, 1801; Edward Hay's *History of the Insurrection in the County of Wexford, A.D.*, 1798, 1803; Rev. James Bentley Gordon's *History of the Rebellion in Ireland*, 1801; George Taylor's *Historical Account of the Rise, Progress and Suppression of the Rebellion in Co. Wexford*, 1800; John Harrop's *The Rebellion in Ireland*, Aston (Cumberland), 1808, etc.

[3] The bibliography of Baron John Talbot Dillon's works given in the British Museum catalogue must be increased by this octavo edition, Dublin, 1781.

His collections on agriculture he bequeathed to the Manchester Literary and Philosophical Society. In the same will, he enumerated, amongst other legacies to his third wife, whom he had married late in life, the official diplomas of Baron and Knight of the Holy Roman Empire. He had not been granted the Royal License to use the title of Baron within the United Kingdom till 24th April, 1800. The original Diploma of Knight of the Holy Roman Empire, granted to his father, 22nd August, 1763, is printed *in extenso* by Joseph Edmondson, Mowbray Herald Extraordinary, in his *Complete Body of Heraldry*; London, 1780. Edmondson's huge folios are not paginated throughout, but the curious reader will find the document about the middle of vol. I., appended to a dissertation on "The *Ordo Equestris* of the Roman Empire."

At the time of his death, which took place at Brompton, 19th March, 1806, the Baron held the post of Under Secretary to the Board of Agriculture. This Board was a chartered association, established in 1793, and dissolved in 1816. It was not a Government Department, though it received an annual subsidy from Government, and followed the recognised departmental tradition in setting itself to cure dearth by means of Reports.

Baron John Talbot Dillon's connection with Freemasonry forms the subject of Bro. G. W. Speth's paper.

[Authorities in addition to those quoted in text: Lodge's *Peerage of Ireland*, ed. by Mervyn Archdall, Vol, iv., p. 141; Vol v., p. 263. *Gent Maga*, May 1768; October, 1789; March, 1806. *Biographie Universelle*, Vol. xi., Paris, 1814. *Epitome of the case on the claim of the Dillon Family of Proudston, to the Great Chamberlainship of all England, by Sir J. J. Dillon, Knt. and Baron S.R.E.* London, 1829. MS. Register of Royal Irish Academy, Dublin. Extracts from Baron J. T. Dillon's Will, supplied by Gordon P. J. Hills, Esq., nephew (by marriage) of Adm. Sir W. H. Dillon. Personal information from G. D. Burtchaell, Esq., M.A., Office of Arms, Dublin.]

II.—BARON JOHN DILLON (1731-1805).

(SIR JOHN DILLON, BART.)

Another branch of the great Anglo-Norman house established itself in Co. Meath, where it now holds the lands of Lismullen. In process of time, the hereditary estates devolved upon Arthur Dillon, who, 11th June, 1730, married Elizabeth Lambert, daughter of the Lord Bishop of Meath, the premier bishopric of the Irish Church. Arthur Dillon died a few years after his marriage, and was succeeded in the estates by his eldest son, John, afterwards Baron John Dillon, so often confounded with the contemporary, Baron John Talbot Dillon. John Dillon, of Lismullen, was elected to the Irish Parliament in 1774, for the borough of Wicklow, in place of William Whitshed, deceased. At the general election in 1776, he was returned for the borough of Blesinton, Co. Wicklow. Like the other Baron, whose character we have discussed, John Dillon, M.P., was a man of large and liberal views, and speedily came to the front as an advocate for the relaxation of the barbarous disabilities which then weighed down the Roman Catholic population of Ireland. His first efforts were directed to obtaining liberty for Roman Catholics to deal with real property in Ireland. Later on, he devoted himself to the task of rescinding the law which forbade Roman Catholics to keep schools, or to educate the youth of their own persuasion. In this crusade against intolerence, Trinity College, Dublin, led the way, and the University of Dublin, in 1792, was the first of all universities in the United Kingdom to admit Roman Catholics to degrees. The first steps of this advance towards religious tolerance and civil sanity found an echo on the Continent. The members and connections of the great house of Dillon, who lived in exile for conscience sake, watched with keen interest the philanthropic exertions of their kinsman at home. In 1782, His Imperial Majesty Joseph II. was moved to confer on the Irish member of Parliament the dignity of a free Baron of the Sacred Roman Empire. The patent recites, with the usual *copia verborum*, the reasons—*intuendis humanitatis et tolerantiæ Christianae juribus*—which led His Imperial Majesty to confer this unsolicited honour. By the care of the Rev. Mervyn Archdall, the laborious editor of Lodge's *Peerage of Ireland*, these Letters Patent saw the light of type in 1780, the very same year in which, as we have seen above, Edmondson printed the corresponding Diploma of Knighthood (*Ordo Equestris*) inherited by the other Baron from his father, Francis Dillon.[1]

The loyal recipient made immediate application through the Lord Lieutenant for permission to accept the honour, and to use the title within the United Kingdom. The Royal License was granted 22nd February, 1783, empowering John Dillon, of Lis Mollan, to accept the honour, and "to bear the ensigns of the dignity worn by persons possessing the same in Germany."

[1] For exact reference, see list of Authorities cited below.

The Baron retired from the House of Commons at the next election, but continued an influential personage in Ireland. The dignity of Baronet of the United Kingdom was conferred on him 31st July, 1801, and the title is now borne by his great-grandson.

Baron John Dillon was elected Junior Grand Warden of the Grand Lodge of Ireland on St. John's Day in Harvest, 1791. As was the custom of the Craft in Ireland, he became a member of the Grand Master's Lodge, which was exclusively composed of the Grand Officers and the personal friends of the Grand Master. The character of the Lodge has long since changed, though it is still worthy of its precedence, without a number, at the head of the list of Irish Lodges.

A large proportion, perhaps the majority, of Freemasons in Ireland were, at that time, Roman Catholics. We can point with pride to Freemasonry as the first, and, for years, the only social institution in Ireland that, in practice, admitted them to equal rights. The Grand Master, Lord Donoughmore, was a consistent and earnest supporter of Catholic Relief, as it was called, and there was peculiar fitness in the election of a Grand Warden, who had been ennobled for his zeal in the same cause. The Baron was annually re-elected till 1795, when he was succeeded by Nicholas Loftus, a scion of the noble house of Ely.

Baron John Dillon, or to give him his later title, Sir John Dillon, Bart, of Lismullen, was a resident landlord of the most kindly type, and died at his country seat, 17th July, 1805, "much lamented by his acquaintances and numerous tenantry."

His second son, Arthur Richard, eventually became a major-general in the army, and seems to have been gazetted 31st May, 1792, to the 27th Inniskilling Regiment as Arthur Richard Baron Dillon. This devolution of title in the father's lifetime follows Continental usage, and does not tend to lessen the confusion among the Dillons who bore the title of Baron of the Holy Roman Empire.

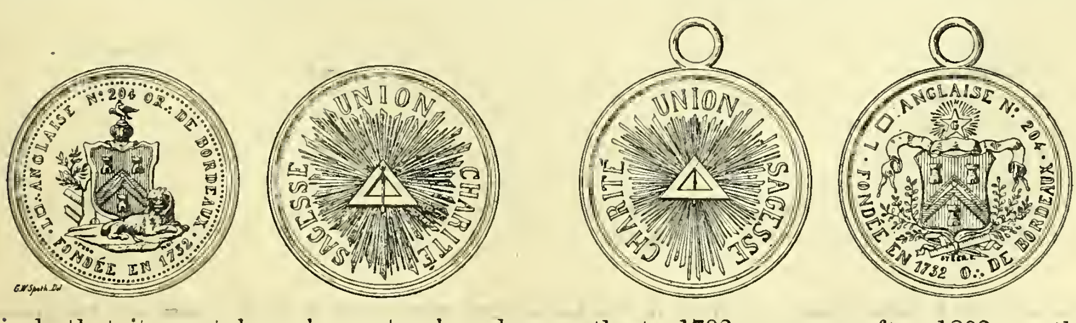
[Authorities besides those cited in the text:—Lodge's *Peerage of Ireland*, ed. Mervyn Archdall, Vol. iv., p. 148; Burke's and Foster's *Baronetages of U.K.*; *Journals* of the Irish House of Commons; Walker's *Hibernian Magazine*, Aug. 1805; *Gent. Maga.*, Sept. 1805; G. D. Burtchaell, M.A., Office of Arms, Dublin Castle; *Army List*, 1793; *Minutes* of Grand Lodge of Ireland, 1795.]—W. J. Chetwode Crawley.

DESCRIPTION OF AND NOTES ON TWO MEDALS STRUCK BY THE LOGE ANGLAISE OF BORDEAUX.

BY BRO. G. L. SHACKLES, P.Pr.G.D., N. & E. Yorks.

Bronze Medal:—Obverse. On an escutcheon, gules, a chevron azure, between 3 castles, argent, on the chevron a pair of compasses extended chevronwise: Crest, on a helmet affronté resting on the escutcheon, a dove, proper, on a hemisphere, with wing expanded and a plume on its head. In front and a little to the right of the escutcheon, a lion couchant guardant; behind the escutcheon on the left, a level, square, rule, and sprig of olive. In very small letters, under the emblems STERN, and under the lion PARIS. Legend L. ☐ ∴ ANGLAISE No. 204 OR ∴ DE BORDEAUX · FONDÉE EN 1732. It will be noticed that these arms are those of the English Grand Lodge of "Modern Masons" before the Union, with the exception of the chevron, which on the English arms is argent, and the dove which in their crest is "close" and has no plume.

Reverse. A level surrounded by a triangular glory of rays, the points of which extend in places nearly to the edge. Legend. Between the points SAGESSE, UNION, CHARITÉ (Wisdom, Union, Charity). The Border of the Obverse is beaded and reverse is plain. The date when the Medal was struck is unknown, but the No. 204 proves conclu-



sively that it must have been struck subsequently to 1792, or even after 1802, as the documents of the Lodge of that date still bear 240 on the Lodge stamp.

Gilt Medal:—*Obverse.* On an escutcheon, gules, a chevron, azure, between 3 castles, argent; on the chevron a pair of compasses extended chevronwise; over the escutcheon, a ribbon plain, without motto, and above it, as if for a crest, a 5-pointed radiant star, with the letter G on it. Below the escutcheon a rule and crayonholder, crossed and tied with a ribbon from which acacia sprigs arise on either side. Near the rule in very small letters, STERN. F., the name of the engraver of the die. Legend above L ▭ ANGLAISE No. 204, and below, filling out the circle, FONDÉE EN 1732 O ∴ DE BORDEAUX. (English Lodge No. 204 founded in 1732 Orient of Bordeaux).

Reverse. A level surrounded by a triangular glory of rays, the points of which extend nearly to the edge. Legend. Between the points CHARITÉ UNION SAGESSE (Charity, Union, Wisdom). The Reverse is very similar to that of the last Medal, but the legend is differently arranged. There is also a minute difference in the rays and the level. In the die of the reverse there is a crack or flaw over the E in CHARITÉ. The medal is somewhat rare. I am of opinion that this medal was struck prior to the last, and in this Marvin, the Editor of the "Medals of the Masonic Fraternity," agrees with me. The descriptions are taken from Marvin's work and corrected from my own specimens.

APPENDIX A.

RETURNS MADE TO GRAND LODGE BY THE ENGLISH LODGE AT BORDEAUX.

26th July, 1768. Officers only.

James Boyd, Esq.,	Master.
— Tepler,	Dep. Mr.
George Boyd,	Sen. War.
Ab^{m} Witforth,	Jun. War.
Ab^{m} Carrard,	Secretary.
Ab^{m} Lawton,	Treasurer.
John Foster,	Steward.

A return of Officers and members undated but probably 4th July, 1786.[1]			A similar list of the 2nd August, 1787.	
Name.	*Description.*	*Rank.*	*Description.*	*Rank.*
B. Chicou St. Bris.	Frigate Lieut.	W.M.	Merchant	Hon.W.M.
Magnol de Bordes	Esquire	S.W.		W.M.
*Sohl	Merchant	J.W.		
Dupuy	,,	P.M.	(no rank given)	
*Berthelet	Prof. Literature	Orator		
Damis	Captain	Secretary	Correspondence Sec. & Keeper of the Seals	
Guiraud, father	Merchant	Treasurer	(no rank given)	
Guiraud, son, sen.	,,	Sub.-Treas.	(no rank given)	
*Degand	,,	Terrible		
Guiraud, son, jun.	,,	Keeper of Seals and Archives	(no rank given)	
*P. Bradshaw	,,	Steward		
De Bruix	,,	Cor.Sec.	Merchant, Esq.	Treasurer
*Locke	Broker	Almoner		
*Guiraud, sen.	Merchant	Tyler		
Galin	Tradesman	Tyler	Merchant	Expert
*Maignol de Tille	Esquire	D. of Cer.		
*Allain	Merchant	D. of Cer.		
Lacombe	,,	D. of Cer.		D. of Cer.
L. Massai	,,	P.M.	(no rank given)	
*Amand Adam	,,	P.M.		
*George Boyd	,,	P.M.		
*Augt. Boyd	,,	P.M.		
*William Boyd	,,	P.Officer		
Paul Oré	Capt. & Merchant	P.Officer		Sen. Warden
*P. Bounal	Master in Surgery	P.Officer		

[1] It is certainly subsequent to the letter of the 2nd August, 1785, as the names of G. F. Balices, James Boyd, P. Lidard, and D. M. Moustat, who are co-signatories of that letter, are missing. The names preceded by an asterisk are wanting in the later list.

Name.	*Description.*	*Rank.*	*Description.*	*Rank.*
Bouan, father	Notary	P.M.	Chief clerk	Parl. Regis.
*Lorrando	Merchant	P.M.		
*Plumeau	,,	P.M.		
Ganucheau, jun.	,,	P.M.	(no rank given)	
Dumas	,,	P.M.	Captain	(no rank)
Dubert	Broker	P.M.	Merchant	Expert
Jussan	Captain	M.M.	(no rank given)	
*William Carey	Merchant	M.M.		
De Montagne	Esquire	M.M.		D. of Cer.
*Defortage	Esquire, Captain	M.M.		
Lourtal	Captain	M.M.	(no rank given)	
*Vacqué	Esquire	M.M.		
*Marchegay	Captain	P.M.		
*Barthin	Merchant	M.M.		
*St. Martin	Merchant & Capt.	M.M.		
*Ganucheau, sen.	Broker	M.M.		
Billatte de Faugere	Esquire	M.M.		Steward
*Bruyere	Merchant	M.M.		
Linard	Attorney	F.C.		Secretary

Beatchau			Merchant	J.W.
Chrestien			,,	Orator
Chicou, nephew			,,	Dep. Treas.
Lalane			Attorney	Dep. Sec.
Lorents (Laurent ?)			Merchant	Expert
Testas de Gassie			Captain	D. of Cer.
Champés			Merchant	Terrible
Douaran			,,	
Pages de la Bonissette			Esquire	
Fagedet			Merchant	
Mandary			,,	
Labesse			Privy Coun.	
Dequart			Merchant	
Martin			,,	
Belly, father			,,	
Lafosse			,,	
Montauroy			Captain	
Londios			Resident of S. Domingo	
Guilet			Captain	
Sabés			Priest, Curé	
Bouan, son			Notary	F.C.
Arvoint			Merchant	F.C.
Belly, son, sen.			,,	F.C.
Belly, son, jun.			,,	F.C.
Laguarde			,,	E.A.
Lisse			,,	E.A.
Turie			,,	E.A.
Ancere			Notary	E.A.
Bertin			Merchant	

APPENDIX B.

List of MS. and other unpublished authorities from which the story of the Loge Anglaise, No. 204, Bordeaux, has been compiled.

1.—A small printed quarto, 7 pp. and 1 blank, drawn up by the Loge Anglaise on the 1st July, 1783. Originally sent to Baron Dillon, and handed by him to Grand Lodge. Endorsed "J.T.D." Entitled "Observations on the claim made by the brethren separated from the L. Anglaise to participate in the Property of the Lodge, and the Funds in the Treasury." In the custody of Grand Lodge.

2.—Transcript of a printed circular of the Grand Orient of France, 27th June, 1785, announcing the judgment pronounced against the Loge Anglaise, sent by the Loge Anglaise to Dillon. In the custody of Grand Lodge.

3.—Official letter of the Loge Anglaise to the Grand Lodge of England, dated 2nd August, 1785. Brief size, 11 pp. and 1 blank. Each sheet is stamped with the Lodge stamp No 4 (see plate). A duplicate exists in Grand Lodge. Found by Bro. Gordon Hills, among the Dillon papers, and presented by him to our Lodge.

4.—A return of the officers and members of the Lodge, probably 4th July, 1786. In the custody of Grand Lodge. (See Appendix A.).

5.—A similar return of the 2nd August, 1788. In the custody of Grand Lodge.

6.—Certificate of 10th January, 1788, affiliating Baron Dillon to the Loge Anglaise. The design is that of the "Three graces Certificate," with trifling alterations, engraved by B. Cole, and bears the arms of the Grand Lodge of England. It has at head Stamp No. 4, and at foot, Seal No. 3. The property of Bro. Gordon Hills.

7.—Report of the three Commissioners of the Loge Anglaise *re* the erasure of the visa of the Lodge from the Certificates of former visitors, dated 3rd June, 1788. In the custody of Grand Lodge.

8.—Letter to the Grand Lodge of England from the Vraie Loge Anglaise, dated, Bordeaux, 18th January, 1788. Brief size, 3 pp. and 1 blank. Two stamps, Nos. 6 and 7 at top, Seal No. 5 at foot. In the custody of Grand Lodge.

9.—Letter of 30th May, 1788, from Chicou St. Bris to J. T. Dillon, giving a short account of the quarrels in the Lodge and of the characters of the malcontents, covering several documents and promising more. In the custody of Grand Lodge.

10.—Observations of the Loge Anglaise upon the Circular of the Grand Orient. Brief size, 6 pp. and 2 blank, sent to Bro. Dillon and by him endorsed "Observations et Reflexions, J.T.D." In the custody of the Grand Lodge.

11.—Mémoire Instructif. 12 pp., brief size, each sheet having the Stamp No. 4 at top. A short account of the quarrels, and a detailed and lengthy refutation of the charges of the malcontent brethren, with counter charges. Addressed to Bro. Dillon, now in the custody of Grand Lodge.

12.—Copy of the minutes of the Loge Anglaise, 23rd March, 1802, renewing the powers previously granted to Bro. John T. Dillon. At top, Stamp No. 2; at foot, Seal No. 3. Presented to our Lodge by Bro. Gordon Hills.

13.—Official letter, 31st March, 1802, from the Loge Anglaise to Bro. Dillon, giving an account of the various high degrees established by the Lodge and asking him to procure regalia, rituals and warrants from the Grand Lodge of England. At head, Stamp No. 2; at foot, Seals, Nos. 1, 3 and 6, and Stamp No. 5. Presented to our Lodge by Bro. Gordon Hills.

Translations into English of all the above documents have been made by me, and will be bound up with the valuable documents so generously presented by Bro. G. P. Gordon Hills.

14.—Grand Lodge Certificate of the Hon. John Talbot Dillon, 13th December, 1775.

15.—Grand Lodge Certificate of Admiral Sir W. H. Dillon, K.C.H., 22nd January, 1803.

16.—Certificate of presence in Lodge Het Vry Geweiten, Breda, granted to Admiral Dillon. These last three are the property of Bro. Gordon Hills.

The W.M. feared that there was no time left for comment on the interesting paper which had been presented to their notice. This was perhaps of slight importance on the present occasion, as the paper left little scope for controversy, being simply a recital of hitherto unknown historical facts, without any introduction of controversial matter. But although discussion was scarcely possible, the paper might perhaps be further elucidated by the efforts of some of the brethren. For instance, Bro. Chetwode Crawley had supplied a most instructive sketch of one of the chief actors in the drama, Bro. John Talbot Dillon, but there were others about whom it would be desirable to learn something further, such as William Kelly, the first Master of the Lodge, Peter Bradshaw and his father, and the various English names which met us at the opening of the paper. These were probably merchants engaged in the Bordeaux trade, and it was quite conceivable that some information respecting them would be forthcoming if diligently sought for in the right quarter. He had himself made a slight attempt in this direction, but his time was very much occupied by his public duties, and he was only too well aware that his researches had not been pushed to their possible limits. He was glad to see that in an intolerant age the Craft had been true to its mission of tolerance, and that prime movers in the emancipation of our Roman Catholic fellow subjects were honoured members of our organization. This fact came out plainly in the interesting Monograph of Bro. Chetwode Crawley, and he (the W.M.) could only regret, as he had already done in his Installation Address, that our past services to the Roman Communion were now meeting with so ungrateful and shortsighted a return. He concluded by proposing a vote of thanks to Bro. Speth, which was cordially agreed to.

Dear Brother,

It may be well for the sake of many brethren to ask a question or two *à propos* of the list of officers of the Bordeaux Lodge.

1.—What were the duties of the Orator? and was it general loquacity that led to the discontinuance of the office in many places?

2.—Why a multiplicity of Tylers? Bordeaux was contented with two, it is true, but other places were not.

3.—What were the duties of the Expert?

4.—The officer called the Terrible was not, apparently, the Inner Guard. Who was he, and why is no Inner Guard mentioned?

Yours fraternally,

J. W. Horsley.

The duties of the Orator are peculiar. The office exists throughout Continental Masonry. He is supposed to be a brother of some eloquence and facility of speech, who is called upon to deliver an oration when thought desirable. Moreover his duty is to wind up every discussion in the Lodge, placing the arguments adduced by the brethren in an impartial light, but at the same time expressing his own opinion of their value and correctness. No brother is allowed to speak on any subject after the Orator has had his say, and the vote is then immediately taken. The office has never been usual in England, with one notable exception. The Lodge of Antiquity, No. 2, still appoints an Orator, but I am unaware of his duties or when the appointment was first made in that Lodge. We must wait for Bro. W. H. Rylands' History of the Lodge, now being prepared, for fuller information on this point.

It is true that in the list of members which I have been able to give the Bordeaux Lodge would appear to have contented itself at that special epoch with two Tylers. But in one of the letters which came under my observation, which is signed by some score of officers of the Bordeaux Lodge, there are no less than six of them who sign "Tuilleur." I can only make a suggestion on this matter, without certainty that I am right. I believe that at that time, and especially abroad, the Tyler was not a paid servant of the Lodge. The "serving brothers," of whom we hear often enough, appear to me to have been waiters merely. If this be the case, it is evident that the Tyler's duties must have been performed by a member of the Lodge, and in order that there should always be a sufficient number present, and that moreover they should be able to share the duties of the evening so as to avoid any one of them spending the whole time without the door, several brothers would hold the office at the same time. I think the duties of Inner Guard were also performed by one of the Tylers.

The Expert is an officer never met in English Masonry. What were his exact duties at the time of my paper, I scarcely know, there is next to nothing to guide our judgment. But at my recent trip to Antwerp I came face to face with several of these officers, and naturally enquired into their duties. I had thought that they were perhaps what we should call Deacons, but Deacons were almost unheard of in the Lodges under the original Grand Lodge of England, and were introduced by the Dermott Masons. So they were not likely to be known in France. According to the information I gathered in Antwerp, the duty of an Expert is to be expert in the ceremonies, as he is liable to be called upon by the W.M. to fill any post which may happen to be vacant for the moment. He is therefore an understudy to the whole body of officers, a superior sort of "general utility man."

The Frère Terrible is still a Continental Lodge Officer. His duties are to prepare the candidate in the several stages, and introduce him into the Lodge. Continental preparation differs widely from ours, and is taken much more seriously; not only the body, but also the mind must be prepared. In the early days the foolish and reprehensible habit of thoughtless English brethren, who darkly hinted at red hot pokers, etc., was far outdone by the ministrations of the Frère Terrible, nor were there wanting features in the Lodge ceremonial abroad, directly intended to startle and test the nerves of the intrant. The name "Terrible" (in German, Schreckens-bruder) was therefore fitting enough. I am glad to think that his functions to-day no longer justify his appellation, his exhortations are rather directed to the intellect than to the senses. I am by no means sure that he did not also officiate as Inner Guard. Many of the French plates, professing to show our ceremonial, place at the door a brother armed with a sword, whom we should unhesitatingly call the I.G., if it were not for the fact that the references below call him the "Terrible." But how far can we trust these plates?—G. W. Speth.

NOTES ON SUSSEX MASONRY.

By Bro. W. B. WILDMAN.

THE paper on this subject, by Bro. W. H. Rylands, is one of very great interest and it will leave its mark on the minds of many readers. For this reason I venture to think that it is not out of place to call attention to some points arising out of it.

First then it is misleading to describe Cogidubnus as Legate of the Emperor Claudius. Bro. Rylands assumes that the king Cogidumnus (not *Cogidunus* as he spells his name misquoting Tac. Agric. 14) to whom Tacitus refers, is the same person as the king mentioned in the Chichester inscription. It is possible that Cogidubnus and Cogidumnus are the same person, but the date of the inscription is probably of the time of Vespasian or Domitian, not of Claudius; therefore Cogidubnus may very well have been a descendant of Cogidumnus. I may add that there is no difficulty in regarding Cogidumnus and Cogidubnus as the same name, though there would be in so regarding Cogidunus and Cogidubnus. I know of no authority for extending the territory of any Cogidumnus over *Surrey.* What does the phrase "the chief city of the principal Southern Provinces" mean? And what is the point in the allusion to "the new capital Noviomagus"? Is it a fact that Noviomagus is on Stane Street at all? Does not Stane Street pass some distance to the west of it?

Again, why is Sussex described as "an Anglo-Saxon colony"? About the word colony I will say nothing; it was a Saxon settlement, certainly, but where do the Angles come in? I need not trouble about the derivation of Chichester from Cissa son of Ælla; it may take its place along with Cerdicsford (Charford) and others, with which Sir Henry Howorth deals in the English Historical Review for October 1898. But where does the form *Cissan-ceaster* come from? I can find in Florance of Worcester M.H.B., p 566 A *Cissaceastre*, and in Simeon of Durham M.H.B. p 685 D *Cissacestre*; in the Eng. Chron. An. 895, the word is *Cisseceastre* except in M.S., D. where it appears as *Cisceastre* and later in the Eng. Chron. we find the immediate predecessor of the modern form, viz., *Ciceastre.* This is the 12th century form of the word, as seems evident from Henry of Huntingdon M.H.B. p 741 B. The only place where I can find the form *Cissan-ceastre*, or anything quite like it is in a note in Smith's Bede, H.E., where in alluding to Wilfrid's mission to the South Saxons he uses the form *Cissan-Caestir* and he suggests that the derivation from Cissa is wrong, since the Welsh name of the place was Caer sei. Now Henry of Huntingdon, centuries before his day, gives the old name of Chichester as Kair-Cei and he puts it on a level with Kair-Ebrauc (York) Kair-Lundene (London) and other cities older than any English occupation of Britain. The English form for Kair-Cei would naturally be *Ci-ceastre;* but the mythologist even in the 9th century A.D. might very well be looking for another derivation and so produce *Cisse-ceastre* of the Eng. Chron.

Now as to the famous Chichester Inscription I must also make a few comments; I have never seen it and I have not access to the great Berlin *Corpus.* I have, however, two copies of it, both of which are different and both differ from that of Bro. Rylands. Both of my copies give MINERVAE and DIVINAE, while that of Bro. Rylands shows MINERVÆ and DIVINÆ; in these cases I have no doubt that Bro. Rylands is wrong, unless of course the inscription is not genuine. In one of my copies the word *Auctoritate* is given as complete in the Inscription, in the other the final *e* is given as conjectural; in the version of Bro. Rylands the final *te* is given as conjectural. In one of my copies *Tib* is given as conjectural, in the other as not; in one of my copies *legati* is given in full as being in the inscription, in the other *leg* only; in both my copies *Aug* is given as being in the inscription, but of these two words Bro. Rylands only gives the *l* of *legati* and the *g* of Augusti as being in the inscription.

I cannot understand why Bro. Rylands has inserted a full stop after *Britain* in the translation, which he quotes, of the inscription. I am glad to see that the *o* of *eo* is a conjecture according to the version of Bro. Rylands. Both my copies give *eo* as actually in the inscription. I do not believe that the word was *eo* at all. I believe that the words *et qui in e* refer to some body entirely apart from the *Collegium Fabrorum.*

MASONS' MARKS AT WETHERAL.

BY BRO. RICHARD H. HOLME.

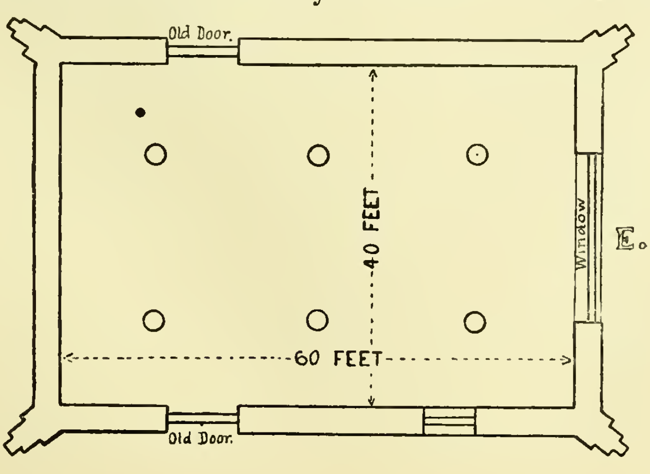
THE romantically situated village of Wetheral, in the County of Cumberland, is a favourite resort for picnic parties, and from its old-world character and the numerous ancient houses in the locality, affords many a pleasant hour for the antiquary. Up to a year or two ago I was not aware that, in addition to the place being beautifully situated, surrounded by Sylvan charms, and antiquated to a great degree, it contained what was of the greatest interest to a Mason, a *distinct* variety of Masonic Marks.

This is how I came to find it out however.

One day the Freemasons of Newcastle had a picnic there, and I was one of the party. On leaving the station you enter on the main road, flanked with modern villa houses for residents who carry on business in Carlisle or Newcastle, and which are not of much interest, being of the usual suburban type. A hundred yards up the road, however, one arrives at the great open village green, triangular in shape and with an old-fashioned large stone cross at one of its angles, while on two sides of this green are the old cottages of Wetheral village. From the point where stands the cross a steep road leads downwards towards the river Eden, a swiftly flowing stream across which a primitive boat ferry conveys one over to Corby, where an archæologist might spend days of enjoyment, but only thought of by the tourist as the village from which is obtained entrance to the beautiful grounds of Corby Castle.

It was on returning from this Corby and on ascending the lane to the village green that I first noticed that the Church on the right hand, approached at that side by a narrow flight of steps, looked old and well worth examining. So a few of us climbed the stairs and wandered about the graveyard. The old Sexton, seeing ladies and gentlemen at the Church, hurried up from his cottage and opening the old door ushered us inside. There was nothing of very great note there, however, simply one of the old parish churches which abound in our land, except in a side room at the left of the chancel, where is one of the finest pieces of sculpture by Nolikins, in white marble, a charming group in memory of someone of the Howard family, I forget now of whom. When all had retired, and he was locking up, I asked the old man if he knew of any Masons marks about the Church, we, in our search inside having failed to find any. "Oh yes, we have two," he said, "come with me." He led us into the graveyard, to where a Mason had been buried, on whose stone a square and compasses, hour glass, etc., were carved. "No, no, that was not what I wanted," so I took a piece of paper and sketched two or three of the usual marks we find, as a hint to him. The old man looked long at them, then he said in an awed whisper—"You mean the things round the Church." Certainly, let us see them. Back to the Church we went, and there near the very door at which we had entered were some curious marks—the *raison d'être* of this paper.

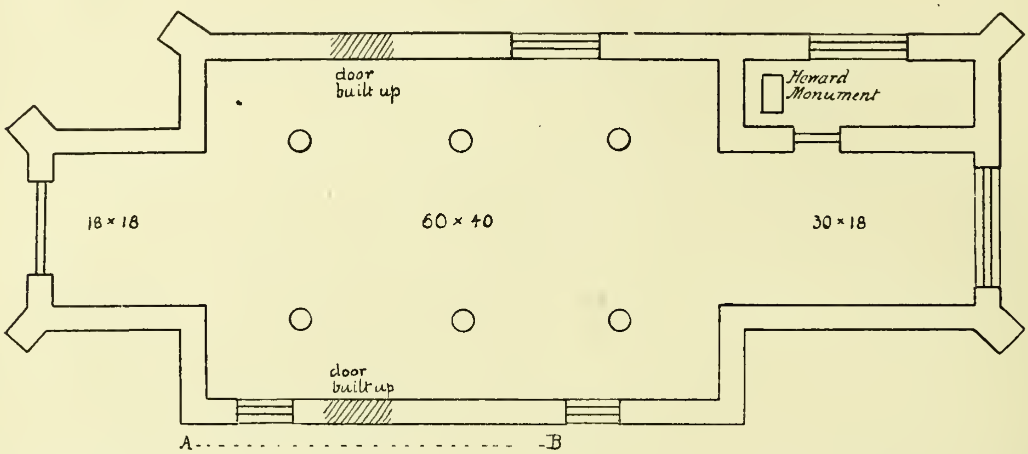
These marks, he told us—and this, although only legendary, seems to me important —were originally all round the Church, and were a charm to keep out the Devil. Some day, he said, someone would come and read them, but for him and the people there, they were mysterious only. I asked why they were all together and he could only explain that a long time ago the Church must have been rebuilt, and the stones put round the doorway as they are now, there were none others but only these left.



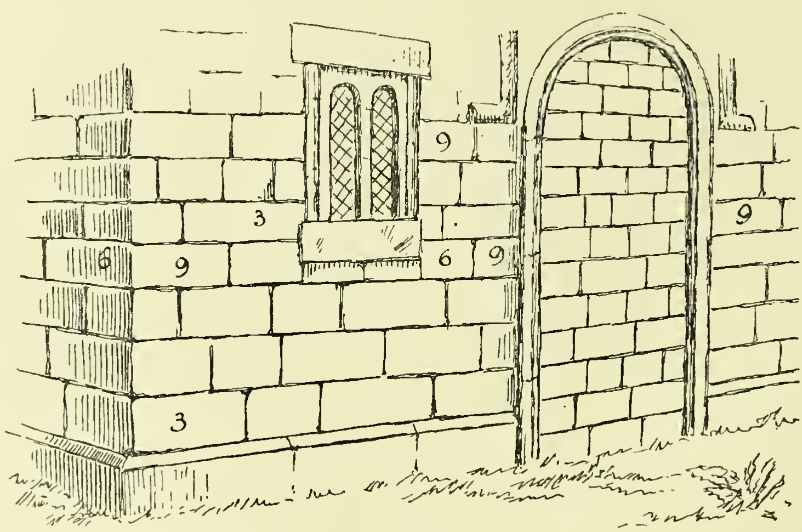
My purpose is first to describe the Church and give its history, as communicated to me later by the Rev. Mr. Blake. Next to describe the marks; and finally to give the actual size and reproduction of the rubbings of two or three from which the extraordinary nature of the marks will be seen more clearly.

Originally the Church was parallelogram 40 feet by 60 feet, as shown by my exceedingly rough sketch on p. 33.

Afterwards when the Church was partly rebuilt it assumed the form in which it now is, viz.:



All the marks occur in the part between A and B, and to give a clearer insight into their positions I append a sketch of this part of the Church, and where the marks are I put in the number of the same which corresponds with the number of the mark in the list, but



I only give the locations of 3, 6 and 9. No. 3 occuring twice, No. 6 twice, and No. 9 four times; the other marks are scattered among the other large stones, but all the marks are concentrated in the part I have roughly sketched. Practically it may be said that there are only nine different marks, for they are nearly all repeated and the size of each mark corresponds.

The *old* Church, the Rev. M. Blake writes to me, was a Priory of Norman origin and was built probably about the year 1180. The Priory was surrendered by Abbot Thornton in 1539 and after that a change was made in the windows, one of the windows is that in the sketch and shews at least three of the marks close to it. The Church was remodelled at various times but any particular date is unobtainable. The Vestry was added in 1882 and the Tower also is quite modern. In Mr. Blake's opinion the marks would coincide with the rebuilding of the Church in the middle of the sixteenth century after the death of Abbot Thornton who was the last Abbot of St. Mary's, York. But I hold it is a possible contention that perhaps these sixteenth century builders when they came across the stones bearing marks on them and knowing that there was a decided difference between those and the ones they themselves used, *might* place them aside and when rebuilding gather them all together

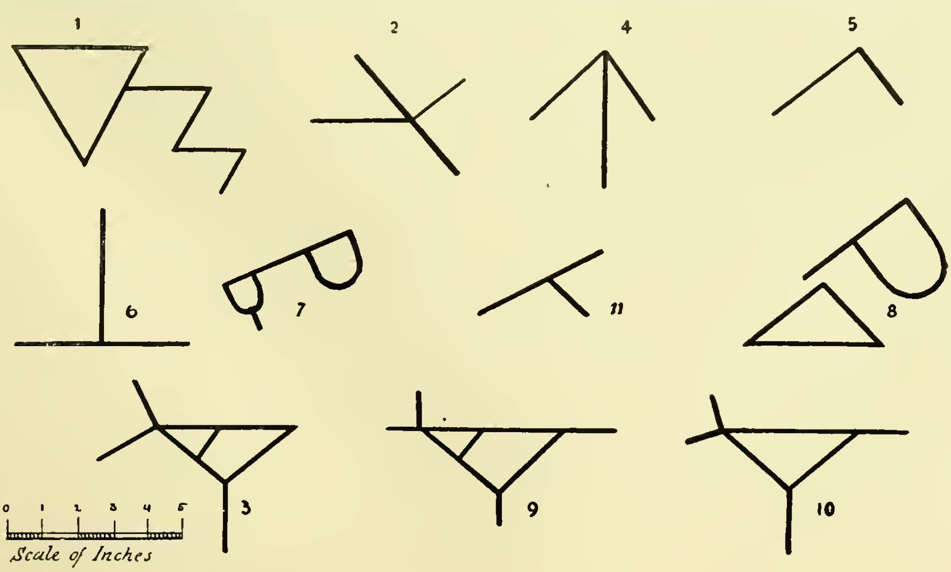
and embody them thus in the edifice. As an example of this the High Church of Delft may be taken, where the rebuilders gathered all the stones marked and built them all together in the pavement where they are to-day. Again, another argument may be deduced from the fact that many of the stones on which are the marks are very large ones, exceptionally so, and probably those of the first Priory and these have been assigned the posts of honour, being placed in the corner of the new building.

These same builders would be acquainted with the Masons' Marks in Carlisle Cathedral. Perhaps some of the very families of the builders of that Church may have been engaged and they would at once perceive the great difference not only in size but in design between the two sorts, and that would induce them reverently to replace the stones, superstition or credulity being ripe in those days, believing in the then current legend of which a dim idea has descended to our times.

Now granted for the sake of argument that this idea be correct and such really took place, that the original stones of the Priory *were* so inscribed, were collected together and were so built in around the doorway, then perhaps I might say the date of the marks corresponds to the building of the Priory in 1180, and these may have been reproductions of the Masons marks of those who "builded St. Albans" years before. At any rate, rightly or wrongly, it is a pleasing speculation, and the marks themselves are of so great an age, so worn with the tempests of centuries, that I will fain believe they are the ancient ones and I am looking at the work of those who carried from the ages, God's truth into Mediæval times.

I mentioned they were worn and rugged. At one time they must have been deeply cut and clearly defined chisellings to have lasted so long and yet be decipherable, but the tracings of those I give can shew this far better than words. Suffice it to say that I know of no marks in the 15th and 16th centuries a tithe so worn by age as are these old ones at Wetheral, snd if they are not contemporaneous with 1180 their appearance says they ought to be. Another thought arises about these stones being used in the new building and all placed together, and it is this. Several of the stones are marked upside down, just as if it were found they would fit in better that way, many are evidently cut away at both ends so as to preserve the mark and yet fit into a smaller space to complete a line. Some are not marked at all. Have these stones not been reversed, as they could fit better that way, so that perhaps when the Church is ever pulled down for rebuilding, and who knows how soon that may happen, for reverence for old Churches fades fast to-day—our descendants may see other and clearer marks inside the wall, or on the side where two stones join. I saw an example of that myself when our Masonic Hall was being built, for several old window stones from some old Monkish building were unearthed and there the marks were faced one to the other and *so* built in.

The marks are all of a large size, having been deeply cut and evidently carefully incised. There are a great number of them, but several are many times repeated, and, as I said, some are reversed as though put in upside down. I measured them all carefully as well as their ragged worn edges would permit, and give the dimensions as a guide for others to speculate upon, aud when I got home and prepared my sketches I found that there were in reality only eleven different varieties and these types I will now enumerate.



No. 1—Is very deeply incised and consists of a triangle with what might be taken for a flash of lightning springing from it.

No. 2—Resembles a broken cross, so deeply cut that one line measures $2\frac{1}{2}$ inches on one side while the angle only allows of 2 inches on the other.

No. 3—Is a complex arrangement with a square at one end.

No. 4—Is the broad arrow. And this opens up another thought whence came the broad arrow to denote British property? Would some kind Brother give me the real history of this? It is a curious point.

No. 5—Is the Square.

No. 6—Is the Level.

No. 7—Resembles a pair of handcuffs or the ancient bilboes.

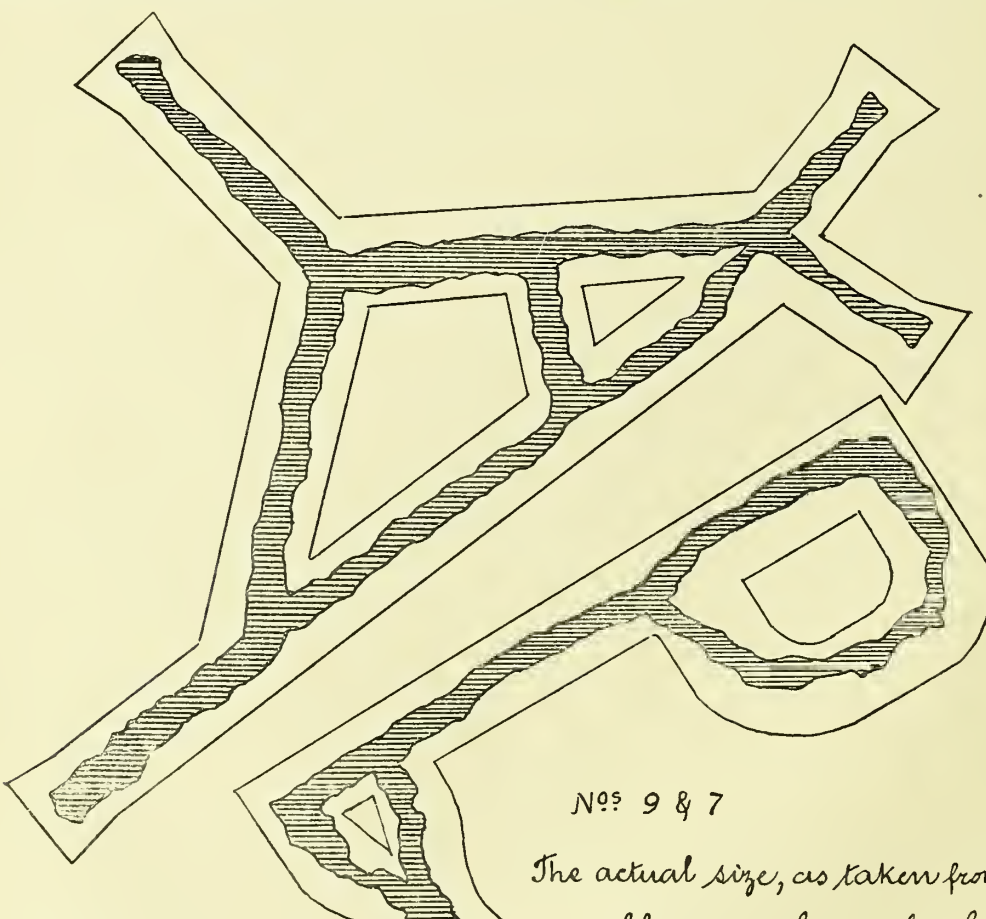
No. 8—A distinctly double mark, the space between is clear and distinct.

No. 9—Resembles No. 3, save that the base line of the triangle is continued over an inch.

No. 10—Is a transition between 3 and 9.

No. 11—Has no peculiarities.

I also put No. 3 alongside Nos. 9 and 10, reversing these two, they are upside down in the wall, in order to show the similarity of the design. When altogether there seems a similarity between these three, but the angle at which the square is added is different. Figs. 3 and 10 are very much alike but in 3 there is an inside connecting line, wanting in 10, and 10 has a continuation of the horizontal line absent in 3.



Nos 9 & 7

The actual size, as taken from a rubbing, is shown by the shaded portions. The added outline is an attempt to restore the original aspect of the marks as suggested by slight indications on the weather-worn surface of the stones.

I might mention that the marks are not cut level on the stones but nearly all are angled which is clearly seen on the tracings of the rubbings which follow.

Some years ago I attended a lecture in the Literary and Philosophical Institute of this city, delivered by the Rev. Dr. J. Collingwood Bruce, the learned antiquary and authority on the Roman wall. The Lecturer was discoursing on his pet subject and had a great many illustrations of interesting parts of the ancient Vallum and Murum, affixed to a screen behind him, but among them was one special picture shewing ten or twelve courses *in situ*. In the course of his address he had often to refer to these illustrations and plans, and once when he had turned his back upon us in order to point out with his indicating staff something of which he was speaking, the staff strayed on to the picture of the courses *in situ*. He stopped speaking, and looked long and lovingly at it. Then he broke the silence by saying to himself, yet loud enough to be distinctly heard by all of us.

"Eh! That's a nice little bit of wall—a nice little bit of wall."

The storm of applause brought him back out of his reverie, and he turned and after a moment or two resumed his lecture.

May I be permitted to use his expression about this little bit of wall which I have tried to describe, and may I say to all who read this paper "Eh! but this is a nice little bit of wall—a nice little bit of wall."

I cannot conclude this little sketch without expressing my most grateful thanks to the Rev. Mr. Blake, who kindly interested himself very much on my behalf and who himself drew the sketch of the wall whereon are the marks, and supplied me with measurements where I had not succeeded in obtaining them myself. To Frater Bruce, of the Newcastle College, I also owe grateful thanks for obtaining for me duplicate rubbings where mine had proved too indiscreet for actual measurements.

ANOTHER NEW LIST OF LODGES, A.D. 1732.

BY BRO. JOHN LANE, P.A.G.D.C.

WE are frequently cautioned against being impatient, and are assured that everything will come to him who waits. There is doubtless a modicum of truth in this saying, for we get illustrations of its accuracy from time to time, *e.g.*, through the unearthing of additional copies of the "Old Charges," which have been so ably and carefully noted and described by Bro. W. J. Hughan.

Now another illustration of the adage is to hand. Through the fraternal courtesy of my esteemed friend Bro. J. T. Thorp, of Leicester, the indefatigable Secretary of the Lodge of Research, No. 2429, I have much satisfaction in placing on permanent record a copy of the list of Lodges hitherto unknown. It is taken from the *Sixth* Edition of "Masonry Dissected. . . . London: Printed for T. Cooper, at the *Globe* in Pater-noster-Row. MDCCXXXVI. [Pr. 6*d*.]." As will be seen it contains Lodges to No. 91, of the first enumeration, and is undoubtedly compiled from the Official "Engraved List," published in the early part of the year 1732, as the next numbers, 92, 93, 94 and 95, belong to London Lodges, which were constituted respectively on the 25th May, 21st June, 29th June, and 12th July, 1732, and these would naturally appear in the earliest Engraved List published after the dates of their Constitution.

The List is printed in double columns on what are really pages 30 and 31 of this sixth edition of "Masonry Dissected," although the pagination ends with page 29, the last page [32] containing the well-known "Author's Vindication."

A careful examination and comparison of this List of 1732 with that in what till recently has been known as Rawlinson's List of 1733,[1] but shown by Bro. Dr. Chetwode Crawley to have been first compiled by Mr. Thomas Towl,[2] and also with the Third Manuscript List of 1731-2 in the earliest Grand Lodge Minute Book,[3] prove that although the Book was printed in 1736 the List itself cannot be later than 1732. In proof of this I may cite the following altered places of meeting:—

[1] Lane's *Handy Book to the Study of the List of Lodges*, pp. 182-3

[2] *A.Q.C.*, vol. xi., p. 11, *et seq.*

[3] See *Handy Book*, pp. 20-22.

Masonry Dissected, 1736. List of 1732.		Rawlinson's or Towl's List of Lodges of 1733.	
6	Coach and Horses in Maddock's Street.	6	Brawn's head, near Bond street
12	[Blank]	12	Castle Tavern, Drury Lane
13	Anchor in Dutchy-Lane	13	Duke of Bedford's Arms, Covent garden
34	Nag's Head in Carmarthen.	34	Bunch of Grapes, Carmarthen
37	Three Kings in Spittlefields.	37	Sash and Cocoa Tree, Moore Fields
42	[Blank]	42	Salutation, Billingsgate
57	Queen's Head, Pitfield-Street, Hoxton.	57	red Lion and Ball, Holbourn
67	[Blank]	67	Castle, St. Giles's
68	Golden Spikes at Hampstead	68	Vine, in Long Acre
69	King's Head in Fleetstreet	69	Sarazons, near the Seven Dials
71	Bricklayers Arms in Barbican	71	Bricklayer's Arms in Barbican, now removed to the Rose Tavern in Cheapside
79	Castle at Highgate	79	[Blank]
82	Fountain, Snow-Hill	82	Three Tuns, Newgate Street
84	Daniel's Coffee House, Lombard-Street	84	Freeman's Coffeehouse, Cheapside
89	Black Boy and Sugar Loaf, corner of Stanhope Street	89	Rummer and Horse Shoe, Drury lane

The Grand Lodge MS. List before referred to further confirms this in the following particulars:—

37 "Three Kings in Spittlefields removed to the Sash and Cocoa Tree in Upper Moorfields."

71 "Bricklayers Arms in Barbican now removed to the Rose in Cheapside."

For what reason a book published in the year 1736 should contain a List of Lodges to the year 1732 only is not clear. We can but record the fact as we find it, and, under the circumstances, gratefully accept it. The *Third* Edition of "Masonry Dissected," published in 1730, and the *Fourth*, published in 1731, contain a List of 67 Lodges, two being omitted, to 22nd May, 1730, and both editions were "Printed for J. Wilford at the Three Flower-de-Luces behind the Chapter house near St. Paul's." This *Sixth* Edition of 1736, however, is "Printed for T. Cooper, at the Globe in Paternoster-Row," and the List therein (which is reprinted below) contains 88 Lodges,—61 London, 23 Country, 4 Foreign,—to No. 91 of 12th April, 1732, three numbers being blank. The next year, 1737, produced a *Seventh* Edition of "Masonry Dissected," likewise "Printed for T. Cooper," and is "up-to-date," containing 145 Lodges to No. 160 of 20th April, 1737, fifteen numbers then being blank. This was taken from the Official Engraved List by J. Pine, the only copy known being in the Library of Bro. General Lawrence of Boston, U.S.A.

One or two points of interest may be noted in conclusion. The place of meeting of No. 25, which theretofore was described as "King's Head, Greenwich," only, is in the new List enlarged to "King's Head *against the Park Gate* Greenwich." No. 79 (which it may be remembered was many years ago the subject of much discussion between the late Bro. Jacob Norton, of Boston, Mass., and myself) is in this new List as at the "Castle at Highgate," proving that the number was not vacant until after April, 1732, although it does not appear in Rawlinson's (or Towl's) List of the following year. No. 82 gives us an entirely new place of meeting, "Fountain, Snow Hill," hitherto unrecorded for that Lodge.

We are quite ready for the next "find," and hope it may not be long in making its appearance.

A LIST *of* Regular Lodges *according to their* Seniority *and* Constitution.

1 King's Arms, St. Paul's Church Yard, 1st Tuesday.
2 Bull and Gate in Holbourn, 1st Wednesday in every Month.
3. Horn, Westminster, 3d Friday.
4 Swan, Hampstead, 1st and 3d Saturday, const. 17 Jan. 1722.
5 Ship behind the Royal Exchange, 2d Wednesday, const. July 11 1721.
6 Coach and Horses in Maddock's Street, 2d and 4th Thursday, const. Jan. 19 1722.
7 Rummer in Queen-Street in Cheapside, 2d and 4th Thursday, const. Jan. 28 1722.
8 Devil at Temple Bar, 2d Tuesday, April 25 1722.
9 One Tun in Noble-Street, 1st and 3d Wednesday, May 1722.
10 King's Arms in New Bond-street, last Thursday, November 25 1722
11 Queen's Head Knave's Acre, 1st and 3d Wednes. Feb 27 1722-3.
12 — — — —
13 Anchor in Dutchy-Lane, 2d Friday and last Monday, March 28 1723
14 Queen's Head Great Queen-Street, 1st and 3d Monday, March 30.
15 Bull Head in Southwark, 3d Monday, April 1.
16 Goat the Foot of the Haymarket, 1st and 3d Monday, April 3.
17 Crown in St. Giles's, 1st and 3d Tuesday.
18 Crown on Ludgate Hill, 1st Wednesday, May 5.
19 Queen's Arms in Newgate-Street, 2d and 4th Friday.
20 French Lodge the Swan in Long-Acre, 1st and 3rd Monday, June 12.
21 Baptist Head and Anchor in Chancery-Lane, 2d and last Thurs. August 4.
22 Swan on Fish-street-Hill, 1st Friday, Sept. 11.
23 Half-Moon in Cheapside, 1st and 3d Tuesday, Sept. 18.
24 Crown without Cripplegate, 2d and 4th Friday.
25 King's Head against the Park Gate Greenwich, last Saturday in the Month, const. Dec. 24 1723
26 King's Arms in the Strand, 1st and 3d Thursday, March 23 1724
27 Crown and Scepters in St. Martin's Lane, 2d and last Monday, March 27.
28 Queen's Head at the City of Bath, last Thursday.
29 Nag's Head in Bristol.
30 Queen's Head in the City of Norwich.
31 Swan, City of Chichester, 3d Friday.
32 Bull, North Gate, City of Chester.
33 Castle and Falcon, Watergate-Street, City of Chester, 1st Tuesday.
34 Nag's Head in Carmarthen, South Wales.
35 East India Arms in Gosport, Hampshire, 2d Tuesday, at 3 o'Clock.
36 Red Lyon in Congleton in Cheshire.
37 Three Kings in Spittlefields, 1st and 3d Thursday, July.
38 Swan in Tottenham High-cross, 2d and 4th Saturday, January 22 1725.
39 Swan and Rummer, Finch-Lane, 2d and 4th Wednesday, Febr.
40 Paul's Head, Ludgate-Street, 4th Monday, April
41 Vine in Holborn, 1st Monday, May 10.
42 — — — —
43 Cross Keys in Henrietta-Street, Covent-Garden, 1st Monday in the Summer, 1st and 3d Monday in Winter, May 25.
44 Swan Long-Acre, 2d and last Wednesday, Sept.
45 White Hart without Bishopsgate, 1st Tuesday, January 19 1726.
46 Mount's Coffee-House in Grosvenor-Street, near Hanover-Square, 1st Wednesday in the Month, const. January 12 1727.
47 Three Crowns at Stoke Newington, 1st Saturday, August 9.
48 King's Head at Salford near Manchester, 1st Monday.
49 Leg and Castle in Holborn, 2d and last Wednes. Jan. 31 1727-8.
50 Three Flower de Luces in St. Bernard-Street in Madrid, 1st Sund.
51 Gibralter at Gibralter, 1st Tuesday, Nov. 1728.
52 Woolpack in Warwick, 1st and 3d Friday, April 22.
53 Hoop and Griffin, Leadenhall-Street, 3d Wednesday.
54 Rose and Crown in Greek-Street, Soho, 1st and 3d Friday.
55 White Lyon at Richmond, 1st and 3d Saturday, 12 at Noon.
56 Anchor and Crown in Short's Gardens, 1st and 3d Thursday.
57 Queen's Head, Pitfield-Street, Hoxton, 1st and 3d Monday.
58 Crown in the Corn-market at Oxford, every Thursday, August 8 1729.
59 Three Tuns in Scarsburgh, 1st Wednesday, Aug. 27.
60 Three Tuns at Billingsgate, 2d and 4th Thursday, Jan. 22.
61 King's Arms Cateton-Street, 1st and 3d Friday, Jan. 24 1730
62 George at Northampton, 1st Saturday, January 16.
63 Bear and Harrow, Butcher-Row, 1st Friday.
64 Rose without Temple-Bar, 1st and 3d Wednesday.
65 St. Rook's Hill near Chichester, Sussex, once a Year, viz. Tuesday in Easter-week, const. in the reign of Julius Cæsar.
66 Red Lyon in the City of Canterbury, 1st and 3d Tuesday, 3 April, 1730.
67 — — — —
68 Golden Spikes at Hampstead, 2d and 4th Wednesday, 28 April.
69 King's Head in Fleetstreet, 3d Monday, 22 May.
70 Duke's Head, Lynn Regis in Norfolk, 1st Friday in the Month, const. Oct 1. 1729.
71 Bricklayers Arms in Barbican, 1st and 3d Monday.
72 East India Arms at Bengal in the East Indies.
73 Saracen's Head in Lincoln, 1st Tuesday, Sept. 7 1730
74 University Lodge, at the Bear and Harrow in the Butcher-Row, 1st Tuesday.
75 Rainbow Coffee-House, York Buildings, 2d and 4th Thursday.
76 White Bear in King's-Street, Golden-Square, 1st and 3d Thursday.
77 Black Lyon, Jocky Fields, 1st and 3d Monday, 11 Jan. 1731.
78 Fountain, Bury St. Edmond's, 2d and 4th Tuesday.
79 Castle at Highgate, 2d and 4th Saturday.
80 Angel in Macclesfield, Cheshire.
81. Fleece, Bury St. Edmond's.
82 Fountain, Snow-Hill, 1st and 3d Thursday, 21 Oct.
83 Three Tuns in Smithfield, 2d and 4th Wednesday, 17 Dec.
84 Daniel's Coffee-House, Lombard-street, 2d Thursday, 23 Dec.
85 King's Arms, Russel-Street, Covent-Garden, 2d and 4th Wednes. 24 January 1732.
86 King's Arms, St. Margaret's-Hill, Southwark, 3d Monday, in February.
87 New King's Arms, Leigh in Lancashire, 22 Feb. 1731.
88 Bell and Black-bird, Woolverhampton in Staffordshire, 1st Monday, 28 March 1732.
89 Black Boy and Sugar Loaf, Corner of Stanhope-Street, 2d and 4th Tuesday, 11 April.
90 Au Louis D'Argent dans la Rue de Boucherie a Paris, every Wednesday, 3 April.
91 Sun in Fleetstreet, 2d and last Tuesday, 12 April.

REVIEWS.

ORIGIN and Antiquity of Freemasonry, by Albert Churchward, M.D., etc. —The sub-title of this volume follows the main heading, with these words,— " And its Analogy to the Eschatology of the Ancient Egyptians, as witnessed by the 'Book of the Dead,' and the Great Pyramid of Ghizeh, the First Masonic Temple in the World."

Our author dedicates his work to " all my Brother Masons in whatever Clime and of whatever Creed, that believe in and acknowledge the One Great Architect of the Universe."

Several eminent Freemasons have requested Dr. Churchward to publish this essay which is, he tells us, the result of many years study, labour and research.

The author writes in his preface words that are, alas! only too true, stating that " up to the present time no writer has given the true and correct origin of this wonderful Brotherhood;" he explains that the facts he narrates illustrate the secrets of the Masonic Degrees up to the 18th of the Ancient and Accepted Rite, and that if one be a 33rd grade member and have also studied the Book of the Dead, all is clear. Like himself, I have not had the 33rd degree thrust upon me, but with all respect to the author of this book, I beg to doubt his conclusions, and with much regret have to confess that being a member of the 18th I yet do not see that much light is thrown by the Book of the Dead upon that very High Church Christian degree, the ritual of which has no trace of any purely Egyptian symbolism, the only allusion to names and places found in it being taken from the New Testament.

It is no doubt true that a survey of the designs of all ages scattered through Egypt in its temples and its tombs reveals a large number of emblems now referred to in Masonic Rituals, such as the triangle, mason's square, the square, the oblong square (a barbarous definition), the ladder, two pillars and the point within a circle, but to base upon this fact a relation of parent and descendant is but a suggestion and a guess without any valid evidence of consanguinity.

While our present Freemasonry is speculative, and its rituals apply to many of the simplest shapes and the most primitive tools explanations of a moral character, also relating them to corresponding operative masonry, there is no proof that the same emblems found in Egypt, or in India, or elsewhere, have any such relationship either in theory or practice.

That the very composite collection of religious tracts and theological pictures now grouped together as the Book of the Dead is even remotely represented by our speculative masonic rituals is a wild fancy; and that the Great Pyramid of Ghizeh either in its shape, structure, design, use or history is at all consonant with the plan, method or effect of modern Speculative Freemasonry is a myth, supported only by the most vague conjecture.

The Great Pyramid has tempted many men out of the narrow path of sane argument, and I fear our author is one more example of the old dogma that a little (Egyptian) learning is a dangerous thing.

The publisher has issued a well-bound book with plenty of diagrams and plates printed in red ink, but there is one plate (after Kircher, the Jesuit) which gives rather a ludicrous idea of one of the Gods of Egypt—he looks ill! The volume contains a good many references to the work of Le Plongeon on the archaic remains of Central America, but Le Plongeon is as visionary in his allegorical explanations as the present author. We cannot congratulate the printer's proof reader on his accuracy, for he misprints both halves of the name of our Lodge, 2076, in a way almost incomprehensible in this age of Board Schools.—W. Wynn Westcott, P.M., 2076.

"Abbildungen Freimaurerischer Denkmuenzen und Medaillen." (*Hamburg*, 1898, Druck von Br. F. W. Rademacher)—This remarkable work contains 22 grand plates illustrative of " *German* Masonic Commemorative and Dedicatory Medals " (large quarto), the distinct medals thus represented being some 170 (mostly in obverse and reverse), and numbered consecutively throughout, for facility of reference. The reproductions are so perfect, being moreover the precise size of the originals, that nothing better could be desired or obtained, each specimen being an exact representation of the pieces, and though many of the medals are among the finest every struck for any purpose whatever, they lose nothing in general effect by the process, which I presume is somewhat after the collotype order.

This artistic volume has been prepared by a Board of Editors, who are responsible for the literary work of the "Hamburgische Zirkel-Correspondenz" (Organ of the Grand Lodge of Hamburg), and number some twenty-four Brethren, one of whom, Bro. Carl C.

Wiebe, of Hamburg, writes the interesting Preface, another being our esteemed Secretary, who has contributed an excellent introduction, in English, for subscribers in Great Britain and Ireland, and Bro. Cesar Kupferschmidt also is named; so that two members of our Lodge are thus connected with the production of this very artistic and truly Masonic Volume, which is far beyond anything of the kind hitherto attempted in relation to the entertaining and instructive subject of Medals of the Fraternity of Free and Accepted Masons.

Several Lodges have co-operated in the production of this handsome work by lending medals for reproduction and so have some Brethren, their collections being freely placed at the disposal of the Committee, and not a few have also assisted financially, for the outlay must have been considerable and much beyond the merely nominal subscription fixed for the two volumes. (This one, and another to follow, 15/- together, *carriage free.*)

There are a few separate engravings of medals about whose existence there are doubts, such as No. 5 Baron de Gleichen-Rusworn, *Bayreuth*, A.D. 1753. This originally appeared in a collection of speeches, etc., 1753, but the medal is unknown and is questioned by Dr. Merzdorf. It is Marvin's CCCLV. The No. 80, with bust of "F(*rater*) D(*e*) M(*iethoff*) Magister Supr. Hallens" is also doubtful (*Marvin's* CCCXCIII), and so a very large piece, which may have been struck in honour of *Peter Carpser*, for whom a Lodge of Sorrow was held in Hamburg in 1759 (*Marvin* p. 154), but evidence is lacking.

One would like some positive information as to the Masonic character of No. 116 (*Merzdorf's* 66, and *Marvin's* CCCXCVIII), before accepting it as one of our medals, and I think it has wisely been relegated to a separate illustration. There are only two specimens known and nothing has been traced as to their origin, neither is there aught distinctly Craft-like in the designs.

With special remarks as to each of the 170 medals, exact descriptions thereof, where domiciled, information as to the Lodge or persons represented, notes as to the die-cutters, etc., it is difficult to see what more could possibly be afforded, hence the volume is as complete as to all details of each particular piece as it is perfect artistically considered. There are no Jewels or Badges included but bona-fidê medals only, and wisely so for the purpose.

The Indices are ample, and are so numerous and exhaustively arranged that however little may be remembered of a piece, it can easily be traced by turning to one or other of the elaborate lists and compilations.

I went through the work carefully so as to refer to a number of beautiful reproductions, having before me some of the original medals for comparison with the plates, but marked so many that it would be impossible to do my notes, or the note itself justice in the limited space at my disposal. I cannot, however, conclude my notice of this very meritorious production without having a few appreciative words to say of the English preface.

Bro. Speth occupies two pages only with his introduction, but ably and briefly describes the main features of the subject. He refers to all the works on Masonic Medals from Zacharias to Marvin and appreciatively notes those which have been published in this country—very few alas—this interesting study having been neglected to a considerable extent, as Bro. Speth points out. Of course Bro. Shackles' magnificent collection is referred to and others in England, and I hope that our Lodge will yet do something worthy of the British and Irish Fraternity to illustrate and describe our treasures on similar lines to the present most welcome book.

I should like to suggest, that as Bro. Speth's introduction is only for a few subscribers (and therefore will be little known), that it may be reprinted in our own Transactions, and thus reach several thousands of students at home and abroad, who would much value the entertaining sketch.

When volume two is published it will afford me even increased pleasure to write a brief notice of its contents, at greater length if space allows, and meanwhile it is a real delight for me to thank all the Brethren concerned directly or indirectly in the production of this noble volume.—W. J. Hughan.

Whitby Royal Arch, by Rev. E. Fox-Thomas.[1]—This handy volume is really supplemental to the "History of Freemasonry in Whitby, 1764 to 1897," by the same author, and as with the previous work is thoroughly done in a most interesting manner.

All such books are of special interest locally, but sometimes there are particulars of general value which render such labours of importance to the Craft Universal. In the present instance, it will be found that the Rev. Bro. E. Fox-Thomas has been very diligent in his researches and successful withal, his sketch of the origin of the Degree is brought down to date, and not a few of the facts recorded possess an interest and value far beyond the locality for which they are mainly published.

[1] "History of Royal Arch Masonry at Whitby, from 1872 to 1898, by the Rev. Egbert Fox-Thomas, with an Introduction by William James Hughan. Whitby: *Horne and Son*, 1898."

The Degree is to be traced in England, Scotland and Ireland back to the fifth decade of the last century, and possibly the Ceremony was not arranged in a separate form much before that period; certainly not until after 1730.

The "Britannia" Chapter was started in 1783, and was numbered 32 on the Roll of the Grand Chapter of the "Moderns," which was inaugurated in 1767 from a Chapter which has Records from 1765. It is well to note that the Ceremony was known to and worked by the Fraternity long before the advent of the "Ancients," though to that Organization much of the prominence given to the Degree was due, because of their official recognition. At the Union of the two Grand Chapters in 1817, No. 32 was the senior of the Chapters in Yorkshire, the oldest, which was then dormant, or not corresponding with the Grand Chapter, being No. 17, "Unanimity," York.

The present Warrant of the "Britannia" Chapter which is reproduced in the artistic volume before me, is dated 8th May, 1822; the original of 1783 having unfortunately not been returned by the Grand Chapter. That Body required the old Charters to be forwarded, so that new Warrants might be issued by the United Organization.

As Bro. Fox-Thomas says, it is a matter for regret that the original authority was not sent back, and it is still more to be regretted that on the substituted Charters no word is said as to the dates of the originals. I most cordially advise brethren who wish to study R.A. Masonry in connection with the Chapters to procure a copy, which may be had for half-a-crown of Bro. J. N. Lawson, 13, Royal Crescent, Whitby. The "Britannia" has also a Centenary Jewel Warrant, one of a score of Chapters so distinguished.—W. J. Hughan.

Northumbrian Masonry and the Development of the Craft in England.[1]— The dedication of this volume, of upwards of 220 pages, to His Royal Highness the Prince of Wales, M.W. Grand Master, by special permission, singles it out at once as a work not to be lightly laid aside or hastily passed over, and it is, in truth, a book that will bear reading a second time, which cannot be affirmed of all Masonic publications.

The author, Bro. John Strachan, Q.C., the present Grand Registrar of our Grand Lodge, has been fortunate in obtaining some new and hitherto unpublished material, which, with a masterly hand, he has thus placed at the disposal of his brethren. It may be, however, that after a careful perusal of the volume, some readers will doubtless consider that there is ample justification for the remark that in dealing with "Northumbrian Masonry and the Development of the Craft in England," our learned Brother has not availed himself of some of the more recent standard works relating to Freemasonry, or that he has failed to make as complete a use of them as might have been done.

A great part of the new information now supplied to the Masonic world is the result (so Bro. Strachan tells us) of the discovery a few years ago of an enormous quantity of state and other documents stowed away in the lumber room of an old warehouse at Seaton Delaval—some of which were found to refer to Masonry;—not the least valuable amongst them being the petition of the Masons at Ford to have their Lodge known by the name of Sir John Hussey Delaval, afterwards Lord Delaval's Lodge.

The author has dealt with the history chronologically, a method doubtless very suitable for the earlier part of the work, but as we come later on it will be found not to be quite so advantageous.

In Chapter I., which treats of "British, Roman, and Saxon Masonry (period B.C to A.D. 1068)," there is sufficient evidence to support the claim that to Northumberland might "fairly be assigned a leading position in the history of Masonry, whether the Craft be considered in its operative or its speculative character," though, obviously, the practice of the Masons' art from the commencement of the Christian era is treated by Bro. Strachan as exclusively or purely operative, and many interesting excerpts are given from various authorities to prove that the art of building of some kind was not unknown even to the early Britons; and that such knowledge spread rapidly after the time of the Roman invasion. Thus, we are referred to Benedict Biscop and his "Cementarios," to "Migratory Masons," and to the building of the Abbey Church at Hexham, Tynemouth Priory, and Eadberts Church at Lindisfarne (erected *circa* 688), and to other structures evidently built by "early Masons," who "were probably to a certain extent under the sanction of the monks, or priests, for whom they worked," and Bro. R. F. Gould's opinion is quoted, "That the Operative Masons had a much larger share in the construction of those buildings than is usually supposed, inasmuch as they were to a very large extent the actual designers of the edifices on which they worked, and not the mere servants of the ecclesiastics.[2]"

[1] *Northumbrian Masonry and the Development of the Craft in England.* By John Strachan, Q.C., Grand Registrar of England, P.Prov.G.W. and P.Prov.G.Sec. of Northumberland. London; G. Kenning, 16, Great Queen Street, Lincoln's Inn Fields. 1898. Price 10/6.

[2] Gould's "History of Freemasonry," vol. i., p. 327.

"Norman Masonry and the Development of the Craft (period 1154 to 1368)," is the subject of Chapter II. This period was also purely operative, so far as is known, and Bro. Strachan treats of the erection by Masons of the Northumbrian Castles and "Norman Keeps," of which so many were built during the reigns of Henry II. and Stephen; "Bamborough" being noted as the most imposing for situation and the largest in extent. Wark Castle (begun 1158 and completed in 1161), Alnwick Castle, Hulne Abbey, Ford Castle, St. Mary's Church, Gatesbead, and the "Hermitage," at Warkwortb, are amongst the many erections referred to.

Bro. Strachan offers an ingenious suggestion in this chapter as to the term "free," when applied to Masons, namely, that where a band of Masons remained attached to a baronial castle, or series of castles under one lord, or to ecclesiastical communities, they might, if labourers, be bound in villeinage, but if free men they would enter into agreements through their master-mason to do the work of the over-lord, or abbot, and would thus be "free" masons, subject to such voluntary agreement, but not bondsmen in the sense in which the villeins were.

Chapter III., "Masonry an Organized System, (period 1380 to 1598)," brings us nearer to the time when documentary evidence as to Speculative Masonry is available. Hence Bro. Strachan alludes to tbe "Old Charges" of the British Freemasons, the earliest known being the Halliwell MS. [now more generally designated the Regius MS.][1] the age of which is variously accepted from *circa* 1390 to 1410 or later. These Old Charges prove that the Operative Masons assembled in a regular manner, and communicated their "secrets," whatever they may have been, in a method peculiar to themselves, and that they "made masons" and "gave them their charge;" and it appears to be almost absolutely demonstrated that these Operative Masons of Northumberland carried their work over the border into Scotland, with a traditional history, certain trade secrets, binding obligations, and penal regulations for the good government of the Craft, many of which have been incorporated into the later system of Speculative or Symbolic Freemasonry.

Many instances are cited of Operative Mason work and the wages of a "Free Mason" contrasted with those of a "rough Mason," the former receiving with diet 4d., and without diet 5½d. a day, tbe latter with diet 3d. and without diet 4½d. a day.

Bro. Strachan also interestingly alludes to the claim of the Lodge of St. John Kilwinning, Haddington, to be an offshoot of the "Lodge of Wark in Northumberland, A.D. 1599," and infers—although with no direct or positive proof—that there is circumstantial evidence enough (which is quoted), to raise a very strong presumption in favour of there having been a Lodge of Operative Masons at Wark at or about the very period referred to, and Bro. Strachan claims, I think with considerable force, that the Lodge of St. John Kilwinning, Haddington, was descended from the Operative Lodge of Masons who were located at Wark at the end of the sixteenth century.

From that to the Newcastle Guild of Masons of A.D. 1581, is an easy transition; and I note this Guild especially on account of the motto on its Armorial bearings, "In the Lord is all our Trust." The date when this motto was first adopted by the Newcastle Guild is not stated, and possibly it is unknown; but Bro. Conder assures us that the motto, "In the Lord is all our Trust," is never found before the year 1600, in relation to the Arms of the London Masons' Company.[2]

"The Development of Symbolic Masonry (period 1633 to 1780)", is the subject of Chapter IV., this process being traced from the minutes of the Lodge of Edinburgh, when in 1633 John Mylne the younger, Master Mason to King Charles I., was made a Fellow Craft in that Lodge, becoming in 1636 "deacon of the Lodge and Warden." Bro. Strachan recalls, with a pardonable gratification, the fact that the first *recorded* initiation into Speculative Freemasonry on English soil took place at Newcastle-upon-Tyne in May, 1641, when that town was in the occupation of the Scottish army, and when certain members of the Lodge of Edinburgh, who were officers in the army, initiated a Brother officer—a proceeding which when subsequently reported to their Lodge, upon their return to Scotland, was duly ratified. This circumstance, it may be noted, took place five (not four) years prior to the recorded initiation of Elias Ashmole, which occurred on 16th October, 1646.[3] It should not, however, be assumed that Ashmole was the earliest initiate into Symbolic Masonry in England. The inference is quite in the reverse direction, for it is in the highest degree improbable that amongst the paucity of documentary evidence that exists in which reference is made to early Speculative Freemasonry, we should possess the very first instance of an initiation or "making." There can be no doubt, however, that the first *recorded* instance

[1] Hughan's "Old Charges of British Freemasons," p. 15.

[2] "Records of the Hole Craft and Fellowship of Masons," by Edward Conder, junior.—London, 1894.

[3] "Freemasonry in the 17th Century," by Bro. W. Harry Rylands, "Freemasons' Magazine," Dec., 1881, vol. ix., page 221.

of that kind, at present known to us, is that which took place at Newcastle-upon-Tyne on the 20th May, 1641.

Reference is also made to the Building of the Newcastle "Exchange and towncourt or Guildhall" (1655-1658), of which "Robert Trollop of York, *Mason*," was the Architect. He and his brother Henry were well-known as Freemasons, for when the several Crafts at Gateshead were granted a Charter of Incorporation in 1617, of the four Wardens Robert Trollope heads the list, and it was distinctly provided that one of the said Wardens "must allwaies bee a ffree-mason"—a term which was then evidently used to denote freedom of the borough, as an Operative Mason, for none but these could carry on their calling within the walls unless by special permission.

This chapter then introduces to us a summarised account of the "minutes" of the Alnwick Lodge which are the earliest known in England, together with the "Orders to be observed by the Company and Fellowship of Free-Masons att a Lodge held att Alnwick, Sept. 29, 1701, being the Genll head meeting day." These "Orders" naturally lead one to the conviction that the Lodge or "Fellowship" had a much earlier existence. Both the "Minutes" and "Orders" are reproduced in the Appendix. They were, however, first noted by Bro. Hughan as far back as the year 1871,[1] and more recently in facsimile by the Northumberland and Durham province of the "Societas Rosicruciana in Anglia."[2]

It is worth remarking, in connection with this old Alnwick Lodge, that although there is evidence as far back as 1748 at least, to show that the transition from purely operative to partly operative and partly speculative Freemasonry had certainly taken place, yet the Lodge, which continued working until 1763 or later, never attached itself to the premier Grand Lodge of England formed in 1717.

There is no evidence whatever of any Lodge ever having been warranted, or, I should more properly say, constituted, at Newcastle-upon-Tyne, by the Grand Lodge of England as early as 1725. The quotation from Mackenzie that the records of such a Lodge (called St. John's Lodge) commence in that year must have been based on some erroneous information. I do not say that no such Lodge existed—it is quite probable it did both meet and work by "inherent right," but it was never warranted or authorized by the Grand Lodge of England. The quotations from the "Weekly Journal" of 1730 prove that "Free and Accepted Masons" were in evidence at Newcastle at that period.

The remaining Chapters V. to VIII. are devoted principally to Freemasonry in its speculative aspect from the Grand Lodge era, 1717, both in relation to private Lodges and to the Provincial Grand Lodge of Northumberland. Bro. Strachan specifies *three* Grand Lodges, but there were *four*, no reference being made to the "Grand Lodge of England South of the River Trent," which was an offshoot from the "Grand Lodge of *all* England" (held at York), and as Bro. Strachan remarks that none of the Warrants of the York Grand Lodge appear to have been applied for or accepted north of the Tees, we are debarred from tracing to that Body the institution of the old Lodge working at Newcastle in 1730.

In connection with the references to the Grand Lodges it is perhaps desirable to recall the fact that although there do not appear to be any "minutes" of the "Ancients" until 1752, yet it is clear from the declaration in the register commenced and kept by their first Grand Secretary, Bro. John Morgan (originally published by me in 1885)[3] that the Grand Lodge was inaugurated on the 17th July, 1751, "to revive the Ancient Craft."

The chronological order adopted by Bro. Strachan in dealing with the development of Freemasonry from 1717 to the present time, as I have previously intimated, has very decided disadvantages, inasmuch as it has compelled him to cut up the brief history of the individual Lodges into several fragments, which are distributed about in many places. It would certainly have proved greatly to the advantage of the ordinary reader had all the available information referring to each Lodge been collated and placed together. There is a vast amount of information in these chapters which betokens much patient industry, and which will doubtless be appreciated by the fraternity generally, and more especially by our Northumbrian brethren.

In treating of the very early Lodges Bro. Strachan makes reference to the "Fencer's Lodge," of which he says he could find no trace. It is however the Lodge alluded to on page 66, but it was a Durham Lodge[4] and therefore did not belong to the more northern county. Constituted in 1735 to meet at the sign of the Two Fencers at Swalwell, it is thus described in the Engraved List of 1736, No 132, "Two Fencers, *near* Newcastle-upon-Tyne," and is now the Lodge of Industry at Gateshead, No. 48. The other Lodge referred to (on page 67) was constituted at the Fountain, Pipewellgate, Gateshead, as No. 143. At or

[1] "Freemason," 21st January, 1871.
[2] Privately printed at Newcastle-upon-Tyne, 1895.
[3] "Freemason," 28th November, 1885, and "Masonic Records," 1717-1894, p. 10.
[4] "Masonic Records," 1717-1894, p. 59.

about the same period there was a Lodge working at Hexham, not mentioned by Bro. Strachan, which was never "Constituted" or brought under the regime of the Grand Lodge. Its existence however is shown in "Book M. or Masonry Triumphant," published at Newcastle-upon-Tyne, in 1736,[1] the list of subscribers including

"Constituted Lodge at Swalwell
Lodge at Hexham
Constituted Lodge at Gateshead."

The claim of the Lodge of Industry, Gateshead, to have had a *Warrant* in 1734, which is stated to have been subsequently lost, is groundless. Warrants were not issued by Grand Lodge so early as that period, and the probability is that the Lodge was duly "Constituted" by virtue of a "Deputation to Constitute" as is known to have been done in the cases of other English Country Lodges.[2]

In relation to some portions of the Lodge history to which Bro. Strachan introduces us, it may be necessary to take exception. Claims to continuity of Lodge existence are frequently coming to the front, without sufficient grounds, more especially in regard to applications for Centenary Warrants. It is, therefore, rather unfortunate that in some instances Bro. Strachan has linked together defunct and existing Lodges. Hence (1) the Lodge, No. 131, under the "Ancients" of 13th November, 1764, constituted at North Shields in January following, had no connection with the "Atholl Lodge" warranted with the same number, 131, in 1805, and to which (for reasons duly assigned) a New Warrant, No. 15, was given on 2nd April, 1813. This latter is now the "Newcastle-upon-Tyne Lodge," No. 24.[3] (2) The old "St. David's Lodge" at Berwick-on-Tweed, No. 179 of the "Ancients," warranted 16th November, 1772, was erased on 5th March, 1828, and its Warrant returned to Grand Lodge. In December, 1828, another "St. David's Lodge" was warranted as No. 826, and is now No. 393, but the old Lodge was dead, and the opening of the new one could not be in any sense a "re-constitution" of the old Lodge.[4] (3) The "Lodge of St. George," at North Shields, warranted by the "Moderns," on 7th April, 1792, as No. 588, was erased in 1834. Another Lodge bearing the same name was warranted on 25th December, 1835, and constituted in the following May as No. 624, and is now No. 431.[5] This Lodge is also stated to have been "re-constituted," but the term is altogether inappropriate.

A Lodge called "St. George's Lodge," at Berwick-on-Tweed, was warranted by the United Grand Lodge on 23rd December, 1830, as No. 854. It became No. 583 in 1832, and was erased from the Roll on 5th September, 1838,[6] the warrant thereof being returned to Grand Lodge. This Lodge appears not to have come under Bro. Strachan's purview.

On page 112 Bro. Strachan records an instance of two "Modern" Masons who were *re-made* in the Atholl Lodge, No. 131, on 27th December, 1812, to enable them to establish a Lodge of "Ancient" Masons at Blanchland, Northumberland, and he states that "their intention does not appear to have been carried into effect, for the Lodge formed there in the following year was of the 'Moderns,'" and on page 114, "A new 'Modern' Lodge was opened in Blanchland this year." It is obvious that the author's data must have been faulty, as the Lodge referred to "The Derwent Lodge," warranted on 23rd April, 1813, *was* an "Ancient" Lodge, to which was assigned the number 119, formerly borne by an old London Lodge, of the year 1763, but then defunct.[7]

Notwithstanding these unfortunate slips, which will doubtless be corrected in the next edition, the work under review is undoubtedly of a high order, and the author richly deserves as he is justly entitled to the fraternal thanks of all Masons for a most interesting, instructive, and readable book. There are many points in this connection, on which it were possible to dilate, but I refer the reader to the book itself, as exigencies of space forbid my giving extended quotations, and I conclude by saying that the appendix contains not only the "Old Charges" with the "Orders" of the Alnwick Lodge, already referred to, but most valuable extracts from the Masonic Orations of Bro. the Rev. Canon Tristram, *D.D.*, P.G.C., and the words and music of "Were a' John Tamson's bairns," a Border song which will be of interest to others besides the Northumbrian fraternity.—Jno. Lane.

[1] See my note on "Early Freemasonry in Northumberland," in *Freemason*, 10th September, 1887, also my "Handy Book to the Study of the Lists of Lodges," pp. 30-31.

[2] See my paper on "The Early Lodges of Freemasons, their Constitution and Warrants, 1717-1760," *A.Q.C.*, vol. viii., p. 193, *et seq.*

[3] "Masonic Records, 1717-1894, pp. 114 and 45.

[4] *Ibid*, pp. 137 and 263.

[5] *Ibid*, pp. 226 and 271.

[6] *Ibid*, p. 266.

[7] *Ibid*, pp. 110 and 114.

NOTES AND QUERIES.

INDIAN Marriage "on the Square."—I saw rather a curious custom (masonically speaking) last June, while I was coming down from Cashmere. The occasion was that of a wedding. Between the party of the bridegroom and that of the bride were spread two cloths on the ground in the shape of a square L. I was informed that neither party would cross the cloth till the matter was finally arranged and settled. This looks like a meeting "on the Square." My informant, however, was not very clear on the question whether the cloth was always laid down in the above shape, and I had not time to make enquiries, as I was hurrying to rejoin my appointment. I do not however see why the cloth should have been laid down in that particular way if it were not the custom.—H. W. PIKE.

Steinmetz Spruch.—When working in Trinity College (Dublin) Library I keep an eye on things in general and stumbled across the inclosed one day this week. It is not so remote from the famous Spruch. The doggrel was introductory to the diagram; after that came four or five pages of latin that I did not take the trouble to read.

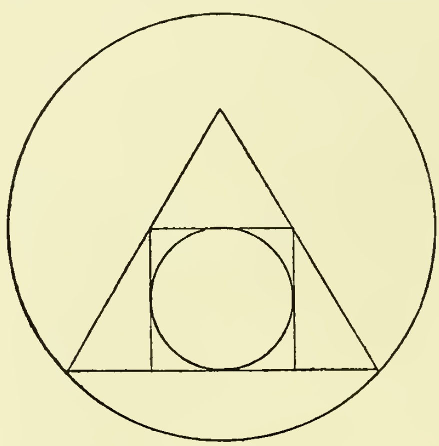
Extract from a book entitled "Atalanta Fugiens, Autore Michæle Majero." Published in 1618.

(Title of section:)

Mache von Mann und Weib einen Circkel | daraus ein Quadrangel | hieraus ein Triangel | mache ein Circkel | und du wirst haben den Schein der Weisen.

(In the section:)

Dass Mann und Weib mache dir ein Circkel allermassen rund |
Daraus zieh ein Figur so vier Ecken hat zur Stundt |
Bald verkehr solch in ein ander | so drey Ecken hat eben |
Und diese lass wiederumb ein Circkel rund dir geben |
So ist gemachet der Schein | welchs so du nicht kanst wissen |
Die geometrische Lehre zu verstehen sey geflissen.



The innermost circle of diagram contained figures of a man and woman in Adamic costume.—SWIFT P. JOHNSTON.

I venture upon a free translation of the above:—

Of the man and woman make a circle, of that a quadrangle, of this a triangle, make a circle, and you will have the Glory of the Sages.

The man and woman draw a circle round about,
Round this a figure of four corners without doubt,
Change this into another that three corners only shows,
Which once more with a circle round about it now enclose,
Thus doth appear the Glory, which just so thou canst not know,
The Doctrine Geometric strive to understand from now.

—G. W. SPETH

York Masonry in the 17th Century.—In Mountain's *History of Selby*, printed in 1800, the list of burials in the Churchyard commences with

> Cornelius Barker an Architect and an Accepted Mason, deceased the 9th of March 1714, aged 80.
>
> Here lies one whose deserved fame,
> Will not yet fade or die,
> His knowing head, when we are dead,
> Shall live in memory.

Our parish register of the above date describes the old man in the same words, viz., "An Architect and an Accepted Mason."

The word "Accepted" here given is of greater interest than the prefix free would have been, as it indicates some connection with Speculative Masonry. I have endeavoured to trace his connection with the York Grand Lodge, which was flourishing at this period, but unfortunately the written records of the Lodge previous to 1712 are missing, and on the parchment roll of minutes beginning with that date we have no list of members, only short minutes of proceedings and lists of those present. May we not reasonably suppose that this Selby brother was contemporaneous with Elias Ashmole and others of seventeenth century fame?

If his initiation had taken place at the age of 25, it would have carried the date back to 1659.

The Scarbro Roll bears the well-known endorsement, "That att a private lodge held att Scarbrough, in the County of York, the tenth day of July 1705, before William Thompson Esqr. President of the said Lodge & severall others, brethren Free Masons, the several p'sons whose names are herevnto subscribed were then admitted into the said Fraternity, &c."

We also know from a letter written by Jacob Bussey, Grand Secretary, dated York Aug. 29, 1778, that a meeting of Freemasons took place at Bradford in 1713, "when 18 gentlemen of the first families in the neighbourhood were made Masons." Although not known with certainty, the Lodges at Scarbro and at Bradford would probably emanate from the York Grand Lodge, but sufficient is given in these fragmentary records to infer that there was more validity in Masonry during these early days than we have hitherto supposed. It is also noteworthy that two of the York Rolls were written about this time.

York Roll No. 4 ends, "Scriptum per me vicesimo tertio die Octobris anno Regni regis et Reginæ Guilielmy et Marie quinto Annoque domini 1693. Mark Kipling."

York Roll No. 2 ends, "Script Nono Die Septembris Anno Regni Dome Nre Anne Regine Nunc Angl &c. Tertio Annoq Dom 1704."

It need scarcely be mentioned that the gravestone is not existing now, as the Church and burial ground have undergone "restorations," at various times, which unfortunately do not tend to preserve these memorials of the past.—W. N. Cheeseman.

Frederick the Great's last Gavel Stroke.—I have been trying to run down our 20° history, and find as follows:—

Some 35 years ago a German baron appeared in New York; I do not know if he was a Freemason then, but he became a 32° Mason, was of recognised literary ability, impecunious, and possessed of what we would call "indomitable cheek." From him the story came that is woven in the degree. I can find out his name and if he is still living if you so desire. [*Please do.—Ed.*]

I wonder if the 20° in your English work has the story as we give it? In McClenachan's Book of the A.A.S.R. edition, 1868, he says in the 20°, "We teach the truth of none of the legends we recite. They are to us but parables and allegories, developing Masonic Instruction."—John Corson Smith, P.G.M., Illinois, U.S.A., Genl.

Freemasonry in Jersey last Century.—The following quaint extract from the diary of Daniel Messervy Juré-Justicier or Judge of the Law Courts of this Island, dated the 31st January, 1771, may perhaps be of interest. It at all events proves that the Craft was very flourishing here at that date, although its value was not much appreciated by the local people.—Arthur W. Godfray, W.M., No. 590.

1771, Jan. 31.—Il y a eut à la Ville une grande ceremonie de franc maçons qui sont dans l'Isle ils estoient abiliée dans leurs ornements de leur ordre misterieuse (on peu estre plus que frivolle) ils s'assemblèrent le matin au haut de la Ville chez Mr. Younson, Anglois qui garde l'Escolle et ensuitte prossedèrent 2 à 2 à l'Eglise de la Ville ou ledit Younson (qui est ministre) de l'Eglise en Angleterre, leurs à fait un sermon, sur la Charitté & union &ca., il y avoit dans l'Eglise tout plein de gens, pour voir un Masquarad qui n'avoit jamais paru dans cette Isle & particullèrement dans une Eglise. Le ministre Younson avoit son

Tablié de maçon sous sa robe de ministre, lequel il faisoit voir quand ils marchèrent en seremonie aprés le sermont. Tous ses Messrs. soy disant tirer leurs origines des Bastisseurs du Temple de *Salomon* ou plus tost leurs origines peut estre de la Batisse de la Tour de *Babelle.* Ils font usage de signe misterieux par là ils confirme la Confussion òu les Ouvriers de la Tour de *Babelle* se Trouvèrent, come dit Virgil. *Les ouvriers de cette Fabrique veulent la faire monter jusqu'au Cieux pour faire Guerre à Jupiter &ca.*

[The French of the worthy Justicier is, to say the least, peculiar, and his knowledge, or rather ignorance, of the Bible, deplorable.—*Editor.*]

Gravesend Lodges.—A chronology of the most remarkable events that have occurred in the Parishes of Gravesend, Milton and Denton in the County of Kent . . .

Gravesend: Printed and Sold by R. Pocock, MDCCXC.

(N.B.—The chronology and list of mayors goes up to 1796.—G.W.C.)

Page 12.—1751. The Lodge of Freedom, No. 97, instituted. It was originally held at the Pope's Head, afterwards at the Pelican, and at present at the Anchor and Crown, the first and third Thursday in every month.

Page 12.—1764. Lodge of United Friendship, No. 407, constituted. Revised in 1776, on the old constitution, and held at the Falcon Tavern, Gravesend, the second and fourth Thursday in every month.

Page 20.—1793, June 24, A Grand Procession of Free Masons to Gravesend Church went with music.—Geo. W. Cobham.

[The chronicler is not in accord with Lane's "Masonic Records" as regards the places of meeting of the first Lodge, and as regards the second one he combines two distinct lodges into one.—*Editor.*]

OBITUARY.

We regret to announce the death of Bros:—

William Eckersall, Lewisham, on the 30th November, 1898, who had only joined our Correspondence Circle in the previous March.

Professor Thomas Hayter Lewis, on the 10th December, 1898. Bro. Lewis joined our Inner Circle on the 3rd June, 1886, and served the office of Master in 1892-93, having been obliged to decline the honour a year previously on account of ill-health. In his death our Lodge loses one of its brightest ornaments, and a most lovable member. A detailed account of his career will be found under our Proceedings for the 6th January, on p. 4.

Major-General Walter John Vizard, of Dursley, Gloucestershire, on the — December, 1898. Our Brother was a distinguished member of the Madras Staff Corps, entered the Army in 1846, served throughout the Burma campaign of 1852-55, saw hard fighting in the Sepoy Rebellion of 1857, and was placed on the retired list as Major-General in 1882, having completed 36 years in H.M. Army, chiefly in India. He joined our Correspondence Circle in March 1888.

Richard Miles Roberts, of Beaconsfield, South Africa, on the 8th August, 1898, at the age of 70. Bro. Roberts was one of the earliest to join our Correspondence Circle, in October 1888. When the district of Kimberley was formed into a Masonic District, a year or two ago, a meeting of Past Masters was called to recommend a brother as Dis.G.M. to the M.W.G.M., and Bro. Roberts was unanimously chosen, no other name being even mentioned as a possible alternative. He thus became the first District Grand Master of Central South Africa.

J. D. Oortman-Gerlings, of Utrecht, Holland, on the 7th January, at the age of 68. He joined our Correspondence Circle in May 1891.

James Fowlds Logan, of Sutton, on the 18th January. Bro. Logan was a Past Grand Treasurer of the Grand Lodge of New Zealand, and joined our Circle in March 1896.

Henry Glenn, London, on the 31st January. Bro. Glenn joined our Circle in March 1894, and will be best known as P.M. and Treasurer of the Royal Athelstan Lodge, No. 19, to every visitor of which he has been a familiar figure for a long series of years.

Matthew Thomas Tuck, London, in November, 1898, who joined us in June, 1895.

Bruce George Laing Bremner, of Colombo, Ceylon, in July, 1898. Bro. Bremner was one of our earliest members, having joined the Correspondence Circle in May, 1887.

Griffith Rees, of Birkenhead, on the 19th January last, who joined our Circle in January, 1894.

John Clayton, Ashton-under-Lyne, on the 28th January last, who joined us in June, 1896.

Charles William Hudson, Brighton, on the 13th February, who joined us in November, 1894.

Enoch Terry Carson.

Masonic students who are familiar with the honoured name and valuable works of my dear old friend Carson, of Cincinnati, U.S.A., will regret much to hear of his decease on February 23rd. He had been ill for some time, and more or less laid aside, but we were not all prepared to hear such sad news so soon.

His Masonic Library was sold by him quite recently, about which more anon. Meanwhile it is pleasant to know that the grand collection has fallen into good hands, the purchaser being a member of the Correspondence Circle of No. 2076. Bro. Carson joined in 1890, and has, from the start of the " Quatuor Coronati " Lodge, taken the liveliest interest in its welfare and continued prosperity.

Bro. Carson was initiated in 1846, and was a P.M. of the " Cynthia " No. 155, as well as Founder and first W.M. of the " Kilwinning " No. 356, warranted in 1865, but his special distinction, as a Craftsman, was his knowledge of Masonic Bibliography, in which capacity he was unrivalled. His services in relation to his beloved study have been numerous and valuable, and the Fraternity has immensely benefited by the publication of various works relative to the Brotherhood in early days, under his auspices and at his sole cost.

The first " facsimile reprint " of the Book of Constitutions 1723 was in 1855, from an original copy in Bro. Carson's Library, and in the same year he had a catalogue of his collection printed in the " American Freemason," Louisville. Dr. Oliver's " Historical Landmarks " was also issued in like manner in 1855.

My friend established the " Masonic Archæological Society," a harmless kind of deception, *as it meant only himself*, but it did good work nevertheless, for the very rare works the " Grand Mystery " of 1724 (London), and Prichard's " Masonry Dissected " of 1730 were reproduced and published in 1868, and eight years later, what is known as " Mrs. Dodd's MS." of 1739 (London) was issued. In 1889, an artistic facsimile reproduction of the very valuable Engraved List of 1736, of Pine's (London) was published by him, and from 1872 he was at work on the production of a sumptuous Catalogue of his Masonic Library, which was began in the " Masonic Review " (Cincinnati), and then reprinted in book form from 1874. It was not completed, however, much to the regret of his many friends, the important Bibliography ending with No. 1134 *Picart*, pages 1 to 224. I had promised to write an Introduction to the finished volume.

Bro. Carson also wrote and published much else respecting the Craft, and as with the previously mentioned books *all at his own expense* ; the whole of the works being presented to his literary friends and Brethren.

His decease has made me very sad, as we have been such close Masonic friends for so many years, and long connected with the same Lodge, No. 356 of his City.—W. J. Hughan.

FRIDAY, 3rd MARCH, 1899.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. C. Purdon Clarke, *C.I.E.*, W.M.; Sydney T. Klein, I.P.M.; T. B. Whytehead, P.G.S.B., S.W.; E. Conder, jun., J.W.; G. W. Speth, P.A.G.D.C., Secretary; G. Greiner, S.D.; E. J. Castle, J.D.; Rev. J. W. Horsley, Stew.; W. M. Bywater, P.G.S.B.; Dr. W. Wynn Westcott, P.M.; and F. H. Goldney. P.G.D.

Also the following members of the Correspondence Circle:—Bros. J. J. Thomas, P.G.St.B.; Harry Tipper, P.G.A.Pt.; H. D. Willock, Dr. T. Charters White, G. C. Gunther, C. M. Coxon, H. E. Overbeck, Alfred Page, F. W. Hancock, P. G. Edwards, W. F. Stauffer, J. Barker, A. Henning, J. W. Burgess, T. J. Mercer, Gordon P. G. Hills, F. C. Matusch, H. White, C. Isler, H. Eaborne, W. F. Roberts, Dr. J. Peeke Richards, J. Proctor Watson, W. Busbridge, L. S. Johnson, G. W. Pavitt, B. W. Hammell, T. G. Dee, F. W. Potter, Dr. C. Wells, A. Penfold, Rev. A. G. Lennox Robertson, W. Hancock, C. B. Barnes, P. J. Edwards, Rev. W. E. Scott-Hall, W. W. Mangles, E. A. T. Breed, A. Larren, W. E. Moss, N. G. Woodside, W. J. Newton, Harold Griffiths, J. C. Pocock, W. F. Stuttaford, S. W. Furze Morrish, W. J. Songhurst, R. Blount Lewis, A. Williams, J. W. Barnes, G. W. Reed, C. H. Perryman, R. C. Edwards, J. Thompson, P. N. Horly, F. Cullam, T. G. L. Miller, J. W. Stevens, F. J. Allan, W. J. Spratling, Thomas Adams, F. R. Miller, R. Orttewell, R. W. Flick, J. H. Clemens, F. Samuelson, F. W. Mitchell, J. T. Rowe, J. J. Simcox, Hugh James, L. Danielsson, Thos. Horne, E. Benns, and A. V. Marshall.

Also the following Visitors:—Bros. T. J. Perrett, J.W. of Grove Park Lodge No. 2732; W. F. Munroe, W.M. of Thornhill Lodge No. 1514; G. R. Munroe, J.W. of Albert Edward Lodge No. 1783; W. H. Bensen, Portland Lodge No. 637; E. J. Barber, S D. of St. Germain's Lodge No, 566; W. J. Rayner, Royal Albert Edward Lodge No 1362; J. H. Cave, St. Stephen's Lodge No. 2424; A. B. Calvert, I.G. of Euphrates Lodge No. 212; G. Millsom, P.M. of Kennington Lodge No. 1381; S. A. Hill, W.M. of Sir Walter St. John Lodge No. 2513; C. M. Cole, W.M. of Cama Lodge No. 2105; E. Bilcliffe, Royal Leopold Lodge No. 1669; J. A. Dawes, P.M. of Haven Lodge No. 2022; and W. H. Blackler, Alfred Lodge No. 340.

Two Societies and eighty-one brethren were elected to the Membership of the Correspondence Circle.

The Secretary exhibited on behalf of Bro. Hamon le Strange the G.L. Certificate, dated 1804, of Bro. Sir Martin B. Folkes, Bart., grandson of Sir Martin Folkes the Antiquary, who, in 1724-25, was Deputy Grand Master. Also his apron, a plain white skin edged with four inches of purple silk, to which were attached long purple ribbons to tie round the waist, each ribbon bearing at the end a gold fringe or tassel. The apron would appear to be either a Grand Officer's apron, or that of a Provincial Grand Officer, but so far Sir Martin B. Folkes is not known to have held either office.

Bro. J. W. Horsley, read the following paper:—

INTIMATIONS OF IMMORTALITY.

By Bro. the Rev. J. W. HORSLEY, M.A., Oxon.

Rector of S. Peter's, Walworth, London, S.E.

WHAT are the real and indispensable Landmarks of Freemasonry? This would be in itself a most interesting subject for a paper or a discussion. Maximizers and minimizers would be found in this, as in most other matters. The expression "Landmarks of our Order" is first found in the General Constitutions of 1721, No. 39, and from thence to now writers seem shy of defining exactly what the landmarks are. Dr. Oliver, in 1853, writes that the question is one often asked and never determinately answered, some restricting them to the obligations, and the signs, tokens, and words; others, however, including the ceremonies of the three degrees, and the form and ornaments of a Lodge. The American Mackey seems first to have formulated them in 1858, and from his *Encyclopædia of Freemasonry*, Paton (in his *Masonic Jurisprudence*) and other writers, borrowed and brought into some general acceptance his twenty-five landmarks. Woodford, in his *Masonic Cyclopædia*, commenting on Mackey's list, brings under one head several that Mackey had distinguished, and leaves about eighteen remaining. What strikes us however in the list is that some are plainly of not the same necessity as others, for example, a belief in God, and the power now seldom exercised of the Grand Master to make Masons at sight. Personally I

should distinguish three degrees of importance amongst the things universally practised or held as indispensable to Masonry. In the first class I should place five. 1.—A belief in a personal God. 2.—A belief in a resurrection to a future life. 3.—The volume of the sacred law as an indispensable part of the furniture of the Lodge. 4.—The secrecy of the institution. 5.—The modes of recognition. In a second class I should put, 1.—The division of symbolic Masonry into three degrees. 2.—The legend of the third degree. The rest are mainly matters of administration.

But, however we minimise, there remain two Landmarks to which our Constitution and our ritual pledge us, a negation of which has ever been held a sufficient justification for the solemn act of putting outside our pale the person or the society that having borne our name now refuses a belief in the One Great Architect of the Universe, and that a life in this world is not all He gives to men. God and Immortality. The Circle without beginning or end; and the Line whereof we behold the beginning, but not the end.

For the benefit of any non-Masons who may chance to read these words hereafter (and especially those self-blinded ones who assert our atheism at the bidding of a Pontiff who regards what he is told concerning some tenets and practices of those bodies in Italy and France that call themselves Freemasons, but refuses to regard the historical fact that because of their adoption of such tenets we have solemnly and entirely repudiated the Grand Orient and its right to represent Freemasons), it may be well to state definitely the position taken by English Freemasonry.

The candidate before his initiation, but after public and solemn prayer to the Almighty Father and Supreme Governor of the Universe that he may increase in true godliness to the honour and glory of His Holy Name, is not allowed to proceed further unless he can assure the brethren that in all cases of difficulty and danger his trust is placed in God. (Finding what is thus required, honest agnostics have to my knowledge retired from their seeking admission to our brotherhood when they found what public and definite confession of faith was required.) The solemn obligation that follows is by his own lips said to be taken "In the presence of the Great Architect of the Universe" as much as in that of the brethren before him, and it ends with the aspiration "So help me God." Later in the same ceremony he is reminded of his duty to spend part of every day in prayer to Almighty God, the serious study of the Bible is recommended to him as a source of his instruction in the important duties he owes to God, which are defined under three heads—never mentioning His name but with that awe and reverence which are due from the creature to his Creator; by imploring His aid in all lawful undertakings; and by looking up to Him in every emergency for comfort and support. His own life is so to be ordered that he may exert those talents wherewith God has blessed him, as well to His glory as to the welfare of his fellow creatures. He then is qualified to take part in the ceremonies of the first degree, and finds that when the Lodge is duly formed it cannot be opened without solemn prayer to God, and a declaration that in His Name it is opened.

What more could be expected of a society that never professed to be simply a religious one? What more is needed as demonstration of the utter falsity of the imagination that Freemasonry is or can be irreligious?

But it might be said that a belief in God, plainly required of Freemasons, does not necessarily imply a belief in the immortality of man. Granted. Woodford (*loc. cit.*) says, "as regards the immortality of the soul, though it is clearly taught by our ritual, and though a disbeliever in it can hardly comfortably continue to attend our well-known ceremonial, yet we hardly think it safe to lay down that it is a Landmark of the Order, as every great truth indicated by Freemasonry might be considered equally a landmark, and there are many other truths equally important. The only test of admission which our Order actually requires is belief in God." Let us see, however, whether implicitly and explicitly a Mason has not this dogma also presented to him as a necessity of faith. The prayer when the neophyte passes into the second degree is not merely that the work begun in God's Name may be continued to His Glory, but also that it may be evermore established in us. The perseverance in well doing is not to be merely for the short span of earthly life, but the establishment of the character therein gained is to remain for evermore. And this is enforced later in the same ceremony by the expression of our hope to ascend to those immortal mansions whence all goodness emanates. In the third degree, whereby and wherein alone a man becomes a full or Master Mason, the whole ceremony leads up to the climax of a faith in resurrection and immortality, a light that is the more apparent and joyous from the gloom and awe of the first portion of the proceedings. In the prayer at the entrance of the candidate he is reminded that now and always he is to hope that passing safely under God's protection through the valley of the shadow of death, he may finaally rise from the tomb of transgression to shine as the stars for ever and ever. Is he an unbeliever in the continuity of life beyond the grave? Is he not required to believe in immortality? Then what is the meaning of the reminder addressed most

solemnly to him that he should continue to listen to the voice of nature, which bears witness that even in his perishable frame resides a vital and immortal principle which inspires a holy confidence that the Lord of Life will enable him to trample the king of terrors beneath his feet? Later on he is told that his words and actions are observed and recorded by the Almighty Architect, to Whom he must give an account of his conduct through life. And, as a summary, he is bidden to learn from the symbolic implements of his Craft so to live and work that when he shall be summoned from this sublunary abode he may ascend to where the world's Great Architect lives and reigns for ever. Generally, therefore, we may say that the third degree represents and enforces the blessedness of spiritual life and the duty of progress therein, as the second degree performs the same office for intellectual life, and the first for the moral life. And this spiritual life is not represented as bounded by the brook of death, but as that which intrinsically is capable of, and designed for, progress and permanence.

Whatever then be other landmarks or essentials of Freemasonry—or whether there be any other—these two remain, a belief in a Personal God, and in the personal life after death of the believer. I may quote the more authoritative words of the eminent and learned Mason, G. W. Speth, "Freemasonry, although teaching no religion of its own, is the handmaid of all religions, and calculated to make every member a more sincere follower of the particular religion he professes. The candidate must be a believer in God. With his initiation commences his Masonic instruction, and he is taught that his God is all-father, all-creator, omniscient, omnipresent, omnipotent, absolutely pure and good, of impartial justice and inexhaustible loving-kindness, the giver of all gifts, the preserver from evil. He is also taught that there is a life to come, in which he will meet with punishment or reward, according to his deserts. Any further dogma we leave to the teachers of the Churches: we assert none, we controvert none." We are then pledged to a belief in the Immortality of Man. Our creed, if it be short, is clear—I believe in a Personal God and in the Personal Immortality of man. Our creed was larger once and more detailed. It was reduced with the hope, entirely justified by results, that by its limitation (while not in the least curtailing the liberty of any brother in the acceptance of any fuller creed) we might provide a broad basis of religious brotherhood whereon the principles and practise of Liberty, Fraternity, and Equality are traced back to one Lord and Giver of Life and Light and Love. We proclaim *urbi et orbi* our acceptance of the first eight and the last eight words of the Nicene Creed—"I believe in One God the Father Almighty—and the life of the world to come." What comes between them we deny not; many, perhaps most, of us believe it and hold it dear; but to the first and last dogmas are we alone, as Masons, pledged. Those of us who as individuals hold the whole Catholic Faith neither relinquish nor forget it when welcoming to what we must regard as a less bounteous feast those who have not an appetite for more. Nor should we have the courage of our faith if we imagined that by such association we were more likely to lose what we have than to find opportunities for creating in others a desire for more.

Immortality! It is a word that makes a silence in our souls, whether that hush be fear-begotten or the child of peace. In its consideration we stand aghast before what are not merely the magnificent possibilities but the stupendous certainties of our life, and wonder at the fibre of our spirit which can endure the everlasting burnings of the Presence and Vision of God, whether His fire be felt as love or wrath. But such a faith is a necessity. The universal heart of man revolts against the idea of death. Cicero reasoned himself into acquiescence with it as regards himself, but this cold consolation vanished when his wife Tullia passed away. Only in the aberration and infidelity of despair can we accept death as a solution of the riddle of existence. The heart that has loved will not believe the loved are dead, nor that its interest in them, or theirs in those they have left behind, is broken. To this points all the group of legends concerning some hero or benefactor sleeping until he is again demanded by some crisis in the affairs of the land he loved. Arthur shall come again from Avalon, was the British expression of this heart-creed. And especially vivid is this instinct with regard to the good. The good, not merely their good, cannot die, says the voice of natural religion. Considering the Christ only as man, one of His disciples is compelled to burst out "It was not possible that *He* should be *holden* of death," when he has seen and recalls His unceasing doing of good, His pure unselfishness and amazing humility, when selfishness and pride, in some form or degree, are just the sins that are found in all, and never were more dominant than in what we now call the first century. Such an one to be extinct at the age of thirty-three! It is not possible or thinkable, cries S. Peter. And S. Paul, drawing inspiration from a hidden mystery of nature, notes that the body of a grain of wheat visibly decays (which decay differs only in degree from that which was continuous when life was most obvious), but the vital germ remains. Why should it be otherwise in man? is his philosophic conclusion.

God of the living, in Whose eyes
Unveiled Thy whole creation lies;
All souls are Thine; we must not say
That those are dead who pass away;
Not spilt like water on the ground,
Not wrapp'd in dreamless sleep profound,
Not wandering in unknown despair,
Beyond Thy Voice, Thine Arm, Thy care;
From this our world of flesh set free
We know them living unto Thee.

Such a necessity to man is such a faith that we wonder not at the utterance of the atheist Strauss, "the last enemy that shall be destroyed is man's belief in his own immortality." Such a necessity, that those who will not receive the doctrine as taught alike by Judaism and Christianity, feel the need for inventing some image of it for themselves.

One will thus dwell on the indestructibility of matter (which yet cannot be proved by science to be more than an apparent condition of things as they are now), and maintain that the spirit is but a temporary force which runs its course and ceases, leaving the atoms of the body behind for redistribution. Is this sufficient for the reason of man? Is it not a destruction of that elevation and that comfort which man has ever found in the idea of immortality? Another will abstrusely, but unintelligibly and without edification or consolation, dilate on the indestructibility of the forces of the spirit and the Ego, maintaining that onr life is but an umbra that will pass, while the reality that casts the shadow will remain. A third preaches an immortality that is only of the race. We die, but live in our children. Alas! for celibates in this case, and are men to rest content with this life of the Ego in the Vos of the future, a continuity of life that we share with the rabbit, or even the cabbage? A fourth proposes the immortality of thought for our hope and sustenance. Live hereafter in the undying ideas you have originated. Your genius is immortal. But how few can say with Horace "*Exegi monumentum ære perennius*," and base their glorious "*Non omnis moriar*" on their intellectual or literary achievements! And of the few, to how many would the assent of either contemporaries or posterity be given as to their claim to immortality? Another points to a level on which more can stand when he believes only in an immortality of moral effort and example. Live as you may and should, whether in a palace or a cot, and your life is an abiding force. True; but not the full truth, for herein is implicity denied the personality of the Ego, and to be absorbed into a beneficent common fund of being is hardly distinguishable from annihilation. It is difficult for western minds to understand what Nirvana means: it is more difficult for us to desire it. It is an easy step from the denial of the personality of either man or God, and of its persistence in the future, to go on to deny even its existence in the present. And lastly there is the tenet that immortality resides in association in thought with God, in the sense of union with the one Immortal. In this there is a truth, and a deep one, for undoubtedly the sense of immortality is deepened by prayer and meditation, and especially by that gift which was called by S. Ignatius, the disciple of S John, φάρμακον ἀθανασιᾶς, the medicine of immortality. But this idea makes the future life dependent upon our grasping it and ignoring it. Now as we do not create God by the thought of Him, nor cause Him to cease to be by our not having Him in mind; so neither do we create immortality by thought. It is an objective fact, quite independent of our hope, our faith, or our knowledge. The irrevocable gift of life may become a misery by our own fault, as when men cry, but in vain, "to the mountains to fall on them," and crush out the intolerable necessity of being, because this means being what they have chosen to make themselves by persistent commission of evil and perseverance in the omission of what is good. And the immortality is that of a personal life. The Pantheist image of the return of the drop to its parent ocean fails to satisfy the mind, which asks, Do I thus live? Can this absorption provide any redistribution of unequal suffering on earth? If personality is destroyed by death what remains in us which can be compensated, or punished, or rewarded? By this imagination all who live are assured equally of an eternal life, which practically is to all an equal and utter annihilation. But the question is, Shall *I* live? The Ego, the whole of me, desires the answer, Yes. Memory is the test of personal identity. As Bishop Butler said, "By reflecting upon that which is myself now, and that which was myself twenty years ago, I discern that they are not two, but one and the same self." There is as little proof as there is hope, that memory is destroyed by the mere act of dying. But memory recalls others besides ourselves, and the remembrance of the loved ones teaches that affections as well as memory are part of the totality of our being. It is not so much memory that keeps love alive, as love that quickens memory. Without this love, which is so personal a thing that a stranger doth not intermeddle with its joy, my spirit would be a mutilated one. Not only greater, but more

abiding, than Faith or Hope, is Love, and the power of loving connotes the eternity of love. Again, besides memory and love, character is a test of personality. As part of our inheritance, as also the result of self-development. we cannot surrender the individuality of character and remain ourselves. Superficial differences, excrescences of error, may well be smoothed away, the ruggedness of our bark may disappear in a kindlier air and soil, but the difference of inward fibre must remain. Character is not the acquisition of a day, nor in a day can it be deleted. We are building, as wise Master-Masons, for hereafter, and not twining a rush tabernacle merely for the shelter of the hour of earthly life. Instinct, Reason, Natural Religion, to say nothing of the higher lights that come from other glimpses of the central Sun, other revelations of the Word Who in many ways and divers fashions speaks to us of what He is and what we are and may be, all proclaim with a still small voice, never unperceived though dimly understood, "There is an Immortality." "I am Immortal." "All that constitutes the real Ego is meant for eternity." Yes, I must live, and Masonry, as the handmaid of true religion, keeps putting to us the question, And how should you, how will you, live?

Alike by the inductive and the deductive method of reasoning we arrive at the same conclusion. Some may say—It is true, therefore it is written. Others—It is written, therefore it is true. To the former let us address ourselves for the nonce by the indication of the intimations of immortality that have been found and recognised in the yearnings and ideals of humanity as a whole; in certain characteristics of human nature; in the parables of creation; in the glimpses of the circumambient and unseen world.

Everywhere there is a yearning for immortality. Homer familiarizes us with the early stage of hope or faith which makes at least the shadow of the man survive, albeit in a condition of less perfection and consequent dissatisfaction and regret for the warmer and ampler life of earth. But such a faith was local and temporary, for it would only deepen any dissatisfaction felt here. And so the innate yearning was for happier hunting grounds and brighter skies; for peace and success and reunion as a consolation for the turmoil and failures and severances of earth. The doctrine of transmigration or metempsychosis again, which has dominated millions for many centuries, is another witness to this yearning, and proves to what a moral basis of thought and action it may lead. The very variance of the forms in which the yearning is expressed is a testimony to its being not without a justifying basis of fact. What an individual calls his common sense may be neither common nor sense; but the communis sensus of a race, and still more of all races in all times, has truth for its foundation.

But, further, this yearning has grown everywhere into a belief. "Quite certainly," says Canon Gore, "human nature cannot for a long period, or over a greater area, feed on what is substantially false." Memorable and nutritious is the epigram of Tennyson—"It is hard to believe in God; but it is harder not to believe in Him." He was therein the spokesman of a world's thought, nor would he have ceased to be such if for the word God he had substituted Immortality.

One intimation of immortality arises from the impossibility of finding satisfaction here. There is the discontent that is a sin, and the discontent that is divine and virtuous. "Thou shalt not covet," is a command; so also is "Covet earnestly the best gifts." Now it is through the Second Degree that we pass to the Third. From the contemplation of the hidden mysteries of nature and science (especially if as specialists we study only one group of objects or creatures, to find at the end of long attention how little we know even of this one group) we pass to the feeling, that becomes a faith and a prophecy, that elsewhere and elsewhen we shall have time and power to trace out all the relationship of the objects of our interest. From the addresses of our late W.M. the first resultant thought might well have been one of intellectual despair. How few know anything of these matters and how verily do those few confess that their knowledge is hardly more than a point on a vast circumference! But our second thought may have been one of hope. If some have the power to gain this knowledge, and if far more have the desire to gain it, is there not a state in which this power may be developed and this desire be gratified? Since we can do so much, and since this much is so little, is not an eternity needed and postulated both by our gifts and their present limitations? Since we desire so deeply and so broadly, and since this discontent is plainly not sensual but Divine, is there not a state hereafter to afford the scope our heart and mind desire? "If God has so arrayed," (says Dean Trench), "A fading world that quickly passes by, Such rich provision of delight has made, For every human eye, What shall the eyes that wait for God survey, When His own Presence graciously appears, In worlds that were not founded for a day, But for eternal years?" Our nature at its best cries for a future life in which to solve the problems that here have puzzled us; to understand the histories that have been but tantalizing glimpses or dubious guesses at the truth, to know the meaning of things now represented only to us by words; to flit as astronomers through the vastness of interstellar space; to stand as students of

cosmogeny beside the cradles and the pyres of worlds; to read, mark, learn, and inwardly digest the book of Science that here but a few attain laboriously to spell; to come nearer as lovers of mankind and students of human nature to the standpoint of Him of Whom alone it can be said "He knew what was in man;" and in fine to know God even as we are known; —what but an eternity could suffice for these, and how could such visions appear as possible and the darling of our heart to one by nature ephemeral and extinguishable in a span?

Again we must notice that everywhere man has evinced a deep-seated recoil from the thought of extinction. The desire of the Buddhist for such annihilation is altogether unnatural and cannot contradict the common instinct of mankind. The Eastern view of life is mainly pessimist, that of the West is optimist. Only in the East could annihilation be accepted as the ultimate good of the individual, and an absolute universal nothing as the desirable end of all things. Such a religion is one of successful and entire suicide. It starts with the idea that the consciousness of self is a delusion, and as nothing exists nothing can survive. But with us life, indefinable as it is, yet is intrinsically a joy, and nothingness is a misery to any to whom life has been an experience or may be conceived of as possible. I would rather be a cheesemite than the kohinoor, rather a bit of whitewash than nothing. For a strong testimony to immortality is found in the fact that we find it not only miserable but impossible to imagine extinction. For our present perceptions through our senses we are dependent upon this obviously mental body, but not so for our reason, our memory, and our affection. Therefore, as Bishop Butler says, we have no "ground to think that the dissolution of this body will be the destruction of these our present powers of reflection, as it will of our powers of sensation; nor to conclude even that it will be so much as a suspension of them." Our river of life flows on in the same direction and with no diminished volume after it has passed the cataract of death.

Note again that all that favours the belief in our immortality is of a moral and spiritual nature, while all that seems to argue against it is only of a physical kind. We are a little impressed by the thought "The body dies, therefore the other component parts of me may die." But we are more impressed by the thought "Our spirit lives, and therefore that which is associated with it shall live." Our conception of justice demands that wrongs shall be righted and happiness crown desert. Some say ideas are but the result of experience. But just when our experience of injustice and of disorder in the world is greatest and heaviest, then most we look for a state of rectification. God is, and God is just, are elementary demands on the human mind. God will be, and justice shall be, are consequent, and necessarily consequent, theses. So in the region of spiritual experience the sense of fellowship with Him Who lives and enlightens, and purifies and strengthens, not uncommonly increases at the very time that physical powers are decreasing, and when the worn out body whispers "Night is at hand," the spirit within responds, "At eventide there shall be light." All England lately watched with sympathy the pathetic failure of the bodily powers of Gladstone. The stone was crumbling into dust. But we were heartened by the synchronous evidence that glad was the spirit within from the increasing sense of union with its God and the assurance of nearer fellowship to come.

Again, in what would seem to most an unexpected quarter, something that makes for a belief in immortality can be found. I allude to the grimy, tear-stained, twisted page of the book of human nature, familiar and attractive to me both by duty and brotherly interest, which is headed with the words Sin and Crime. Both originate in the most noble principle, that is, moral freedom. A man steals. The fool observes the fact, the philosopher enquires why? And he finds the answer, Because he chose to do so. The thief is no automaton, to blame or to praise which for its action would be an absurdity. Nor is he, like creatures lower in the scale of creation, the unresisting puppet of impulse and inclination. He has reason, conscience, freewill, self power, and therefore he can choose the wrong and contract guilt. This moral freedom argues no transitory stage for its exercise. But he was tempted. True, and the very design of temptation is that there should be a possibility of merit and credit and reward. This man has failed to resist, but what of the hero or the martyr who is sorely tried yet resists nobly and dies perhaps while he resists and on account of his resistance? Has death deprived him of the crown destined for him that overcometh, and for such alone? But guilt again has its own consciousness that indicates an hereafter. Consciousness, that is, etymologically, a knowledge of our crime and a knowledge that such knowledge is shared by some one else albeit we may have secured the ignorance of all human beings. It is thus and therefore that conscience doth make cowards of us all. The natural and constant epiphyte of sin is fear. None know our past but we fear the future, and the more we miss the advantages of detection and punishment the more we fear a future retribution that shall not be simply an act but a state. "Extremes meet" is a frequent experience, and both guilt and virtue have their own peculiar corroborations of the surmises or faith of the spirit as to its future and eternal life. Kant and Hamilton deny the validity of many arguments for the existence of God, yet admit that our nature compels

us to allow His existence and personality. So likewise we might afford to discard other reasons for belief in a future life and other personal immortality, and stand back simply on those afforded by our moral constitution and especially our conscience. "Conscience," says Bishop Butler, "without being consulted magisterially, exerts itself and, if not forcibly stopped, naturally and always goes on to anticipate a higher and more effectual sentence which shall hereafter second and affirm its own." *Cogito, ergo sum*, said the philosopher; *Timeo, ergo ero*, respond the guilty.

Are these intimations of Immortality to be found in Nature? in God's Green Bible, the pages of which are legible to the unlettered? in the Cosmos which is the Tracing Board of the Great Architect of the Universe? To the hasty first glance it might seem that Nature negatived Immortality. "Change and decay in all around I see." "It is but the lapse of the larger years of decay," says Ruskin, "which, in the sight of the Creator, distinguishes the mountain range from the moth and the worm." Raise but three atoms of soil from the mountain's side. One proceeds from the dust of what was once a chamois full of life and force, another came from a withered narcissus neither fragrant nor beautiful nor visible now, while the third once formed part of the proud crest of the mountain which ever shivers to its death. Races survive, but individuals perish. We own our brotherhood to the substances of animal, vegetable and mineral natures, which dissolve and to-morrow are not. But then our second thought reminds us that we think. Mind differentiates us from them, and *Ubi mens ibi immortalitas* is a conclusion to which by innate power we come. The cedar on the flanks of Lebanon had, like Hiram's woodman, its birth and growth, and both were created for a certain end. The cedar lived its life, attained its perfection, and then had nothing more to do. Its powers were fully developed: it had no hidden capacities for a higher life. But the woodman had a mind whose work need never cease, whose capacity was never exhausted, a mind which could bring forth more fruit in old age, and be fat and well liking for ever. *Vires acquirit eundo* is true for awhile of the tree, but for ever of the higher nature of man. No one can maintain that the irrational, unspiritual, creature has the capacity of a progress without end: none can deny such capacity, whether used or not, to the incarnate spirit we call man. An infinitely growing tree would be noxious as exhausting the room and nutriment needed by others; but the more mind grows the more creative and beneficent it becomes. The *summum bonum* of the whole system requires the limitation of matter, but equally requires the boundless growth of mind. To the tree itself destruction brings no grief, causes no loss; bnt to the mind capable of spreading itself through times past and to come, existence becomes very dear, and its interest in its own being increases with its progress in power and virtue. The very idea that such marvellous forces as reason, conscience, and freewill should be extinguished, that such God-like powers should be annihilated by their Author, that His image, growing daily more clear, should be blotted out instantaneously and finally by physical death, that the going on from strength to strength should be arrested at its start, is insupportable. The cedar moulders, even in the Temple of Solomon; but its atoms are transferred to other uses and other beings. My experience however, my character, my memory, my love, cannot be transferred. The destruction, therefore, of the conscious Ego would be a ruin such as nature nowhere exhibits.

But Nature again warns us not to trust to appearances. To the ancients the ocean appeared barren: our explorations have taught us that even its abysses swarm with life, and that acre for acre it can produce a more valuable crop than earth. To the child the hedgerow in winter seems to have lost its life: we show it how apparent death is but a pause, a hybernation, and a rest. Leaves and blossoms are forming under the scales, the winter leaves, of the elm; the soil is full of pupæ living and progressing in development, and only awaiting for the 'Έγειρε ὁ καθεῦδων of Spring to arise in more beauteous form with higher powers; the chinks and burrows of the bank are dormitories, not a necropolis, for the slow-worm, the dormouse, and the snail. The first man may have shuddered and wailed over the first sunset; but after a brief night of sorrow and fear restored to the blessing of material light, he beheld the resurrection of what was not only Light but the source of light, and the promise that darkness should flee away. Enough. There is no department of natural history that would not supply a text from which to expound the thesis that seeming death is but the way to a fuller life.

May I also note that there are intimations of immortality that some men in all ages, though not all men in any age, have gathered from their consciousness of the presence of a world of beings, spiritual and unseen but very real? The argument for immortality is a cumulative one and the component parts of the heap vary much in weight, so that none need be rejected because their volume or gravity is less than that of others, which may attract your interest and notice. Each may be inconclusive in isolation, and yet by correlation or cohesion the resultant force of varying weights of argument prevails. Man then has always been somehow conscious of a circumambient invisible world, and from the

more things in heaven and earth than are dreamed of in his ordinary and very mundane philosophy voices have come that in no case suggest a want of more extension or progress than is possible to the present life of man. The tales of witchcraft; the belief in dreams; the wonder whence comes the sudden lapse of affection for some absent or departed friend; the crying out by our Teutonic ancestors for fairies, and by Greece and Rome for the beneficent nymphs that peopled every grove and rivulet; the ancestor worship of China; the faith in angelic ministry common to Judaism and Christianity; the uprising of Spiritualism just when, and where, and in proportion as, a belief in the Communion of Saints and clear eschatological teaching had not received their proper weight and place in the teaching of theology; the ecstasy that sometimes accompanies the act of dying, and cannot in any honesty be ascribed merely to physical causes: the occasional consciousness at such a time of the presence of departed friends; the truth, by all the laws of evidence, of at least a proportion of the narratives of the unexpected appearances of the spirits of those who then, but afar off, had died; it is possible and easy to discount or deride each of these popular believings by itself, and yet there would remain the impression that there was some substance to account for all these shadows, and that from their united lispings or sighs, inarticulate as they were and inconclusive in detail, heard possibly only by the expectant ear, there yet came with some distinctness a resultant voice that never muttered of Death and Nothingness, but always heartened man with a song that spoke of Life and Love and Light, Life indomitable, Love progressive, in Light ineffable for ever and for aye.

Time fails me now, but in briefest words I would indicate some other lines of thought which would lead one to the same conclusion if followed to a reasonable end. Amongst the arguments drawn from observation of the human race one might insert these three:—(1) Human life would be but wastefully ordered apart from immortality, but granted immortality no death is premature, no life infertile. (2) Moral and spiritual development in the noblest lives continues to the end, and prophecies, rather than suggests, a continuance of development hereafter. (3) Every high, but unreached, ideal, is not unattainable, else it would not have been conceived; but it postulates an immortality in which there is scope for its realization. And again, further diving into human nature, we bring up the precious thoughts that sometimes the mind in its present fetters is incapable of understanding or expressing all that now music, now poetry, now the beauty of earth's scenes and moods, suggests to us: but that herein *Non confundar in eternum* I shall not for ever be mocked with this inability. And this again, that our reluctance to forget and to be forgotten arises from oblivion being a kind of extinction, and so a negative of immortality.

All that I have attempted has been but to stand as it were before some wall map and to show how many roads tend in the same direction, although coming from different parts, and that they indicate some attractive land, some marvellous city, not indeed shown on this map, but lying just beyond the border. One road might end in a *cul de sac*, another might dwindle to a track and then disappear in a wilderness; but twenty roads do not converge for nothing. We have purposely forgotten that we know the name of the City and its King; that it is the home of our ancestors and for ourselves the haven where we would be. We have seen that were faith and revelation unknown, still from various sources and in divers ways we should justify our Masonic belief in our personal and eternal life of order, peace, and harmony in the Grand Lodge above.

Bro. C. Purdon Clarke, W.M., said:—Brethren, I am sure that you will unite with me in thanking Bro. Horsley for his able and scholarly paper. Personally I am extremely gratified in finding such strong support and confirmation of the remarks in my installation address upon the baselessness of the calumnies which are so often directed against Freemasonry in some foreign countries.

Bro. Horsley has rendered a great service not only to the Quatuor Coronati Lodge, but to Freemasonry all over the world, by preparing a paper which, when printed, and I trust that we will be able to print it in full, will be a testimony to the outside world that Freemasons are not enemies to or subversive of the dogmas of any religion or sect, but should rather be considered as upholders of the religions, as they are of the established forms of Governments, of their several countries.

Bro. Horsley's work is the more valuable as coming from a clergyman who has a high reputation for unflinching fervour in his duties, who yet, without yielding a point in the doctrines of his Church, has produced a paper which cannot offend the strictest follower of any other form of faith which, in common with ours, acknowledges the supremacy of the G.A.O.T.U.

After a few words of appreciation from Bros. Klein, Conder and Speth, the vote of thanks was accorded, by acclamation, and acknowledged by Bro. Horsley.

From Bro. Edward Armitage:

I am quite at one with Bro. Horsley in insisting on "A belief in a resurrection to a future life" as one of the indispensable landmarks of Freemasonry. At the same time I think that this is inextricably bound up with the presence of the Volume of the Sacred Law as part of the furniture of the Lodge. The yearning for immortality in the human race is certainly strengthened, if not indeed induced by a presentment of the teaching in the Volume of the Sacred Law. In the history of religion it is the brighter spirits in the past of each race, brighter either with the light of intellect or with the shining innocence of the child, who have formulated and handed down the truth as it appeared to them.

Bro. Horsley seems to have confined his picture of immortality to "the line whereof we behold the beginning, but not the end," but he hardly seems to have touched on the view of it as the endless unbroken circle of life. He has concentrated our attention on the life to come, and hardly noted the life that has passed. Can we account for genius as distinguished from intellect without postulating a past? Are there not many of us who feel with Wordsworth:

"Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath elsewhere had its setting,
And cometh from afar."

The wall map showing the many roads converging towards the marvellous city which lies just beyond the border, might otherwise be figured as a globe showing the many tracks diverging from the marvellous city, and after many twists and turns again converging thitherwards.

This the Sufis represent by the Descent (*nuzúl*) and Ascent (*'urúg*) of man.

I cannot agree that "to be absorbed into a beneficent common fund of being is hardly distinguishable from annihilation." May we not look on the Deity as indeed the beneficent common fund of being present everywhere, unrecognized perhaps, and that on account of his proximity. The parable of the fishes points to the same idea.

"Once upon a time, the fishes of a certain river took counsel together, and said, 'They tell us that our life and being is from the water, but we have never seen water, and know not what it it is.' Then some among them wiser than the rest said: 'We have heard that there dwelleth in the sea a very wise and learned fish who knoweth all things; let us journey to him and ask him to show us water, or explain unto us what it is.' So several of their number set out upon their travels, and at last came to the sea wherein this sage fish resided. On hearing their request he answered them thus:

Oh ye who seek to solve the knot!
Ye live in God, yet know him not.
Ye sit upon the river's brink,
Yet crave in vain a drop to drink.
Ye dwell beside a countless store,
Yet perish hungry at the door.

Then they thanked him and said, 'For as much as thou hast shown us what water is not, we now know perfectly what it is.' And they departed to their own homes satisfied."[1]

Bro. Horsley, in commenting upon "the tenet that immortality resides in association in thought with God," says that "this idea makes the future life dependent upon our grasping or ignoring it." But I would ask is the term future life necessarily synonymous with immortality. May it not rather be only the road that leads there, for it is of them "that are accounted worthy to attain that world" that we read "for neither can they die any more."

In the Pantheist image of the return of the drop to its parent ocean we have but to recognize the teaching of reincarnation and postponement of absorption for a time to realize the provision made for a redistribution of unequal suffering on earth during any single earth life.

Again, is the love to which Bro. Horsley alludes the highest form of which we can conceive? It is personal, it is very human, and Tennyson in those beautiful lines in "In Memoriam" cries out for it:

[1] "Oriental Mysticism," by E. H. Palmer. 1867. p. 48.

That each who seems a separate whole
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general soul,

Is faith as vague as all unsweet:
Eternal form shall still divide
The eternal soul from all beside;
And I shall know him when we meet.

But have we not a higher example before us in the love of Him who "maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust"? Can we not conceive of a time when the love of all creation shall break down the narrow bounds which now confine our affections?

I quite agree with Bro. Horsley that "Character is not the acquisition of a day nor in a day can it be deleted," and with reference to the thief whom he describes as having "reason, conscience, freewill, self power," I would say yes, but in what degree? Is there no question of degree in the tendencies of men's nature for good or evil, and are not we often tempted almost involuntarily to look to some former existence for the solution—"Who did sin, this man, or his parents?"

The design of temptation to offer a possibility of merit and credit and reward would indeed seem terrible if one single earthly life were to be followed by an unbroken immortality of punishment or reward for the deeds done in the flesh, and it is hard for either our sense of justice or proportion to grasp the belief.

What are we to say of surroundings, of talents, of length of life, of opportunities? Are all these equal? But once grant that this is but one stage on the road to immortality, and our sense of proportion grows clearer, for though all must be purified by the fire of temptation, yet the duration of the trial may differ, for the hotter the fire endured the sooner will the carnal and individual overlayings be burnt off.

Are the pages of "God's Green Bible legible to the unlettered?" "To the ancients the ocean appeared barren!" It would almost seem as though there were two ways of attaining knowledge, the one by the exercise of intellect laboriously piling up fact upon fact and inference upon inference. If this way be adopted I can understand that "existence becomes very dear to the mind capable of spreading itself through times past and to come and its interest in its own being increases with its progress in power and virtue." But is not such a state personal, selfish, limited?

If, however, we adopt the other way and strive to throw off the narrow bounds of our personality, looking forward, after passing through the furnace of temptation, to a reabsorption into the Deity whence we came; surely then our knowledge, our power, our virtue will be one with and inseparable from that of the Deity of whom we form a part. This I take it is what Nirvana means.

True the word signifies annihilation or extinguishing, but of what? The explanation of the Bhagavad Gîtâ would rather seem to be a liberation from the world of continued rebirth.

Can we fairly say of the Buddhist religion that it starts with the idea that the consciousness of self is a delusion?

The second book of the Bhagavad Gîtâ has it:

"Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
'These will I wear to-day!'
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh."[1]

And in the same book we find:

"Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless and deathless and changeless remaineth the spirit for ever;
Death hath not touched it at all, dead though the house of it seems!"[2]

Here is surely figured the circle of immortality.

[1] "The Song Celestial," translated by Edwin Arnold, 1885, p. 13.
[2] *Ibid*, p. 13.

And as pictures of Nirvana I might quote from the sixth book:

"He who thus vows
His soul to the Supreme Soul, quitting sin,
Passes unhindered to the endless bliss
Of unity with Brahma. He so vowed,
So blended, sees the Life-Soul resident
In all things living, and all living things
In that Life-Soul contained. And whoso thus
Discerneth Me in all, and all in Me,
I never let him go; nor looseneth he
Hold upon Me; but dwell he where he may,
Whate'er his life, in Me he dwells and lives,
Because he knows and worships Me, Who dwell
In all which lives, and cleaves to Me in all."[1]

And in the eighth book:

"But—higher, deeper, innermost—abides
Another Life, not like the life of sense,
Escaping sight, unchanging. This endures
When all created things have passed away:
This is that Life named the Unmanifest,
The Infinite! the All! the Uttermost.
Thither arriving none return. That Life
Is Mine and I am there!"[2]

Nor I think is the teaching of re-incarnation and Nirvana confined to the Buddhist religion. We may find traces of it elsewhere if we do but search. To some of us it may commend itself, to others seem but foolishness. In any case it draws our attention most powerfully to the belief in Immortality and the ever presence with us of an all-pervading Deity.—Edward Armitage.

It is impossible, without writing a treatise, to follow Bro. Armitage into all the regions of thought indicated by his questions and comments. This is especially the case with regard to Buddhism and the doctrine of Nirvana, in which he finds attraction. When he asks, "Can we fairly say of the Buddhist religion that it starts with the idea that the consciousness of self is a delusion?" and maintains that it does not deny immortality, I can only quote from the great authority, Prof. J. W. Rhys Davids, to the effect that Buddhism teaches that "there is within man no abiding principle whatever," and "this belief in self or soul is regarded so distinctly as a heresy that two well-known words in Buddhist terminology have have been coined on purpose to stigmatise it." Again, a sermon of Gautama concludes with the words, "While man's body shall remain he will be seen by gods and men, but after the termination of life, upon the dissolution of the body, neither gods nor men will see him." The doctrine of repeated re-incarnations which interests Bro. Armitage is a pathetic desire for non-extinction at death, and only shows that teachers felt human nature recoiled from extinction, and could only be brought to contemplate it by some such palliative or postponement as Karma provides. His reference to Wordsworth's pretty fancy of a pre-existence, partly remembered sometimes, of the human soul, had been considered by me, but rejected as being of no value as a suggestion of immortality. Psychologists like Dr. Carpenter and Sir B. Brodie convince me when ascribing this, very rare, trick of the memory to the physiological causes that lead us to imagine that present sensations have been experienced before though we know not how or when. I cannot agree with him that a belief in Immortality is induced by a presentiment of the teaching in the V.S.L. from the simple fact that our triad of indispensable belief—in the Fatherhood of God, the Brotherhood of man, and man's immortality, is older than any book.

—W. J. Horsley.

[1] "The Song Celestial," translated by Edwin Arnold, 1885, p. 55.
[2] *Ibid*, p. 72.

CHRONICLE.

ENGLAND.

THE Lodges warranted by the United Grand Lodge of England during 1898 are forty-one, from No. 2695 to No. 2735. Of these fourteen are in or near London, nineteen in the Provinces, four in India, one in Fiji, and three in the Transvaal. The increasing tendency to form class Lodges is shown in the erection of the Old Masonians, Playgoers, Jubilee Masters, Midland and Oxford Bar, Cutlers', etc., Lodges.

THE vacancies in the highest offices of the Craft caused by the lamented death of the Earl of Lathom have been filled up by the appointment to the office of Pro-Grand Master of the Earl Amherst, late Deputy Grand Master, and by that of the Earl of Warwick, Prov. G.M. of Essex, to be Deputy Grand Master. The formal installation of these distinguished brethren took place at the Quarterly Communication of March 1st.

Peru.—At the same Communication the resolutions passed last year regarding the Grand Lodge of Peru, were, on the suggestion of the M.W.G.M., rescinded, and the Grand Lodge readmitted to Masonic intercourse, it having retraced its steps and foregone the error of its ways.

Norfolk.—The 1st December was a memorable day for the Craft in Norfolk. On that day Lord Euston, assisted by several other Prov. Grand Masters and Grand Officers, installed Bro. Hamon le Strange, a member of our Lodge, and Bro. Sir Francis Boileau, a member of our Correspondence Circle, into the offices of Provincial Grand Master and Grand Superintendent respectively, at the ancient City of Norwich. After the ceremonies the brethren attended evensong in the Cathedral, and then dined together under Lord Euston's presidency at the Royal Hotel.

Royal Masonic Benevolent Institution.—At the 57th Annual Festival of the Institution, on Wednesday, 22nd February, a subscription list of £18,291 was announced.

The Israel Lodge of Instruction which meets at the "Rising Sun," Mile End, every Sunday evening—the choice of Sunday is accounted for by the fact that a large majority of its members profess the Hebrew faith, as its name denotes,—is doing excellent work, and has done so for many years past. It has trained up a large number of foremost Masonic workers, whose names are household words. But it by no means confines itself to teaching the correct ritual. A special feature of its career are the lectures and addresses delivered before its members by prominent Masons, and which invariably attract a large audience. Among the brethren who have thus addressed the Lodge during the past few years may be mentioned the late Sir Benjamin Ward Richardson, who formed a very high opinion of the intelligence of his audience; Bro. G. W. Speth, whose lecture on the "Development of the Degrees" was so much appreciated that he was induced some time afterwards to dilate on the "Folk-lore of the Third Degree;" J. J. Hall on "Sun Worship;" J. Oxley on "Golden Thoughts;" the Rev. J. Myers on the "Talmud and Freemasonry," which was so successful that the Lodge was obliged to hire a large hall in order that the lecture might be repeated to a larger audience; L. Simmons on "The Three Grand Principles of the Order;" B. S. Straus on "Cosmopolitan Masonry," and Henry Sadler on the "Ancient Constitutions," and again on "Tylers and Tyling." The persecution of Bro. Da Costa by the Spanish Inquisition has also been the subject of a paper, none the less interesting to the members for the fact that one of his family, Bro. B. Da Costa, is the Preceptor of the Lodge. The debates are almost always spirited and to the point, owing to the members previously devoting considerable time to the study of any subject announced, a custom no less pleasing than unexpected to the lecturers. Great praise is due to Bro. H. Harris, the Secretary, who however finds it difficult at times to keep up the supply of lecturers, and will be glad of any offers of assistance.

SCOTLAND.

THE Lodge of Edinburgh (St. Mary's Chapel) No. 1, intends to hold the Tercentenary Festival of the first of its consecutive minutes on the 5th July next.

SOUTH AFRICA.

The Annual Meeting of the Provincial Grand Lodge of the Netherlands in South Africa, was held on the 26th August last in the Temple of Lodge "De Goede Hoop," Cape Town, and the reports of the meeting, which are to hand, present several points of interest.

The tables show that there are 21 Lodges of the Dutch Constitution in South Africa. The 17 Lodges which have made their returns in time for printing show a total of 784 members, ranging from 129 and 111 in the two Cape Town Lodges to 12 in the Lodge at Klerksdorp. The total of initiations during the year (in 13 Lodges) was 70. Eleven Lodges own their own hall and others are part owners with English or Scotch Lodges, or pay rental to some Lodge owning a hall, so that only one or two meet otherwise than on Masonic premises. During the year the Deputy Grand Master (or, as he would be called under the English Constitution, the Provincial Grand Master), Bro. C. E. Lewis, had visited 18 of the 21 Lodges under his rule, involving a tour of 41 days in duration, and between 5,000 and 6,000 miles in length. The probable beneficial effects of this extended tour may be gauged by the following excerpt from his address:—"In 1868, R.W. Bro. Sir Christoffel Brand, the then Dep. G.M., visited a number of Lodges—ten in all—under his jurisdiction, at George, Willowmore, Graaf-Reinet, Richmond, Bloemfontein, Potchefstroom, Pretoria, Philippolis, Somerset East and Adelaide. Of these ten centres there is only one Lodge now in existence, which was included in this visit, viz., *Excelsior*, at Willowmore. At Pretoria, the Lodge *De Broederband*, has taken the place of the extinct Lodge *Aurora*. Two of the Districts have no Lodge in working, viz., George and Richmond, the remaining centres have Lodges under other Constitutions. And I cannot but think that if during the past thirty years the Provincial Grand Lodge had, at intervals of say from five to seven years, found it possible to have kept in touch with them by personal visitation, several of the now dormant or extinct Lodges would still have been working under the Grand East of the Netherlands. I say this, because in the course of my visit I came across several veteran B.B., who had met R.W. Bro. Sir C. Brand, and it was their conviction, that had this course been followed, many of the Lodges would have been our saved to our Constitution."

LIBERIA.

The Grand Lodge of this negro republic has furnished a report of its proceedings for the last six years. It now comprises seven Lodges, the strongest containing fifteen members and the smallest seven. Bro. Coleman, who was re-elected President of the Republic in 1896, is Junior Grand Warden.

SWEDEN AND NORWAY.

On the 7th December, 1898, King Oscar II. attained his Masonic Jubilee, having been initiated by his father, King Oscar I., in the Stockholm Lodge, St. Eric, on the 7th December, 1848. This Lodge, therefore, held a special festival, in conjunction with the Grand Lodge of Sweden, in honour of the occasion, at 4 o'clock in the afternoon, when it was opened, in the presence of over 700 brethren, by the Crown Prince of Sweden and Norway, after which the King and his suite were received with due ceremony. His Majesty accepted the gavel and greeted the brethren, after which Brother Bergman delivered the festival Oration, a specially composed Cantata was sung, the Crown Prince expressed the congratulations of the Norwegian and Swedish brethren, and the delegates from the foreign Grand Lodges followed suit. The King replied at some length and to each representative in the language of his own country. Upwards of 350 brethren sat down to the banquet which followed. (*Latomia*).

UNITED STATES OF AMERICA.

Negro Masonry.—In every State of the Union there exists a Grand Lodge. In almost every State there also exist Lodges and a Grand Lodge, composed entirely of negroes, which are not recognised as legitimate by the white Grand Lodge. This curious state of affairs arose as follows. In 1775 a Lodge in one of the British regiments under General Gage, in Boston, Mass., initiated Prince Hall and 14 other negroes into Freemasonry. The facts are universally admitted, although the Lodge has never been identified hitherto. We have lately heard that the Lodge is now represented to have been an Irish one, which would seem to indicate that its identity has been established. After the departure of the Lodge the 15 negroes continued to meet as a Lodge, presumably under a warrant from the regimental Lodge, but they do not appear to have made Masons. In March, 1784, they

applied to Grand Lodge of England for a warrant, which was granted to them as "African Lodge, No. 459," on the 29th September, 1784, and received by them on the 2nd May, 1787. It remained upon our register till the resettlement of the Lists after the Union in 1813, when, like many other Lodges which had not been heard of for some time, it was considered probably defunct and dropped from the roll. Prince Hall assumed many of the privileges of a Prov.G.M., and in 1797 authorised 13 negroes, who had been initiated in England, to meet as a Lodge at Philadelphia, and he also organised a Lodge of negroes at Providence, Rhode Island. He died in 1807. In 1808 these three Lodges united to form the first "African Grand Lodge." Gradually from this source have arisen negro Lodges and Grand Lodges throughout America.

The various objections hitherto made by American Masons to recognizing these coloured Lodges may be summarized as follows:—

1.—Prince Hall and his companions were not free born, could not therefore be made Masons, and could not *a fortiori* make legitimate Masons.

2.—There cannot be two jurisdictions in one territory, so either the black or the white Lodge must be clandestine.

3.—That, as in 1787 the territory of Massachusetts was already occupied by a Grand Lodge, the Grand Lodge of England had no power to warrant African Lodge, No. 459.

4.—That, as a Lodge cannot exist independently of a Supreme Grand Lodge, when African Lodge was dropped from the English Register in 1813 it, *ipso facto*, became defunct as a regular Lodge, and clandestine.

5.—That a Lodge cannot blossom into a Mother Lodge and warrant other Lodges.

All these reasons, except perhaps the first, might be refuted from the history of American Masonry. One or the other of these alleged causes of illegitimacy has tainted the original of more than one American Lodge and been condoned. The late Albert Pike of Washington, D.C., put the matter frankly and forcibly when he admitted to the full the legitimacy of Prince Hall and his successors, but added, "When I have to accept negroes as Brothers or leave Masonry, I shall leave it." Under the social circumstances which prevail in the U.S.A. this is an easily understood state of mind, and it would really appear as if we might, without fear of doing our American Brothers any wrong, attribute their attitude in the question to their concurrence with the sentiments of Bro. Pike, although they do not share his blunt intrepidity of speech. There is nothing, on the other hand, in the Constitutions of any American Grand Lodge, to prevent a negro being initiated, no distinction of creed, class, or colour exists *on paper*, but the black ball in the private Lodges is equally efficacious. And it is only fair to add that one or two Lodges in subjection to white Grand Lodges do exist in the United States, where men of colour have been and are admitted; but they are the rare exceptions which prove the rule.

Over 20 years ago the Grand Lodge of Ohio only rejected recognition of these negro Lodges by a very narrow majority, the recognition having been advocated by the then G.M. and a committee to whom the question had been referred. Since then it has fitfully slumbered, only occasionally half wakening to life, until last year. On the 15th June, 1898, a committee appointed to reconsider it reported to the Grand Lodge of Washington, and the report which was adopted is substantially as follows:—

1.—That colour is no bar to Masonry.

2.—That African Grand Lodge, and its successors, must be historically regarded as legitimate.

3.—That should negro Lodges or a negro Grand Lodge be established in Washington the white Grand Lodge of Washington will not consider it an invasion of territory or refuse to recognize their legitimate standing.

The Grand Lodge of Washington did not, however, consider the time as yet arrived when these coloured Lodges could be affiliated to their own organisation, and it leaves the question of mutual intercourse and reciprocal visiting to be decided by its Lodges, each for itself.

As may be supposed, the action of the Grand Lodge of Washington has produced quite a sensation in American Masonry, with the result that already many of the other Grand Lodges have broken off relations of amity with that jurisdiction, and others are preparing to follow suit. The final result will be watched with great interest on this side.

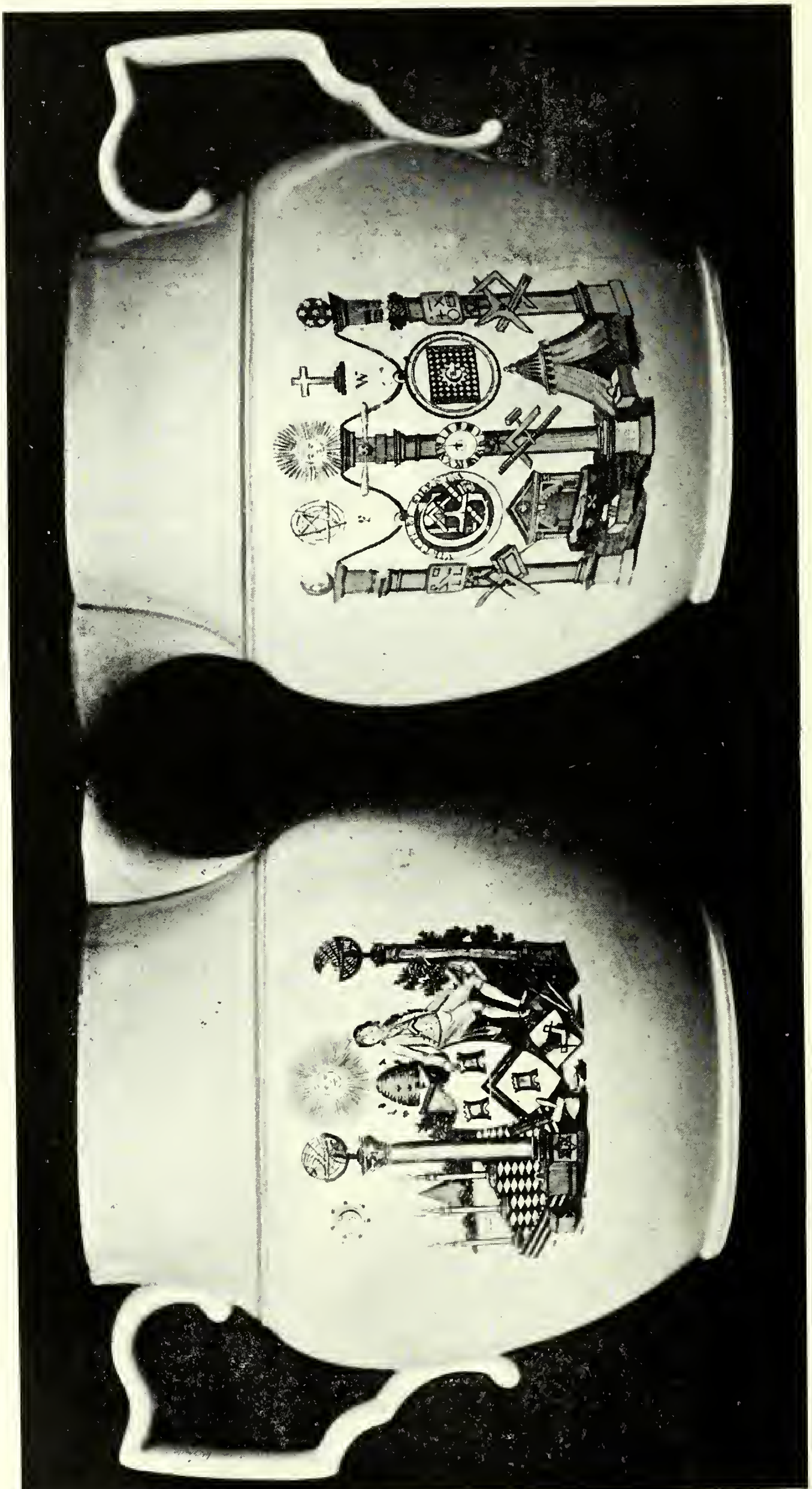
GERMANY.

During 1898 only three new Lodges were founded in Germany, two by the National Grand Lodge (Berlin) in Magdeburg and Eisenach, and one by the Grand Lodge of the Eclectic Union (Frankfort) in Heidelberg. The total number of the recognised Lodges in the German Empire is now 413.

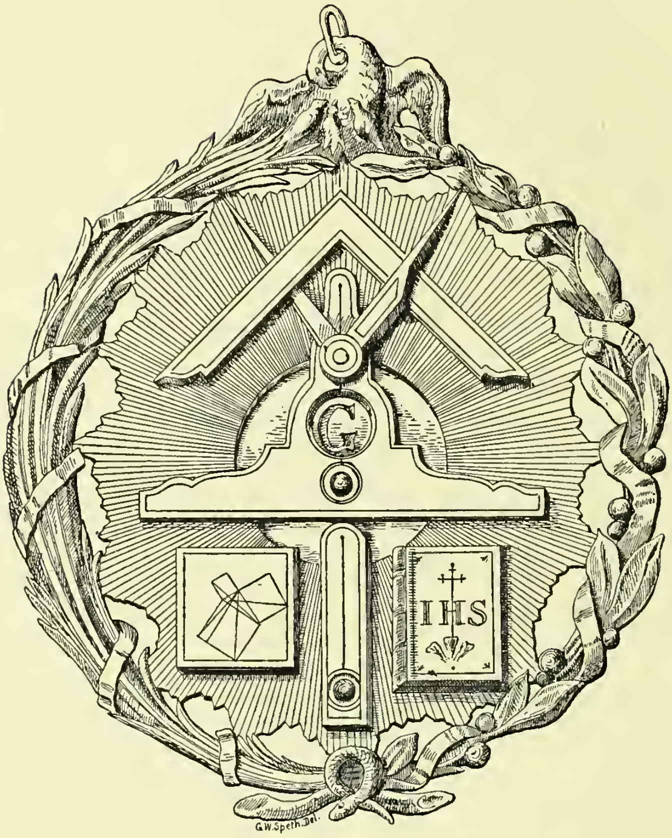
The **Handbuch der Freimaurerei** is known to every Masonic Student as being far and away the best Masonic Encyclopœdia ever published. It is now in process of being revised, re-written to date and republished, upwards of 30 of the most learned German Masonic writers giving their assistance. Under these circumstances it is disconcerting to note the recent issue by the publisher Rudolf Abt, of the first number of a "Handbuch der deutschen Freimaurerei" by Franz Ewald. The explanation is that the latter work is an emanation from the clerical enemies of the Craft, and as it can be of little use to any brother student, except as a matter of curiosity, it may save intending purchasers of the invaluable Handbook some disappointment if they will carefully note the slight difference in title.

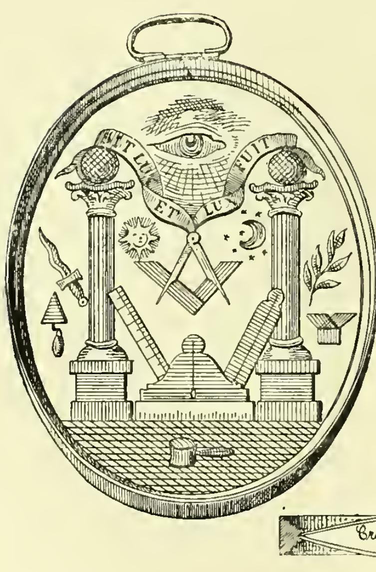
Gera.—The Gera Lodge Archimedes founded 25 years ago, and has ever since supported, a public free library. The financial assistance from the municipality is trifling, beginning with 30 shillings a year, which was increased in 1881 to £3 15s., and in 1866 to £10 annually, whereas the Lodge furnishes from £30 to £35. The Library was started with 550 volumes, but now contains 2,200. It is only open in the winter months, and the books lent out last year numbered 9,000.—(*Latomia*).

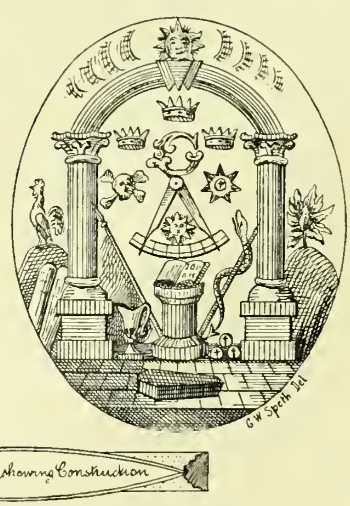
Saxony.—The Grand Lodge of Saxony in June, 1898, comprised 23 Lodges with together 4,256 ordinary members, 608 honorary members, 319 visiting members, and 150 serving brethren. Of the ordinary members, 2,930 were Master Masons, 728 Fellows and 598 Apprentices. The largest Lodge contains 658, the smallest 45 Brethren. (*Latomia*).



JUG IN THE POSSESSION OF BRO. J. T. THORP, LEICESTER.







EXHIBITED FRIDAY, 5TH MAY, 1899.

FRIDAY, 5th MAY, 1899.

THE Lodge met at 5 p.m. at Freemasons' Hall. Present:—Bros. C. Purdon Clarke, *C.I.E.*, W.M.; T. B. Whytehead, P.G.S.B., S.W.; F. H. Goldney, P.G.D., as J.W.; G. W. Speth, P.A.G.D.C., Secretary; G. Greiner, S.D.; E. J. Castle, *Q.C.*, J.D.; Rev. J. W. Horsley and G. L. Shackles, Stewards; C. Kupferschmidt, A.G.S.G.C., E. Macbean, and W. M. Bywater, P.G.S.B., Past Masters; Dr. Belgrave Ninnis, P.G.St.B., E. Armitage and Rev. C. H. Malden.

Also the following 98 members of the Correspondence Circle:—Bros. Thomas Jones, P.G.D.; W. J. Rayner, J. Hands, F. W. Potter, W. G. Aspland, C. Isler, J. Jackman, H. D. Willock, H. P. FitzGerald Marriott, Dr. T. Charters White, F. R. Miller, Thomas Cohu, T. R. Vaux, W. F. Roberts, W. W. West, M. E. Swan, H. Cadle, D. J. Hewitt, Gen. Astley Terry, R. Smailes, H. Eaborn, Dr. C. Wells, R. J. Campbell, L. Verdier, Rev. Dr. Lemon, E. A. T. Breed, J. P. Watson, P. G. Gordon Hills, T. W. Allsopp, E. G. Field, T. W. Irvine, W. G. Poole, F. L. Schneider, R. Palmer Thomas, A. Henning, W. H. Cave, C. Thwaites, Dr. A. E. Wynter, E. J. Turnbull, H. Gervis, W. H. J. Blake, M. Spiegel, E. H. Dring, W. White, W. J. Songhurst, O. Greenland, C. B. Barnes, J. W. Barnes, H. J. Molloy, C. H. Perryman, H. Griffiths, F. W. Levander, Rev. A. G. Lennox Robertson, J. C. Pocock, F. W. Schofield, L. Wild, E. T. A. Smith, H. W. Percy, C. H. Bestow, C. C. Heitzmann, W. Hancock, S. J. Cross, W. F. Stuttaford, H. James, G. W. Reed, J. S. Gibson Sugars, G. W. Pavitt, F. J. Allen, Dr. E. Haward, R. T. Ellis, F. G. Rimmell, H. J. Vinden, C. M. Coxon, G. W. Furze Morrish, W. H. Colman, C. W. Cooke, H. W. Noakes, R. C. Edwards, C. H. Barnes, H. A. Collins, T. G. L. Miller, E. Glaeser, W. Busbridge, J. Coote, W. E. Phelps, C. S. Burdon, A. Larsen, W. Hamsher, F. Samuelson, P. N. Horley, Thomas Adams, R. Orttewell, S. W. Owen, Rev. C. E. L. Wright, T. F. Strutt, E. B. Westman, W. J. Ham Smith, and L. Danielson.

Also the following 22 Visitors:—Bros. P. W. Nicole, P.M. of Kingswood Lodge No. 2278; C. G. Marcus, P.M. of Royal Naval College Lodge No. 1593; C. W. Cole, W.M. of Cama Lodge No. 2105; J. M. Harris, W.M. of Antiquity Lodge No. 20; G. Bartlett, S.D. of Abbey Lodge No. 2030; W. A. Horton, Henley Lodge No. 1472; C. G. Cramp, Royal Oak Lodge No. 871; E. M. Jones, Arcadian Lodge No. 2696; J. G. Garson, P.M. of Quadratic Lodge No. 1691; Dr. F. H. Low, Cavendish Lodge No. 2620; J. W. Dring, West Kent Lodge No. 1297; R. Masters, Pickwick Lodge No. 2047; C. E. Milnes Hey, J.W. of Aldersgate Lodge No. 1657; F. W. Waydelin, S. Margaret's Lodge No. 1872; G. F. Smith, P.G.Org.; Edwin Fox, W.M., and H. R. Miller, J.D. of Felicity Lodge No. 58; E. Bilcliffe, Royal Leopold Lodge No. 1669; A. Churchill, St. George's Lodge No. 6, New York; W. C. Hobbs, City of London Lodge No. 901; Col. John Davis, P.Dep.G.D.C.; and Algernon Rose, Asaph Lodge No. 1319.

Three Lodges and seventy-seven Brethren were admitted to the membership of the Correspondence Circle.

The Secretary announced that at the Grand Festival on the 26th April last the following members of the Correspondence Circle were promoted to the Grand Rank attached to their names, viz., Bros. G. W. G. Barnard, A.G.D.C.; Edward Roberts, Dep.G.S.B.; W. Wright, G.Purst.; Rev. Richard Peek, P.G.Chaplain; F. W. Lamonby, P.A.G.D.C.; C. F. Matier, P.A.G.D.C.; and James Newton, P.G.S.B. A vote of congratulation on their appointment was passed, which the Secretary was instructed to convey to the Brethren.

The Secretary exhibited several objects lately acquired for the Lodge Museum, viz.:

The two old jewels already figured in *A.Q.C.*, vol. xi., p. 137.

A carved wood snuff-box, lined with tortoiseshell, and enriched with Masonic emblems, of French make.

An old silver verge watch, the dial ornamented with miniature paintings of Masonic emblems.

Bro. Walshaw, of Scarborough, exhibited a large silver jewel, illustrated herewith. The background of rays is gilt, and the back, which is plain, bears the inscription "St. George's Lodge."

Bro. Tarrant, of Witney, exhibited an old horn mug, silver mounted, covered with incised Masonic emblems.

Bro. C. Kupferschmidt exhibited a set of German coloured engravings, alleged to represent the interior of a Lodge, the figures in which are obviously copied from Picart's well known plate of "Les Free-Masons." Also an old silver jewel, illustrated herewith, oval in form, being composed of two discs sprung into a framework, and very beautifully engraved.

Bro. G. L. Shackles exhibited two aprons, a smaller engraved one, the design of which is well known, and a large handpainted one.

Bro. H. P. FitzGerald Marriott read the following paper:

THE SECRET TRIBAL SOCIETIES OF WEST AFRICA.

BY BRO. H. P. FITZ-GERALD MARRIOTT.

I HAVE here a great number of facts collected from others writings, amongst which are many long since forgotten, though there are also a few that are absolutely new, collected by myself both from European and native gentlemen. The chief merit therefore I can claim is that of having, for the first time, brought the mass of them together in conjunction with some new matter from the Gold Coast where I was three months, and some other districts specially worked by friends of mine, such as that of the Ibibio tribe in the Kwa Ibo River district of the Niger Coast Protectorate. I have not solved the question that I asked myself before going to West Africa, as to whether the few indications of a higher occult religion of Arab or possibly Egyptian origin which here and there seem to manifest themselves in some of the Tribal Societies are infused or indigenous; but the power of Mohammedanism throughout Africa points to the former.

One of the great difficulties is always in asking such questions of natives not to make them falsely imagine that you intend to damage them; for some of them, alas, and very naturally, get suspicious and wonder why you want to know this that and the other; I think that in this paper I can satisfy them, and shew that we mean no harm and, I hope, much good.

I also wish to acknowledge my indebtedness to one of the most unfortunate men whom Fate ever held down in oblivion, and who laboured for twenty-four years in Dahomey and the Niger, my late friend Mr. Van de Poel, who during his early residence in the former country wrote a volume of MS. about that kingdom previous to the French occupation which might have made him famous but for the careless loss of it by another. Amongst those books from which I have quoted, but not specially mentioned, are Consul T. J. Hutchinson's "Impressions of Western Africa," and C. W. Heckethorn's "Secret Societies of all ages and Countries": my other quotations I have endeavoured to name in their proper places.

I hope however, that whatever errors I may have committed, will only open a way to fresh light upon a subject that as soon as an old coaster begins to *really* understand, as far as I have observed, death generally intervenes and removes him; it is therefore left to us to gather the crumbs from them whilst we can.

Throughout the world, amidst American Indians, Asiatics, Australian natives, and in all parts of Africa, and even in Europe, are various forms of secret society, more or less tribal developments, the result of that stage of civilization to which the tribe or nation has arrived. Speaking ethnologically we must admit that even European, American and other civilized forms of Masonry are tribal or national. Even amongst those forms that are "Accepted" there is some variation, and apart from these there are others, on the Continent and in America, that are not in fraternal communication with us, being very different in many respects. These are all more or less the outcome of the racial and family characteristics of the peoples concerned, but I wish to distinctly point out that for certain unchangeable reasons they are not all "Accepted." It is with a form of unaccepted Masonry in its primitive condition that I wish to deal to-night though but in outline. The most varied and elaborate of primitive societies are amongst the negroes; the most accessible districts of Africa for the purpose of this study are those midst the solemn forests of the West Coast of Africa from the Gambia to the Kammeroons and again onward to the Kongo, throughout the whole extent of which districts there are various native secret societies, the outgrowth of ancient tribal development, and *not* bands of conspirators as has been frequently mis-stated. These are sometimes more or less connected or at any rate on good terms with each other when in neighbouring districts of the same tribal origin. When they belong to the same tribe one grade may treat another with superior contempt, but yet be anything but opposed to it. The most highly developed of these are in the Sierra Leone, Lagos, and Niger Colonies, and for the most part they are termed the fetich or "JuJu" societies, the former is a wrongly applied word, and both are misused by journalists and by those traders who have not troubled to investigate these matters; for I have noticed that where a trader or agent has carefully investigated the native societies and customs he invariably uses more specific names of native origin. The term "fetich" has been quite thrashed out by the late Col. Sir Alfred Burdon Ellis, K.C.B., in his works "*The Land of Fetich*," and above all in "*The Tshi-speaking peoples of the Gold Coast, their religion, customs, language, etc.*"; and it has been made still clearer by Miss Kingsley's invaluable "*Travels in*

West Africa, and her still more important work "*West African Studies*." The word is derived from the Portuguese, Feitiço—according to Ellis an amulet or charm; but that authority seems to prove that the peoples of the races under consideration in addition to their inherent animism, have a primitive pantheistic belief, much like that of Ancient Europe relating to sylvan deities, so that the term fetich has been popularly much misused, and I prefer to limit its use by the definition given by Dr. Tylor, who says that a fetich is "an inanimate object in which a spirit is considered to be embodied, or through which a spirit acts, or by which it communicates." In this pantheism, *and animism with its accompanying fetichism*, probably lies the original negro religion. But to all this I add that at present the organization of religion and its ceremonies, in addition to the manipulation of native law, is often to be found in these secret societies. I am not forgetting the existence of separate priests of local gods, nor the priestly power often found in kings or heads of families; but I shall confine myself to the means of preserving religion and law exercised by secret tribal fraternities.

Pantheism, Fetichism, Animism.

Most of the secret societies are tribal, and with them are bound up the traditions and customs of the people, so that total extinction would be almost impossible, though modification appears in some cases to be desirable. They are in origin merely developments of the tribe itself to which they belong; and their importance and secrecy varies in every tribe. There is only one exception to this, so I believe, and though this has undoubtedly influenced the highest tribal developments, yet I shall treat of it at the very end. As to initiation:—through the lowest grade, or tribal custom, all respectable youths pass; but by no means all belong to the inner circles of the society itself. Time, money, and influence are necessary for this, if such a position is desired.

Apart, however, from the *Law-Giving* and *Mystically Religious* societies, which in the Niger districts are to be found in one society, though I believe in varying grades, and which therefore Miss Kingsley has so aptly named the "Law-God" of the tribe, there are also two others, one of which can be called *Temporary*, such as the Purroh Associations known to Europeans in Sierra Leone, and the other *Murder*. The Murder Societies are known as leopard and alligator societies, and are scattered in various parts of the West Coast from Sierra Leone to the Niger, and possibly further. They are very secret and much feared and detested by other natives who regard them in much the same light as we do anarchists.

Murder or Leopard Societies.

The writer of "Origins and Interpretations of Primitive Religions" in the *Edinburgh Review*, July, 1897, speaks of Leopard societies, but in such a way as to lead me to think that he is referring to all the West African Secret religious societies, of which I do not consider a Leopard society a good example, as I believe it is everywhere held in abhorrence by the law-god societies, it not being an allowable form of mysticism, or tribal secret religion. The writer says:—"These associations work in the dark because their deeds are too shocking for public opinion even in West Africa, being also, of course, highly criminal within any colonial jurisdiction; and they illustrate in its lowest and most nefarious stage that spirit of license under the cloak of religious mysteries which has given such meetings an ill repute in all ages and countries. The terror caused by the real leopard or crocodile has invested these animals with a kind of sanctity, so that to kill them brings bad luck, and this immunity is to the advantage of the murderer in the beast's skin, against whom it is difficult to bring proof that will satisfy white man's law. The best way of putting down these hideous practices would probably be to institute a detective police with special powers, upon the plan that was successfully adopted for extirpating the Thugs, who were a secret society of stranglers and poisoners in India."

If people in England want something to gloat over, let them gloat over leopard societies, as much as they like; but don't let them think that they are thereby eschewing tribal secret societies, which are quite another thing, and the supposed abominable horrors of which only exist in the minds of those pious people whose Pauline Charity wants replenishing.

The *religious* societies are well hidden, more so than the ordinary tribal societies.

According to some these societies are not purely tribal, but are to be traced to the North Eastern part of the continent, and were introduced amongst the West Coast nations by Arabs, but I think that this can only be said of the highest and most occult forms of the tribal societies.

I will commence with those in Sierra Leone, which are the Pōrō, Mannekeh, Tilan(g) and Jamboï; the Kofō(ng), Kangar, Kémah and others; the former group of which may be called Medical or *Legal*, and the latter *Mystical*. The Medical or *Legal* tribal societies exist principally for the purpose of settling tribal affairs, swearing suspects by ordeal for the detection of theft and other crimes, and administering justice generally; some of them pretend to a knowledge of

Sierra Leone Societies.

herbal medicines besides manufacturing charms or " medicines " in the amulet sense; while the " mystical " possess in addition strange powers which they claim to be magic.

Including the Pŏro and the Kofō(ng), on both of which I have separate information, the Rev. J. A. Abayomi Cole is the authority on Sierra Leone secret societies in a highly interesting and valuable brochure entitled " *The Secret Orders of Western Africa.*" There is much however in this little work, really most important though it is, with which I cannot quite agree; the pith of what I quote however, taken on what I have found out concerning Pŏrō and Kofō(ng), is I believe reliable; some of Mr. Cole's statements, which I have omitted, are unfortunately influenced by his regarding the subject from the rather prejudiced point of view of a *missionary*; but this does not alter the great value of his facts, many of which I have been obliged to extract with regard to the Sierra Leone societies, and for which I here wish to acknowledge my indebtedness to him, even though much of that with regard to the Pŏrō is to be found in many other volumes, and that on the Kofō(ng) I have been able to partly confirm.

I am sure that Mr. Cole, knowing the subject as he does, will pardon me for regarding the subject from the more impartial standpoint of a layman. Mr. Cole is I believe shortly bringing out a new work on these subjects, which I expect will be well worth reading; its title will be :—" *Kabalistic Astrology in Africa: Its relation to Magical Science and Religion.*"

I will now take the Sierra Leone societies separately, again laying emphasis on the fact that Mr. Cole has the merit of being the principal authority. The Jamboï (or Dlamboï) secret society is found in the Mendi country. They possess a medicine with which they can innoculate a man so as to render him insensible to the effects of snake bites. The ceremony amongst the Mendis of appeasing an evil spirit by sacrifices of vegetables and other objects of food in the centre of the village is terminated by a loud shout of " gbo ! ! " which recalls the general name of the Egbo societies of the Niger.

The Tilan(g) is a secret society, for judging by ordeal, found amongst the Timmanni and Sherboro's and some of the Mendis. Their magic " medicine " (as West Africans when they speak English call any object which produces good or bad, directly or indirectly), is a kind of snuff, kept in a horn, it is believed to have the effect of causing an offender's nose to fall off in case he is guilty of the charge sworn against him. The society has procession days, on which the members move along the beach while two heralds are posted at both ends of the road to prevent any one uninitiated either seeing or coming in contact with them. It is believed that should one who is not a member see or come in contact with them in the bush at night, he will either carry away some sickness or his nose will fall off. There is something similar to this in some of the Egbo societies of the Niger.

The Mannekeh is another society using its influence over the rest of the people by its pretended power to detect thefts and infidelities by ordeal; it is found in the Timmanni and Limba tribes.

The Kemah is another detecting society. The priest officiates in a red dress, and has a cloth hanging from his back on which are sewn pieces of leather and skin taken from almost every animal known in the country; he paints his face like a leopard, and on every part of his body are charms in small calabashes and sebbehs attached to his clothing.

Between the river of Sierra Leone and Cape Monte exist five nations of Foulah-Sousous, who once formed among themselves a kind of federative republic. Each has its own particular magistrates and local government. But they are all subject to an institution which they call Pŏrō. The principal tribes amongst whom it is found are the well known Timmannis, Mendis, and Sherboroughs. Lieut. Mathews, R.N., in " *A Voyage to the River Sierra Leone,*" published in 1788, wrote of the Purroh[1] as peculiar to Sherboro; but I think this is only an instance of a traveller's isolated field of observation. The word " Purroh " means the ancient and sacred laws *of the fathers*, which title proves its antiquity. But this name is applied also to a temporary society, that is to say there is a Religious or State Purroh, the ancient law of the five nations, and there is a common Temporary Purroh, formed from time to time on different occasions, and which is the one generally known of and seen by traders and others. A few words are sufficient to explain this. Mr. Harris, of Sulimah, Sierra Leone, says speaking generally of the subject in a note in his " *Annexations to Sierra Leone,*" a brochure of 66 pp., published in 1883 :—" Purroh—a term applied to the sacred laws of the country, social and religious. It is also applied to the secret societies—somewhat resembling Freemasonry—among the Africans. To ' send Purroh ' is to remind a man of his most sacred duties and obligations, and of the penalty which awaits their infraction." But in Koelle's " *Outlines of the Grammar of the Vai Language and Vocabulary,*" published 1854, the word " Póro " is given with the following explanation :—" Probably a corruption

Poro (Temporary)

[1] Spelt in several ways, Purroh, Porroh, Paaro, Pouro, but preferably Pŏrō.

of Portuguese, they having been the first white men seen by an African on the West Coast; now used for Europeans, Americans and all foreigners, and now even for all foreign negroes. They also use it of anything that they want to designate as of superior quality and foreign introduction."

It strikes me that Koelle, knowing that numbers of West African words *are* derived from the Portuguese has here however made a *ὕστερον πρότερον*. To my mind it seems that the word Póro was originally a native word applied to the superior society of more educated or powerful men who held the ancient customary law and were allied by oath; and that it was *subsequently* misapplied to the Europeans who appeared learned and powerful in comparison to themselves.

The Temporary Pŏrō, is a quickly formed society for settling matters. It is established for a time in any district for a special purpose, generally for keeping peace or punishing. It is indeed an association formed with a particular end in view, which of course would be previously settled according to the wishes of its promoter or promoters. Its influence is only local. There are however grades and passwords used in the ceremony which is the form of meeting in which they bind themselves together. The following I believe are only local names, but I have not had the opportunity of endeavouring to substantiate them from any second source as is my invariable rule whenever possible, and as I did when in West Africa with both apparently worthless as well as reliable items which found their way into my net. However these were given me by an excellent authority, Mr. Harris, of Sulimah, who has himself been a member of the Pŏrō, and are therefore quite reliable.

The lowest grade is called Yăyă.
The next is called Woodya; this is the messenger, or entrance keeper.
The third is called Bénima; he commands the devil and is a superior messenger.
The fourth is called Kánĭmahoohn; he explains the law.
The fifth is called Misĕrĭ. The word means a "Church" also "bookman"; and is applied to the superior kind of negro generally who can read or write; and I suppose means the respectable kind of negro who cannot be classed in any other way within the society.
The highest rank or chief of the lodge, guild, or society is called Mama Koomé.

Each Pŏrō has a name given to it when it is formed, a Pŏrō for a new purpose has a different name. That of the first Pŏrō in Sulimah, a new place 30 years ago, was Bónnŏnō. There were also the Sembi Pŏrō, Bomăyé Pŏrō, Sooah Pŏrō, which latter lasted only three days. The fees of passing to the highest degree in Bónnŏno Pŏrō, I am told were about £9 or £10, and that this was considered expensive. The oath in a Temporary Pŏrō lodge may be taken in various ways, and, as is natural, in a more modernized and elaborate manner than in the older forms of the Religious or Tribal Porroh. According to the missionary, Mr. Cole, in one Porroh convention it was administered over a plate containing rice-flour dough, something like what is known as *kenki* on the Gold Coast which is made of pounded maize; this was placed on the top of a Korán supported by two swords. The chief of the lodge then cut a piece of this paste and stuck it on a needle with a small piece of kola-nut, and ordered the candidate to eat them using the needle as a fork; after which a lengthy oath was taken in which the candidate called upon himself the most horrible sufferings from the dough and the kola nut, should he divulge the secrets, expressing a hope that he might be pierced in the same way that these substances had already been transfixed by the needle. There was a lot more of it; however the phraseology of this oath was in some respects taken from well known modern forms of European oaths, and therefore is not worth recalling. A curious fact about these temporary Pŏrōs is, that they all have fixed forms and are derived from far away in the interior; thus Mr. John M. Harris, of Sulimah, cites a temporary Pŏrō called Sâu-a Pŏrō, which was formed at the Gallinas, and which had been suggested and inaugurated by a man who had seen it far in the interior; it had three grades, and was very like a Masonic order.

Poro (Religious State)

The important and secret Porroh which is sometimes spoken of as the Religious or State Porroh is however *very* different. It is an association of warriors. Each of the five Foulah-Sousou nations has its own peculiar Purroh, in which there is a council consisting of, so it is said, twenty-five members, and from each of these particular tribunals are taken five persons who form the Grand Purroh or supreme tribunal. The total number of members is supposed to be about 6000.

A man who wishes to join the district Purroh must be thirty years of age, and he cannot become a member of the Grand Purroh till he is fifty; though no doubt for white men, who might wish to try the experiment, an exception would be made. All his relations, who belong to the Purroh, become security for the candidate's conduct, and bind themselves

by oath to sacrifice him, if he flinch during the ceremonies, or if he ever betray the secrets of the society. In each district within the sway of the Purroh there is a sacred wood, whither the candidate is conducted and where he is confined for several months in a solitary and contracted habitation, and neither speaks nor quits the dwelling assigned to him. I have heard however that this period may be considerably shortened in certain cases. But if he attempt to penetrate into the surrounding forest he is instantly slain. However as he generally passes this preliminary we will describe the final trial and the initiation. Everything that can be utilised is employed to prove his resolution and courage; lions and leopards or at any rate their imitations, are made to pass near him in the Purroh bush; and during this period of trial the sacred woods resound with dreadful howlings; and at times fire even seems to be rushing through the bush to the destruction of the candidate. Anyone who penetrates these places is killed without mercy.

After the probation, all those who are Bangan, (or half prepared,) are washed, well oiled, and decked with beads and corals, each holding a walking stick covered with beads and wool and ribbons. The long white cap hitherto worn as a sign of apprenticeship is replaced by handkerchiefs worn round the head in the usual way like a circlet. All those who wish to complete the ceremony and become Pornor, as the complete or second degree is called, take a long and very solemn oath not to reveal the secrets, and to obey their superiors. The apprentice, or apprentices, as the case may be, are conducted into the "lodge" which is a leafy construction in three divisions, palm-leaves as usual being employed, but only for its walls, not for a roof, for it generally has no covering.

The oaths are administered in different ways by the various lodges, some use a tortoise-shell, striking it with a stick while they swear the candidate. There is much superstition connected with tortoise-shells in Africa; they are used on farms as charms, and employed as receptacles for poisons: Mr. Cole says that tortoises are regarded as the wisest and most skilful of animals. Brass tortoises are used in the rites of some of the secret societies; two, which were hollow from the back end, were sold at Stevens' Auction Rooms in the spring of 1898, they were said to have come with other trophies from Benin. Other lodges, while administering the oath, use the Shasha "medicine" of powdered herbs and portions of the Korán, etc., sewn in red cloth. The oath is a long affair in the Religious Purroh; and, like many others, it calls down all sorts of punishments on the novices if at any time he reveal the secrets or do not obey the commands of his superiors.

Afterwards a number of ceremonies are gone through in the first apartment, and finally he is taught the signs, gestures and words by which he may be known from any other man. At the end of it all he is generally surprised to find that there is no more secret in the society than there is in the mere name and its signs and words; but then he is but a Pornor, or one in the second grade, and he is really still on probation before he can become Master of the lodge or habitation, or be elected to the Sovereign Council. Many are the tests of his courage, and of his confidence in the good will of the other members. For instance he may be asked to shut his eyes and take up a serpent inside a water-pot; the object, in these trials, being to startle the candidate and judge his temperament by his demeanour; a snail shell, a large stone, tortoise-shell or even a toad, is placed inside the jar; on the young man taking out the object the members standing round burst into laughter which still more confuses him, this is to try his patience, and at the same time to show him that they mean him no harm. Mr. Cole, who went through this experience, does not give this as the reason for the trial, which is evident to most of those who have studied the usual methods of secret societies.

There is a general password for the original and permanent—Purroh and the Kofōn(g), which is the same and permanent for both societies, and may be interpreted as meaning "*One Word*," or "*The only Word*"; this is in order that a man who belongs to one or the other of the societies may be respected by those to whose society he does not belong. Mr. Cole most kindly informs me, generally speaking, that the permanent words of recognition "are names of materials always used in a lodge, of an animal connected with the sacrificial rites of the orders, or of plants symbolical of some spiritual beliefs of the society." It is clear that there are other words necessary besides that which means "*One Word*," and apparently the lodge pass-words are given out periodically, and so vary from time to time as much as do those of different Temporary Purrohs. Mr. Cole further very kindly informs me that "there are also periodical passwords amongst friendly societies." He tells me that the words '*Njé wărĕ* are used as a signal by the uninitiated of the tribe, or by women when approaching a procession of secret orders; on hearing this the procession halts until the uninitiated has had time to conceal himself; he says that it is used by Mendis, Timmannis and Sherboros. The word Levénjenewărĕ has also been mentioned to me as used in a similar way.

A Purroh man has small marks cut in his back, in the shape of right-angled triangles, having the vertex in the centre of the spinal vertebrae, and the base on both sides of the

ribs; he also has circular lines around the breasts. The signs of salutation are more or less a repetition of parts of the drill gone through at the meetings of the society; they are of three kinds. In shaking hands the middle finger is made to scratch the palm of the other person's hand; if he be a Purroh he will reply by doing the same, but a more complete viva voce examination will probably follow if the two natives are strangers to each other. The second method, and that employed in lodge, is by kneeling, laying the right hand on the ground, and in this position moving round and nodding the head to all the members present. The third mode is generally adopted by a man who, though not a member of the Purroh, has yet joined a kindred society which is either equivalent to or more powerful than the Purroh; it is also adopted by the Mohammedans, who though they are seldom members of the order, are yet virtually regarded as friends, probably on account of the rite of circumcision, and the knowledge of magic with which they are credited, and are oftentimes invited into the "lodges" when important questions are to be decided; such a person coming in contact with the Purroh procession must look round and quickly pick the young shoots of the "blood-stick," which is the Sierra Leone name for "*Haronga Madagascariensis*."[1] It is very common throughout Sierra Leone and all West Africa, and is called *amuje* by the Yoruba nations; with these leaves in his right hand, which he places flat on the ground, he kneels, and says something to the effect that they both are really the same, that his secret and their secret shall be clasped together in his heart, and remain sealed up as these leaves are; he is then allowed to depart safely, when an ordinary person would probably have been killed—for these processions are kept very secret and the ordinary native shuns them as he would death itself.

That Mohammedan influence is felt in the Purroh and other secret societies has been curiously and unconsciously corroborated lately in the Press. In the daily papers of May 13th, 1898, under Reuter's of May 12th, occurs the following in reference to the Sierre Leone rebellion:—"The outbreak is not so much attributed to the hut tax as to the effect of a strong Mohammedan feeling." Now, I here wish to point out that this feeling would be expressed, and supported, by means of the Purroh and other societies.

That the Purroh still exists I may instance by a lengthy quotation from "The Sierra Leone Weekly News" of 24th September, 1898, which runs thus:—"The natives are laughing at European diplomacy. But why should they not, when so little or no attention has been directed to the investigation of the one word porroh organisation—a secret society of grave political significance? Say what you may, so long as legislation does not deal with this organisation, also with putting an end to porroh bush gathering of every description, political difficulties would never be at an end in Sherbro-land. The combination against the Government, which has consummated in the recent rising, was formed at Yonnie, near Bonthe, and within the colony proper, at the instance of chief Banner Lewis, alias Bey Sherbro, who invited all the principal chiefs in the colony and protectorate of Sherbro to a meeting at which oaths were taken on some native charms, believed by them to possess most fatal effects. He claims the whole of Sherbro to be his, and questions the right of the Government to it."

"The chief ingredient in the one word porroh organisation—a most mischievous one be it remembered—is, that all the members thereof become mere automata, their will, action, and reason being subjected to the caprice of the owner of the porroh. Supposing he says to them, kill Tom, no reasons would be asked, nor need be assigned by him; the secret would be kept most religiously, and Tom would be sought for and killed by any of the members, and there the matter would end."

This savours of missionary palaver. It describes what is apparently a temporary Purroh, and seems confused with State Purroh. And we must remember that if the machinery of these associations can be used against us, we could by tact and native methods equally employ it for the preservation of peace and the benefit of the whole Colony. As a further proof that the Purroh in itself is not primarily to blame, I will quote Captain Fairclough, whose report dated from Kwalu on the 4th August, says:—"The rising is not to be attributed *directly* to Poro laws and customs, although the Poro organisation appears to have been *made use of* for the purpose of arranging the details of the raid."

There are seven grades in Purrohism; the lowest is the (1) *Bangan* or probationer, amongst the Mendi he is also known as Looumbă; the next is the (2) *Pornor* or fully initiated; then there is (3) *Lakka*, who is the herald; (4) *Bé Késey*, the lawyer; (5) *Famanja*, the moderator; (6) *Ngégbana*, the revenger; and finally (7) *Svekoï* (or Sopwéwi), the chief of the lodge. It is the duty of *Bé Lakka* to summon together the society from every town and for this he is allowed to seize every stray fowl as a recompense. *Bé Késey*

[1] For the identification of the "blood-stick," I am indebted to Sir Wm. Thiselton-Dyer, the Director of Kew Gardens, who adds:—"The bark of which secretes a sticky liquid or gum, which is used with the leaves in fumigation as a cure for fistula."

has to watch the movements of every member and keep himself informed about them in every way. The word "késey" seems to mean not only the "sacred palaver" but a sort of excommunication coupled with fines, thus, according to Mr. Cole, "Késey has been laid on a town for attempting to reveal the secret of Purroh or for not taking active steps to prevent its revelation. Most of the members of the society collected themselves together in this town, and demanded satisfaction for the sacred rites. The inhabitants paid all they had, after which the case was only postponed and left to the mercy of the Purroh chief who is at liberty to recall it at his pleasure." The legal penalty of this town according to strict Purroh, might have been total demolition, with its inhabitants sold to slavery, as "Késey" can not be bought off. Bé Késey's insignia is a cane hat with feathers. The duty of the *Famanja* is to moderate the punishment of anyone guilty of breaking Purroh laws; he probably acts as a sort of advocate. The *'Ngégbana* is always ready to defend his society, in procession he appears very savage and wears a dress on which is fixed a bow and arrow. The *Sopwéwi* judges all cases brought before the lodge, and he wears a terrible looking head-dress on which are fixed two horns. The *Gbanaboam* is an inferior office of lawyer or spokesman, that is generally given to women when they happen to join a lodge, which is rare. Every Bangan when promoted to the rank of Pornor has a special Purroh name given to him; one of them that I have been told is *Bana;* indeed, as is the case in most secret societies, there is a special variety of dialect employed by Purroh men, but I believe that even the members themselves are liable to forget it.

The society is called together by a messenger who passes through the villages in his district with a small branch of some tree; wherever he knows that there is a member, he goes to him, and, without saying anything, lets him see the branch; the number of small dried sticks tied to it signifies the number of nights before the meeting, and pepper tied on it shows that the members are to appear with weapons and in readiness to protect a member in difficulty or to fight with someone who is an enemy of the order. Capt. Fairclough's report about the Sierra Leone rising, dated from Kwalu, says:—"The Bompeh people rose first, and as soon as they started the signal for the outbreak was handed on from town to town by messengers carrying the sign of a twisted bracelet of green palm leaves." He does not say whether this is Purroh, and it would be more satisfactory to know whether there was or was not anything else attached to the bracelet, and in what way it was tied. Private signals can be given in public without those present understanding the special signification, and many of these signs constitute part of the ceremony of initiation of a candidate. For instance, the signal to a member who is in danger of punishment for a crime, of a law suit or other inconvenience, is to tell him that he does not look well; he will probably take the hint and escape at once. But the command for war or rebellion is made known by the herald's running through the country in his uniform and feathered crown; or, in less urgent cases, he walks around the country with a drawn sword.

Any member turning traitor is killed, perhaps even assassinated in the midst of his family. At a moment when a guilty person, member or otherwise, least expects it, a warrior appears before him, masked and armed, and says aloud words to the effect of:—"The Sovereign Purroh decrees thy death." On these words every person present shrinks back, none dare interfere, and the victim is killed. The common Purroh of a tribe takes cognizance of the crimes committed within its jurisdiction, tries the criminals, and itself carries out the sentences; it also appeases the quarrels that arise among powerful families. There is perhaps no society so determined in effecting a design as the Purroh, except perhaps the *Wundék* in the interior of the Mendi country, which is much the same, and only differs by its admission of peculiar athletic sports into its ceremonies, which consist in wrestling and in flogging each other.

It is only on extraordinary occasions that the Grand Purroh, or supreme council, assembles for the trial of those who betray the mysteries and secrets of the order, or rebel against its dictates; and it is this assembly which generally puts an end to the wars that sometimes break out between two or more tribes. Its influence is enormous. Even in the height of the hottest battle a procession of the order with the Ĭdém, or man dressed as a devil, marching into the midst of the contending parties puts either a temporary or final stop to the hostilities. From the moment when the Grand Purroh has assembled for the purpose of terminating a war, and has made known by its presence or otherwise its intention, till it has decided on the subject, every one of the belligerents is forbidden to shed a drop of blood under pain of death. The deliberations may last a month, after which the guilty tribe or village is condemned to be pillaged during four days. The Purroh warriors who execute the sentence are chosen from the neutral districts, and they disguise themselves with frightful masks and are armed with poniards. They bear lighted torches, for they arrive at the doomed village before the break of day, and perhaps kill all the inhabitants who cannot make their escape, and carry off whatever property of value they can find. This latter

is divided into two parts, one going to the aggrieved tribe or village, and the other to the Grand Purroh which takes its own fee out of it and distributes the rest amongst the warriors who caried out the sentence.

The Grand Purroh also assembles when any family of the tribes under its sway appears to be growing too powerful, and it almost always condemns it in this case to sudden and unexpected pillage, which is executed by night and always by their warriors disguised.

Grass tied on plants, fruit trees, etc., in a particular manner, notifies that they, or perhaps the farm, or even village, as the case may be, are under the sway of Purroh ; the tree for instance from that moment is sacred, Késey has been laid upon it, and to pick fruit from it would be to incur the vengeance of the Purroh society.

The terror and alarm which this confederation excites amongst the inhabitants of countries where it is established, and even in the neighbouring territories, are very great. The negroes of the Bay of Sierra Leone never speak of it without reserve and apprehension for they believe that all the members of the confederation are sorcerers, and that they have communication with devils ; the Purroh has an interest in propagating these prejudices, by means of which it exercises an authority that no person dares to dispute. In 1896 it was said that Governor Cardew suppressed the Purroh ; but this is not probable ; he may have apparently weakened it in one of his districts, or even have destroyed a similar society, but I venture to think that it was a leopard society that he destroyed and nothing to do with Purroh ; but the Purroh undoubtedly exists and is as strong as ever, unless the results of the suppression of this last rebellion have in any way injured its authority.

It is interesting to note that John Mathews, Lieut., R.N., says of it in 1788 :—" This *wise, political institution* is disseminated through the country for the purpose of putting an end to disputes and wars, as the jealousy, pride, and irritability of the natives are such as will not suffer them, even when conscious of being the aggressors, to make concessions. Any *freeman*, after a certain age (supposed about thirty), may become a member of this association. On his admission into the society he undergoes various ceremonies, and is enjoined the strictest secresy respecting them, which they preserve as inviolably as the Freemasons in Europe do the mysteries of their institutions ; and to which it has some resemblance in other respects ; particularly in having a grand master, or head Purroh man, in every district or state, and the non-admission of females. This law is never used but in the dernier resort; and when it is in force, the crimes of witchcraft and murder are punishable by it."

Lieut. Mathews goes on to say :—

" When two tribes, or nations, are at war, and begin to be tired, or wish to put an end to it, but are too haughty and proud to make overtures to each other, they apply to the ruler of a neighbouring state for his interference as a mediator ; if the offer be accepted, he immediately sends to the contending parties, to imform them he will act as umpire if they choose to refer their disputes to him ; and that if they do not agree to terminate their differences amicably, he will send for the Purroh, as he will no longer look on with indifference, and see those who ought to be friends destroy each other and depopulate their country. Should they, after this message, prove refractory, the Purroh is ordered out ; and the grand fundamental article of the Purroh law is, that no blood shall be shed while it is in force ; so that the late contending parties follow their several occupations without fear. But re-encounters sometimes happen, as their vindictive and revengeful disposition will seldom suffer them to let slip an opportunity of gratifying their thirst of vengeance, even under the terror of this law.

When the aggressors are known to the Purroh, they come down in a body of forty or fifty men armed and disguised. All persons of every age or description fly before them ; and if they find any persons out of their houses, they put them to death, or dispose of them in such a manner that they are never more heard of. This is also the fate of all transgressors of the Purroh law, when seized by the people of this extraordinary association. It is impossible to describe the dread and terror this institution strikes into the common people : they believe the Purroh men are possessed of the power of the devils, and can do whatever mischief they please without being affected by it themselves. They take away the stock and provisions or whatever they like, belonging to the natives, without the least interruption or subsequent inquiry."

At page 87, he says that when they make an attack, it " is commonly done just at the commencement of the rains, when the men are employed in their plantations, at which time they are sure of finding the towns defenceless."

Referring to the method employed by two tribes who wish previously to announce their intention, he says that two red kola-nuts deposited on a stone signify war ; one white kola divided into two parts—peace ; each party takes one half.

He finishes his description by referring to a war in Sherbro' that arose from a quarrel between two chiefs, who involved the whole country in their dispute. He says :—" After

fixing my establishment at Sierra Leone, I made a trip into Sherbro', in a mediatorial capacity, to endeavour to terminate their diputes. I visited both the principals in person, and sent to the allies of both parties. Reciprocal presents passed between us; but such was the mutual jealousy and distrust of each party, that I never could prevail on them to meet each other on board my vessel, though they separately visited me. I had, however, the satisfaction to lay *the foundation of a truce*, which has continued ever since, and is *now enforced by the Purroh*." This is the more interesting that these remarks were written more than 110 years ago. Lieut. Mathews evidently had a high opinion of the Purroh, and shewed by this example how it could be utilised by European officials.

Miss Kingsley, in her "*Travels in West Africa*" says that she noticed that Purroh was brought by Sierra Leone boys to the bush back of Victoria in the Kammeroons; which proves that these various forms of secret societies are thoroughly tribal matters.

The Yesey is the same as the Purroh, but it belongs to women; the mistress of it, a sort of witch-doctor, is called *Ya-mama*; she goes freely into the Purroh Lodge. The same name is found amongst the Igalwa and 'Mpongwe.[1] The Bondo is also a secret female assembly, where the rites of purification are performed on maidens before marriage; it is generally spoken of as a custom; during the weeks or years (for the time varies), during which the girls remain with the Bondo women, they are taught the knowledge of their duties as wife and mother.

Another of these female societies is the Sande, which is a female religious institution of the Vai Country at the Southern end of Sierra Leone and part of Liberia; it is referred to in the Rev. S. W. Koelle's *Grammar of the Vai Language.* The women or girls, besides the ceremony for which the society exists, are taught singing and dancing. By singing is meant the monotonous and weird sort of chaunt with which they accompany their procession-like dances, when they are painted with white clay, which appears to be the usual sacred colour nearly all over Africa. A *Sánde-musa* is a female who has gone through the rite and is ready for marriage. On the appointed day, the girls are distributed to the houses of those men who require wives; there does not appear to be much choice in the selection by the parties concerned. (In many West African tribes the girls are betrothed in infancy, and only go to the tribal society's sacred bush for the initiatory rites a few months before marriage.)

Vai, Beri. Rev. Dr. Hurd & Belli Paaro.

Beri, according to the same authority, is also a religious rite in the Vai country, and is for the males of the tribe. There is the common Béri, which lasts a few months, and the dancing Béri, that necessitates several years' training.

Beri-támba is the national mark which those young men receive across the back as a sign that they have gone through the rite; such a one is then called a *Béri-mo.*

The *Béri-fíra* is the place in the forest where the Béri ceremonies are performed.

The *Béri-nyána*, is a masked man, who acts the part of a being from the unseen world, and who makes the támba or mark on the back.

In connection with those societies we have already mentioned, it is interesting to notice the origins of the growth of prejudice against them in this country. About the time that Lieut. Mathews published his sensible remarks 110 years ago, the Rev. Dr. William Hurd published his "*History of the Religious Rites and Ceremonies of all Nations.*" From it I have quoted the following:—

"The regeneration of the Negroes of Cabo de Monte is of the same nature and degree. In order to have a familiar intercourse with spirits, and be admitted into their refined society, the candidate must *die and be born again.* The mysteries of such assemblies are concealed and hid from the eyes of women and children, nor are any strangers admitted." But Dr. Hurd asserts "the ceremony of this initiation is solemnised but once in twenty or twenty-four years." Then he continues in true insular style:—"All we can make of this ceremony of their dying is, that it must consist in some abominable rites that they are ashamed of, otherwise, why should they keep it so concealed? Perhaps it is similar to some of those abominations, so frequently mentioned in the Old Testament; nay, that it is so, there is strong reason to believe, because their idols have similar names to those of the Canaanites. Thus they call their regeneration, or that of dying and being born again to a new state of existence, by the name of Belli Paaro, which undoubtedly is the Baal-Peor of the Heathens. Now it is well known that there were many horrible abominations committed in the temple of Baal-Peor, for it was from him that the Greeks, and after them the Romans, borrowed their shameful god Priapus, which leads us to consider these African mysteries as truly abominable, and not fit to be mentioned."

You see he does not say that he *knows* they consist of "abominable rites," he merely surmises it, from the standpoint of a Christian minister, and one who believes that all that is black is abominable. It is from such early writers as Dr. Hurd that misconceptions have

[1] "*Travels in West Africa,*" Miss Kingsley.

in time spread throughout even the intellectual world, and are now taken as matter of fact. I hope to show, to a certain extent, even from Dr. Hurd himself, that those ignorant statements were not less false than uncharitable. These tribal secret societies, however, occupy a position in the tribe something akin to our Privy Council, or a Select Committee of the House of Commons, and the argument as to secrecy implying abominations might just as logically apply to those august bodies.

But to continue in Dr. Hurd's words:—"The marks, or signatures of this regeneration, or Belli Paaro, are several long slashes down the neck and shoulders, and such as are favoured with these barbarous marks, pretend to much more knowledge than their neighbours. They sit as judges, both in civil and criminal causes." "But secret as they keep this mystery, yet something relating to it has transpired which we shall here lay before the reader."

"By the king's special command, they make choice of some private commodious place in the woods, that abounds with olives and other fruits, and, in short, is stored with all sorts of herbs in such plenty, as are fit for the subsistence of the human species. To this sacred solitude their youth are conducted, but with reluctance; for they think it a melancholy circumstance to encounter with death. Before they set out, they give away their effects to their friends and relations, intimating thereby that they renounce all the vanities and pleasures of this life. They are accompanied by several old devotees, who have been many years initiated, and these reside among them in the grove as their superintendents and instructors. They inform them of all the customs and ceremonies which must be religiously observed; they inure them by frequent exercise to a particular violent dance that shakes them prodigiously, and they teach them some pieces of poetry, abounding with enconiums on their Belli-Paaro. All these candidates or probationers receive a new name at their regeneration, and the ceremony or initiation lasts at least five years, so that it may be considered as a course of liberal education. The king himself honours them with his presence several different times, and then it is that they are publicly examined. As for the young ones, they are not permitted to stir out, nor appear among the profane; for such are, in their opinion, all those who have not been regenerated. The parts adjacent to this grove for three or four miles round, are looked upon as sacred, and no profane person must presume to enter therein. The women are all excluded, and if by any accident they should happen to enter these bounds, they must sing as loud as they are able to raise their throats; were they to neglect this, they believe that the evil spirits would run away with them." "At their dismission from thence they affect to appear as persons just come into the world, and in some sense it may be said so, for they know neither father nor mother, nor any friends nor relations; for to forget all things past, is the first consequence of their new life. They pretend to remember nothing of their past life, and they are all dressed in feathers, with a cap made of the bark of a tree, which hangs over part of their faces, with small jingling bells at their feet, and a set of leopard's teeth hung round their neck for a collar." "Power and authority are granted to such persons as are thus initiated."

It has probably by this time struck you that the Rev. Doctor's Paaro is simply our Purroh. It is possible also that the word Belli is a corruption of Béri, but this seems uncertain.

Those "medical" or "legal" orders, which are connected with but few mysteries, are much alike in laws and ceremonies, and differ only in their masks and grass uniforms which the (Ĭ)déms, or representatives of the various societies put on, and in the different tones of their voice, produced either by the natural exertion of the organs or through the aid of artificial sounds. But the "*mystical*" or religious orders belong only to a few nations, and chiefly to the Limba country as regards Sierra Leone. They differ from the former, in that they have many mysteries connected with their "medical" and "law-giving" ceremonies and social duties which are performed in the lodge as exercises; in fact some of them appear to be more given to magic practices than to the administration of tribal justice: but this needs further investigation. The Egbas and Izebus, tribes of the Aku nation, south of Yoruba country, appear to have the most powerful form of such societies, though possessing fewer ceremonies.

But of such Sierra Leone societies it is only necessary to describe the Kofo(ng) which is one of the least known to most people, and is certainly less known, even by name, than the Purroh, which I have described amongst the law-giving societies. It is

Kofo(ng)

called the Kōfo in the Vai country; in Timmanni and Sherbro' it is known as Kofooĭ; and in Mendi it is possibly referred to as Joosōĭ, unless this be yet another society. The pith of the following is extracted from Mr. Cole's "*Secret Orders of Western Africa*;" I have reason to believe it to be perfectly correct, indeed I may add that Mr. Cole is himself a member of it.

A curious tradition is handed down relative to its foundation. It is to the effect that ages ago there was a very rich king of the Limbas called Lamina. There were also three

men who were accused of murder and of seducing the king's wives. Preparatory to probable death they were beaten, but managed to escape and hide in the bush, till they eventually found shelter in a cave. One of them whose brother was dead, was a twin; and, his eye having been put out by a stroke from the whip, he prayed, for three days, to his dead brother's spirit and apparently to his own spirit too. In a vision on the third night he saw a beautiful long-haired genie, and was told what to do; so acting according to this, he went to the bank of the river and, after four days search, he and his comrades found a medicinal and magical tree; they peeled off the bark and prepared it as the genie in the vision had prescribed; that is to say it was pounded, wrapped in a white cloth, moistened with magical water, and inserted in a leaf twisted into the shape of a funnel, from which the juice thus formed was dropped into the eyes of the twin, and this had not only the effect of healing them, but it made him clarevoyant, and gave him the power of seeing spirits; the others therefore applied it to their eyes. They could then all see the genie who had previously appeared in the vision; and by him they were initiated into various mysteries, and took an oath of secrecy and obedience to him. After some days they returned to their native town, and built an open air lodge with cork-wood posts, where they dwelt safely and securely; the lodge was completed in two days; some Mendi strangers first saw them, and, marvelling at their wonderful exercises, hastened into the town crying "Kovué!" which is equivalent to the word "Kofō(ng) in the Limba dialect, and is the name of the corkwood,[1] for they attributed the magical arts to its influence. The king came, forgot their crimes, and gave his son as an apprentice; they mesmerized the boy and the crowd, and appeared to cut the boy to pieces, and then restored him whole again. The lotion from the bark of the tree is called *to-puéy*, tastes rather pungent, is of a milky colour when fresh, but after a couple of days becomes thick and yellowish.

A candidate for this socicty pays to the gateman a sum varying from a shilling to three pounds, according to the extent to which he wishes to advance in the mysteries. The method of initiation is very elaborate, it is called "dying into Kofō(ng)," for the candidate simulates death and being restored to life again. The herald carries the candidate into the lodge, moving backwards; they then dance round the candidate, keeping time to the strokes of a drum. After which he is placed on the ground where some banana leaves have been spread, a sword and two knives are laid on him, and ashes strewn round this species of bier. Then, with beating of drums, the members crawl in a peculiar dancing way round him; after which they clash their knives across his body, regularly performing over and round him a sort of quadrille, that is repeated about seven times; next the man is taken up and swung backwards and forwards from side to side, and then again laid on the ground and covered with ashes. After this ceremony the candidate's eyes are washed in to-puéy. There is a great deal more gone through, an oath is taken like that in the Pŏrō, but the secrecy of the society is shown by the fact that in it he swears never even to acknowledge to anyone that he is a Kofō(ng) man, until he has proved the other to be so also, or at any rate to belong to an equivalent or higher society. The candidate before taking the oath stands with legs stretched out over a smoking fire, while the chief of the lodge points a piece of glowing firewood just above his nose until he feels his eyes darkened. The whole lodge then rise up and encircle him singing and dancing in a circular direction, while they all in turn rub their hands on the apprentice's body as they move around. Meanwhile the candidate repeats the oath after the chief; and finally the signs and words are given to him. The permanent secret pass-words of the Religious (or State) Pŏrō and Kofō(ng) are, as I have already stated, the same, and signify "One word." There are also said to be other words. But the ordinary lodge pass-words are changeable, and according to Mr. Cole are given periodically. Some of the signs consist in crossing the arms, or doing the same with pieces of sticks. A Kofō(ng) man may sometimes be recognised by a brass ring worn on the thumb, or on the great toe of the left foot, or tied round the wrist with the thread knotted in a secret manner. The hand-grip of the Kofō(ng) man is the same as that of the Purroh, but in addition he utters a peculiar low mournful sound. The shape of the lodge is circular; it is generally built of mud, but may bc in a leafy clearing in the bush. A fire is always burning in it during their exercises.

A Kofō(ng) man, on presenting himself at a lodge where he is a stranger, is examined on the method of "dying into Kofō(ng)." Then he is required to salute those present as a Kofō(ng). To do this he first kneels before the fire, and, holding the back of his right hand to it, he utters in a low voice a long prayer, nodding his head and smiling sorrowfully the while. Then he bows to the fire seven times and crawls round with a peculiar sort of hopping motion, and shakes with his left hand the hands of those present. After this he is often examined in the following manner. The chief of the lodge comes up to him, and lays one of his arms over the other in the shape of the letter X, or places two

[1] Mr. Cole calls this "Cockwood," which is probably a slip for "Corkwood." See note further on.

sticks on the ground in the same way; this is to be interpreted, "Are you against us?" By separating the chief's arms or removing the sticks on the ground, the stranger implies, "No." If however he makes the same sign as the chief, it means, "I am as you are." Then the chief turns his back against him and pushes him with his elbow; if the stranger understands he will run out for this sign means "Escape!" In a moment, however, he comes back, and the head man continues by laughing jovially; this signifies, "There is great trouble awaiting you;" the other must reply by pretending to weep. The chief then stamps his foot, which means, "Be comforted, we will help," the stranger must then smile. These can be used as signs of recognition outside a lodge, and the knowledge of them might be useful to police officers and other Europeans, in isolated districts, in discovering members of the society; but there are various kinds of symbolic expressions, indeed a sort of dialect, by which skilful Kofō(ng) men can converse with each other in public without allowing the uninitiated to understand; the manner of uttering the Kofō(ng) musical, low, mournful sounds, and the steps in dancing, are also tests of membership.

It is the rule of Kofō(ng) ritual to be plaintive. All the ceremonies on a great occasion are performed in a very sorrowful manner. When the lodge is summoned, the herald goes through the town, calling out in a loud and melancholy tone all the members of the society. During the meeting the members have at times to utter sharp and shrill cries of anguish and woe. Mr. Cole gives the following. Anyone who has been in the bush in Africa at certain times of the year, and with certain tribes, has heard similar cries:

"Ah!!!! &c., | Ah! ya!!!!! | Ah! ya!!! He!!!! &c. |
Oh, ya!!!! &c. | Oh, ya!!!!!!!! Ho!!!! &c., &c.
Wie! Wie! Wie! Wie! Wie! Wie!!!! &c."

It is customary for every Kofō(ng) Pornor to hold in his hand a bunch of whips with which he flogs himself and others, and with which he beats a newly-iniatiated Bangan after his oath; this is generally done by giving him not less than two dozen lashes, unless he pays to get off, in which case he receives, whoever he may be, two lashes. Every Kofō(ng) man has more or less experienced this ordeal, which is so important that breaking a piece of whip and showing it to another, who is also one of the society, is a sufficient credential of membership. This explains the number of whips that have been seen by various Englishmen, such as special service officers, and civil officials who have penetrated into the bush, and who were totally unaware of their import. There are some whips, I believe, of this very kind, in the Bristol Museum, one is divided into four lashes.

The greatest secret in Kofō(ng) is the power that they profess to have of transformation; they also say that they can escape from any prison, even a castle, without opening the doors and windows; but they consider that if they are chained or caged in cock-wood[1] their escape will be rendered difficult or even impossible. A Kofō(ng) man may not allow his head-covering to be removed by another, as he believes that this would have the effect of making him eventually become a traitor, and that it prognosticates the penalty of his broken vows which would be to have his hair rooted from his head; this, however, is only one of the terrible penalties inflicted on unfaithful members of the Kofō(ng). For the same sort of reasons also a fire-brand may not be held near his face; nor is he allowed to sit on an axe-handle, as this latter is particularly supposed to hinder his chances of escape if imprisoned, and to remove his powers of vanishing in time of danger.

Mr. Cole continues:—Every member is supposed to have his own attendant spirit, whose assistance can be obtained at any needful moment by using certain magical words, and calling his name seven times. This society possesses also a magic charm called *Fangé*. Similar words in the Timmanni, Limba and Mendi languages, all mean a small war-drum, which as usual is beaten by a crooked stick or hammer. This name is, therefore, given to the chārm in reference to the manner in which it is beaten with a bamboo hammer. Private individuals keep this charm for various purposes, but the Kofō(ng) order keeps it as its weapon; it is composed of a human bone, seven different herbs smoked over the fire and pulverized the same day, the heart of the bamboo, bits of coal, cockroaches and other horrors. A Kofō(ng) man, after having bathed his eyes in the to-puéy lotion, and washed his body in other "medicines" believed to have the effect of rendering him invisible or of appearing as a small animal, takes his charm and lies by the wayside for his enemy. The charm is put in front of the would-be murderer, arranged on the ground on a square bamboo frame; on it a living cockroach is placed, wrapped in a piece of white cotton stuff; over this a long thread is passed and fastened to the ground at both ends by a wooden fork.

[1] Sir W. Thiselton-Dyer, the Director of Kew Gardens, very kindly supplies me with the following: "The name 'Cock-wood' is perhaps intended for 'Cork-wood,' which is applied in Sierra Leone to the wood of *Musunga Smithii*, which is used on the coast as a substitute for cork. There is a tree in British Guiana known as the 'Oronaqua' or 'Cock tree' (Erythrina Glauca)."

When the victim passes, the Kofō(ng) man breaks over the charm a dry bamboo stick, which naturally induces the former to glance in that direction as he hears the twig snap; that instant the magician strikes the living creature on the charms with his hammer, and calls out the name of his enemy, whose fate is said to depend on where the creature is struck; if this be on the head he will be seized with giddiness and finally die; if on the tail, he will feel an ague with utter prostration, but may be healed by the timely aid of a Kofō(ng) doctor.

I saw something which I believe to be like this in the Gold Coast Protectorate, by the side of the road about a dozen yards from the entrance to Framin. A bamboo framework about two feet high supported a sort of diminutive cradle about six inches long, on which reposed what I at first took to be a rather satanic-looking cherub extended on its back with a look of pretty innocence about its eyes and on its pathetic little face. An expression of helplessness was evinced by its extended claws, one of which was grasping at the empty air, while the other was raised in solemn protestation at those looking at it. It was quite naked. Two little fleshy wings reposed on either side; a smile seemed to play about its little open bill; and, to give it a finishing touch, I nearly put a lighted match into its extended hand—I mean claw,—to represent a torch and to give it a still more funereal effect,—the creature looked so very like a classic Cupid. But I refrained as I had no wish to destroy the magic of the natives or to call down curses—(or *poisons*)—on myself. What the animal was I could not at first make out, but presently came to the conclusion that it was a freshly plucked bird, a little bigger than a sparrow. It was tied into its cradle by means of grass strings, and no doubt was intended as someone's death warrant; the wizard himself may have been supposed to be there all the time invisibly striking the bird's body: if it was a kind of fangé charm, he was probably paid to do this, and, after having carefully hidden himself somewhere else, may have given to his employer a vivid account of his magic success. But all I could get out of my various natives in explanation of the object itself, was that it was "fetich," which was about the most unsatisfactory answer they could have given, it being the usual response to most questions.

A curious form of brigandage in Sierra Leone existed in the artificial leopards and alligators. The following is an account published by Mr. Cole, the missionary. He says:—"The Koonkoo-bé, or artificial alligator's frame that I have seen seized by the Government of the country, was about 12 feet long, and 3 feet wide. It was in the shape of two small canoes, one covered over the other, and corked tightly, having waterproof glass windows. The bow had the exact figure of an alligator's head, and beneath the upper canoe were twelve round holes, just large enough to admit the paddles. Near the bow, or alligator's head, were two large holes for the admission of the executioner's hands, who with his sharp iron claws drags the victim into the water the moment they can get at him, and tears him to pieces. They sometimes go beneath and upset a canoe, and pick out their victims from the water." Apparently all but the bow, or alligator head, was water tight and capable of being submerged, but the description is indistinctly worded, and I did not have the luck to see anything of the sort myself.

Mendi. Boofima. (Leopard Society)

Mr. Cole goes on to say that in 1884 "several men were burned by Chief Richard Caulker, of the Bompeh District, who were convicted of this crime; and several cases of this nature have been repeatedly brought before the English courts both at Bonthe, in Sherboro', and at Waterloo, in Sierra Leone, and have been *also* dismissed as false and frivolous prosecutions, as the magistrates could not see into the possibility of the action, or because there were no witnesses to demonstrate the facts."

Mr. John M. Harris, of Sulimah, Sierra Leone, described one to me that he had seen, the upper portion of which was carved like an alligator's back and head, and was tightly fastened and corked to the bottom part or canoe. The head opened and shut, and while the rest of the machine was below water, remained on the surface; the man inside entered and left by the head, near which there were holes for his hands to paddle the machine along.

"Hitherto the artificial leopard has been always explained as a young tiger-cat nourished with charms and trained up by a Mohammedan priest. By this process it was supposed to become as large and as fierce as a leopard, but dutiful as a dog to his master; it was then employed by lying in wait with it in the passages by a field and let loose after the victim whenever he chanced to pass that way, as a greyhound after a deer. But their discovery lately at Bunjeyma in the Mendi country by the late King Carjoe proved the above account to be false. They were men in leopard skins, with iron claws and sharp knives in their hands. Forty-seven of them were convicted and burnt to ashes" (by native government) "and the outrage was only stopped by the British government, who interfered by sending an officer, Mr. Lawson, to intercede." Evidently they unfortunately knew nothing about the serious root of the matter.

To return to the Kofō(ng). Certain branches are *said* to use these disguises of alligators and leopards, in which paraphernalia they attack and kill passers by. If this is

true it would be in order to obtain the human body for use in some of their rites or in making charms. The members of these leopard societies in the Imperi and Parama country are now said to be worshippers of a powerful "god" called *Boofima.* But although the individual worshippers of Boofima may also belong to a secret society that is apart from their special worship, such as Kofō(ng) merely for example—it would not make Kofō(ng) a murder or leopard society. Therefore I doubt whether any branches of Kofōng use these leopard and alligator disguises; and I suspect that they are limited in Sierra Leone to the worshippers of Boofima. We shall come to those in the Niger district further on. Miss Kingsley refers to Boofima in "*Travels in West Africa.*" She also says that secret societies are always distinct from leopard societies amongst negroes, but not necessarily so amongst the *Bantus.* And to use Miss Kingsley's own words :—"In all districts if you look close you will find several societies apart from the regular youth-initiating one." I do not however think that these others would be necessarily murder-societies; indeed I suspect that some of them are like the Kofō(ng), highly mystic.

To return to Mr. Cole. A member of the Kofō(ng) society can also make use of certain cords, steeped in a "medicine" powder, and knotted with magic words blown upon it, at the same time that the name of his enemy is mentioned; this is supposed to render the victim unconscious of the injury being done him, and further of preventing him from discovering later on who has done it. The same knot, after being soaked in a decoction of the fangé charm, if tied on the neck, wrist, or waist, is considered a counter-charm against that of the fangé. This goes further to prove the Arab and Mohammedan influence throughout these societies, for in the 113th súra of the Korán, blowing on knots is specially mentioned. I shall describe later on how amongst the Yoruba nations powder, made of the leaves of the sensitive plant, is employed as a charm used by thieves.

There is another Kofō(ng) charm which is used in theft. It is composed of roots beaten and mixed with fowl's blood, and wrapped in a piece of white cotton torn from a grave and covered over with leather; its size is generally about six inches long, and four wide, on the surface are sewn four cowries, pieces of kola-nut and horn, and fastened within and below are pieces of iron; it has its own hammer, which is iron, and two small knives. When the possessor intends to commit a burglary he takes this charm and lays it near the house to be entered; he then sticks one of its knives before and the other behind it, lays its hammer over it, and after using some magical words he places a heavy stone over it; he professes to be then able to enter the house with impunity, the owner himself, as if in a trance, directing him where to find the valuables. There is also a charm, itself called *Kofō(ng)* which is likewise used for thieving, but it is kept only by those high in the order, it is conical in form, and is supposed to oblige the obedience of a genie.

Amongst the Mendis are two charms, *Suka* and *Hor-ré.* The former is said to give its possessor good luck and riches; it is composed of a male child's skeleton. Suka seems very disgusting. Mr. Cole observes that it is particularly found amongst the interior tribes of the Mendis. He says :—"In my recent visit to the interior of this country, I came in contact with a man by the name of Dehgbeh, who is considered a renowned doctor of this charm. With a desire to know something of it I presented myself to him as a candidate. He told me that it is difficult to perfect any man in the "medicine" here. "Besides," said he, "you are a bookman, I would not eat your money for nothing, as I know that you will never condescend to undergo all the necessary processes in obtaining the medicine." I told him that I would like to know the conditions. At this he looked at me steadfastly and asked whether I would consent to kill persons, or eat worms, millepedes and bull-frogs raw. I faintly answered, I might. Then after receiving some presents, he continued; "I will tell you what this medicine is. It belongs to a country in the far away interior called Ya-lor-him (that is the country of women). This country is populated only by women, and no man dare enter there publicly except at the pain of immediate death. If one wishes to go for this "medicine" in that country he is to enter there at the dead of night and hide himself in a bush near a spring of water. Here he is to remain until daybreak and watch for an opportunity when only one of the damsels comes for water. If she be one that he admires he is to throw a stone at her; at this she will come straight to him, and after coming to an agreement she takes him home to her dwelling, where they live as a married couple until their first child; if this be a girl it belongs to the country and is permitted to live, but if it be a male it is immediately killed and employed as the base of the desired Suka 'medicine.' After this explanation," says the missionary, "he went to the yard and for my entertainment brought with him a millepede, bull frog, and worms; these creatures he cut alive with his teeth, and ate; he then drank some palm oil and presently threw up over a dozen living swamp-fish, and other animals, and a fresh bunch of a vegetable herb known by the name of crane-crane; at this moment a school of ants was bursting from his ears and nostrils, and he looked as wild, deformed, and ferocious as the devil or the wildest beast ever known. He said that the Suka charm gives its possessor good luck, and riches,

and makes his name noted and feared over all the earth. This man further said that they are in possession of a mysterious shirt that could not be seen, even when exposed, by any except those in the order; and that they could spiritually accomplish a journey of above 300 miles in the night and return before daybreak." Mr. Cole goes on to say that he was further convinced as to the existence of this charm by a relative of the late king Carjoe of Marroh, Mendi and the frontier of Tiama, who showed him a letter written by an English merchant, offering to pay the sum of £200 for initiation to the best of this order that could be recommended by the king. He adds that the Rev. J. Gomer of the Shaingay mission had a box containing this charm in which the infant's skeleton employed in its composition could be seen.

In swallowing this charm the man is to say whether he wishes it to become inside him a serpent, lizard, vegetable, or anything else, including even the figure of a young child. Whatever it becomes is then his Power, and remains with him even after death, unless removed. Miss Kingsley refers to something at Batanga which seems similar; a witch-doctor having died was opened, "and a winged, lizard-like thing found in his inside which, Batanga said, was his power."

There are other horrors relating to this Suka charm which I need not here describe; but I do not believe that Suka is a secret society as seems to be inferred by part of what I have quoted; I rather consider that it is a charm sold by one man to another and, to obtain the full knowledge of which a native would probably apprentice himself to a necromancer known to possess the secret.

The *Hor-ré* is used to guard against the evil influences of societies to which the owner does not belong, or of witches and other magic enemies. It is made of the plant, bearing the same name, from which is made a decoction that is strained and covered with a piece of white cotton; in half-an-hour this becomes congealed into a transparent greenish substance, but is sufficiently hard that it may be cut with a knife. This stuff is then swallowed, and, besides its magic properties, has the decided effect of increasing the power for drinking to which the native secret orders are much given; it is supposed to remain whole in the internal parts of the body if nourished by eating live bull-frogs.

This word Hor-ré seems to have been confused with the Oro of the Yorubas by early writers owing to a misspelling. Jobson writing of the Gambia region in 1623, speaks of— "a roaring devil," "he is called Ho-re. It is the roaring voice of a spirit unseen. Food is placed by everyone under a tree and when left, it disappears." "If food is not so placed, the uncircumcised of the youths of the village are seized and taken away and after eight or nine days return from 'the belly of the devil,' if redeemed by food, and may not speak for so many days after." Dr. Hurd, in 1790, speaks of a god called "Belly," but at Cabo de Monte and on the Guinea coast; but whether this explains Jobson's extraordinary expression or whether Jobson is right and Hurd wrong, I cannot say.

Gambia, Ho-re.

That is the sort of confused way in which early travellers discovered and discoursed of various wonders. Jobson heard the bush full of these voices of Ho-re but never could come up with the cause. He thinks that he discovered who was the Ho-re, in a man who happened to be hoarse; he imagined that this was from shouting like the Ho-re. His servant a kind of priest or marybucke (so Jobson says), "with a smile went his way from me"; Jobson thought that this was the climax of proof that he had solved the secret. But I should rather think the Marybucke was satisfied that he had convinced his master of the uselessness of hunting for the voice, without having betrayed the secret that it was a large flat piece of wood whirled in the air, and nothing more nor less than an enlarged bull-roarer such as village boys used to use, and just the same as that of the Oro which is manipulated by the Ogboni Society of Abeokuta (Lagos); so far Jobson's words only prove that in 1623 there existed a similar Society in the Gambia regions.

Jobson's book is full of errors, he mistakes Portuguese words for native in descriptions evidently given him by the Portuguese whom he met. But for all that as comparative reading it is very interesting.

Miss Kingsley has kindly given me the following information about the Kru's which points to the usual tribal society of the legal and administrative kind. The name of the council is Gnekbade. The name for the Peace king, who is virtually president of the Council is Bovio. The name for the war king is Worabanh, Sedibo = Warriors. There are two officers, Ibodio and Tibawah. Young men = Kedibo. Doctor = Deyâbo. All this may not appear of much value to the public, but it is important all the same; for it is often on notes like this that we are able to build up a complete edifice of information; and in such enquiries, without something with which to commence, you may be years without finding a sure foundation. And I should be glad if anyone would give me any more information of this sort.

Kru Coast Gnekbade.

Gold Coast Societies

I will but rapidly notice the societies in the Gold Coast, for the Niger districts are more interesting. In the neighbourhood of Cape Coast Castle and also of Accra there were bush lodges of harmless secret Religious societies and institutions.

KATAHWIRI is a society for men whose name intimates that it records the ancient tradition similar to, though not quite the same as, that of which the Bible tells us in regard to Adam and Eve, but at any rate commemorating the clothing of the nakedness of the founders of the human race.[1] After all, the Romans had a very similar custom, when the Roman boy wearing the porcelain, iron or golden ball (*bulla*) suspended from his neck, discarded the ornament and publicly assumed the manly toga. But the Katahwiri custom of the Gold Coast, like the other societies, includes circumcision, and the teaching of mystic folk lore, and dancing.

KATAHWIRIBA is a similar society for women.

NANAM is another society for men; its name means "Our ancestors," it is more mystic and kept more secret than Katahwiri.

Keteofo, amongst the Akras is not a society but the name given to the rite of circumcision, which according to Mr. George Macdonald (Inspector of Gold Coast Schools) is practised amongst the Gá and Adangme-speaking tribes, on every male child from six to ten years old; I believe the rite is found amongst other Gold Coast tribes also. The Rev. Dr. Hurd in his "*History of the Religious Rites and Ceremonies of all nations*,'" published in 1790, says that in parts of the coast of Guinea, the rite of circumcision takes place in connection with the presentation of fruits to a god called "Belly," and to the souls of their relations. He unfortunately does not specify in what part of Guinea this god is to be heard of.

At Abrah there is said to be an oracle which is consulted at night time, and is the last resource of the Fantis when in doubt; I refer you to Miss Kingsley's "*West African Studies*."

The custom of women dancing under the supervision of an old medicine woman, when the husbands are away at a war, or when there is a great rejoicing, must not be entirely confused with these female societies. When first I saw one of these dancing processions in the town of Framin I thought that I had come upon a Katahwiriba or species of Bondo society; but then I recollected that they could only be met with in a "Katahwiriba" bush or on their return from those quarters. These were merely the wives of carriers who had gone to the Ashanti war. They were painted white and only wore short petticoats and were led by my old friend the shrivelled up little medicine woman of Framin, who was decorated with circles and crescents in white all over her face and breasts and arms and legs; she wore a very short white petticoat and her black hair was arranged in a terrible point a foot long projecting from the top of her head. They all had long white brushes made of buffalo or horse tails, attached to a short handle, with which they make a sweeping motion over the ground, while they wriggled their bodies, and chaunted a peculiar series of verses, one with a slow and the other with a quick variation, which meant something to the effect of:—"Our husbands have gone to Ashanti-land, may they sweep their enemies off the face of the earth." It sounded like

"Ashantifu wonfadom(u)nga"
"Ambo yamkwiyamkwi enkwakwasava, unkwem kwaka sava."

Mr. John M. Harris tells me of a society named Si-mō, at Susu in French Guinea.

The EGBO societies of the Niger districts next occupy our attention. I will include with them those of Lagos. These partly religious societies are known generally by the name of Egbo or Igbô. They derive their name from the Igbô country, otherwise spelt Eboe, Ibo, and Iboe; the tribe however always pronounce their name Igbô. In the Effik langúage, which is that of Old Kalabar, the word is derived from Ekpe, which means tiger, or rather leopard, and probably refers to the time when that country was infested by tigers or leopards, or it may refer to a family whose name was taken from that animal.

The Egbo which is considered to have had most influence is that of Old Kalabar; in this place the native government is itself founded upon it, and the king and chiefs are members of it. It is known as KALABAR EGBO. Its laws and insignia are very different to those of other Egbo societies, and it has a greater number of grades. At one time it was more powerful than any other Egbo society as it held supreme sway in the tribe in all its grades. But its power within Old Kalabar itself is now very limited, though in the towns and villages scattered throughout the Kwa country it probably is still fairly powerful. The Abiadiong, or Abaw-Efik, is the chief, or rather the visible chief, for 'Ndém Efik is the real chief. The Abaw-Efik is a sort

Old Kalabar Egbo.

[1] The word Katahwiri means literally :—"To cover the secret parts."

of high priest, he receives his authority from the Egbo chiefs, and, while he retains it, no one is safe from his power, except those who can pay him well. There are eleven grades the highest of which appear to be 'Nyampa or Yampai; Okpoko or Aboko—or "Brass Egbo," Kakunda, Makavia, Abungo and Bakunboko; and these under no circumstances are obtainable by slaves. I think it probable that some of the names are but positions of honour in some particular grade of the Egbo. For Miss Kingsley gives me a list of five only, which are, beginning at the highest 'Nyampai and continuing according to price paid for admission to them,—

(1) 'Nyampai or 'Yampai, the fee for acquiring which is 250 brass rods.
(2) Makavia, 400 brass rods.
(3) Abungo, 125 bars iron.
(4) Bakunboko, 100 bars iron.
(5) Aboko, 75 bars iron.

She also kindly gave me the following note:—"The Abaw-Efik is keeper of 'Ndém Efik (the great (I)dém of Kalabar); but in the execution of his office he is subjected to so many restrictions, the violation of which 'Ndém Efik punishes with death, that his office is not desired and is frequently vacant."

Mr. Eveleigh Smith informs me that the village of Ibono paid Old Kalabar Egbo between £200 and £300 for the acquirement of Old Kalabar degrees; thus procuring the right to start a Lodge, as it were, of its own.

On "Brass" Egbo day, a yellow flag is raised on the king's house, and none but the privileged are allowed to walk abroad. A piece of yellow cotton nailed on anyone's door implies the protection of "Brass" Egbo, and that the owner has gone out to the bush, probably to his farm. When a man meets the 'Ndém of a higher grade of Egbo than that to which he belongs, he limps by humbly as if the sight had knocked all strength out of him. Every ninth day, during an Egbo meeting, a man goes about the town, disguised as a spirit, with leave to flog everyone whom he meets who is of a lower degree or who does not belong to the Egbo society. This is the 'Ndém (or Idém), or spiritual representative of that branch of the Egbo to which he belongs, for they each have their own 'Ndém. In his left hand he carries a bunch of green leaves, and in his right an enormous cow-hide whip, for chastising all those who dare to be in the way. He wears a black vizard, and his whole body is covered cap-à-pie with a dress of bamboo matting. Sometimes he is preceded by drums, but he always has a bell fastened to his side which rings as he goes along so that the people may be warned in time. In this connection it is interesting to refer to the bronze plaques from Benin, illustrations of which are given in the Journal of the Anthropological Institute, vol. xxvii., in a paper entitled "Works of Art from Benin City," by Mr. Read and Mr. Dalton, of the British Museum. Plate xx., figure 2, shows a chief, who for several reasons appears to belong to one of the law-giving societies; he and his attendants are represented wearing bells to intimate their approach to the public; the central figure in No. 4 appears from the engraving to be wearing a bell at his left side, but in this I may be mistaken.

In New Kalabar, as elsewhere, the "Juju" king, as he is popularly called amongst the English, is held in higher reverence than the civil king, and on state occasions ranks before that chieftain.

The native wife of a friend of mine, a coffee-planter and agent who had resided in various parts of the West Coast of Africa during twenty-four years, gave him much information, as did other natives, some even at the risk of their lives if it had been known.

Ibibio Egbo

Their statements which he took down in the more or less "pidgin" English of the natives, *I reproduce in full as an example* of the difficulties incurred in sifting facts in Africa. It is not quite clear whether the societies named are independent of each other, or various grades in the same society, but for the present they all come under the denomination of EGBO, and are those found in the IBIBIO tribe of the Qua-Iboe districts; here is one set of statements.

"*Ulaga*—Pig's nose. Watches farms. Councillors in palavers. Execute people sentenced to death by empalement at cross roads. If a wife runs away from her husband this society can return her, when she will not quit him again under pain of her parents' house being destroyed and sacked. Kill any one with a stone caught stealing yams. Sacrifice animals over bodies of dead chieftains. Bury chiefs and slaves with him. These people made the law forbidding young girls from wearing clothes until they are pregnant or have made their marriage custom and gone to live with the husband.

Ayaka—Calls the society to meeting in the bush outside town when they cry all those, who do not belong to the societies, close their houses and put out their fires. They name any man they meet to all the other societies who all meet and the man has to provide a slave who is taken to cross roads and killed and tell him night Ayaka come and meet him. Warn women and friends of impending danger.

Ulaya—Tries people by ordeal. Five women are brought from different villages to a king's house. Sass-wood and Salamander lizard is beaten up with a little water in a mortar. When the water is brought the carrier will put a leaf in her mouth so that she can speak to none and neither turn her head one side or the other. The priest of Ulaya first drinks from the ordeal cup then passes it to the accused who all drink. They are then enclosed in a yard until cock-crow when those whom the ordeal prove guilty die and those who are innocent vomit. The bodies of the dead are thrown in the bush.

The *Aiyaka*—Protect the children of dead witches and collect the debts of the parent for the orphans by intimidating the debtors at night. Come out and for devilment and blackmail wall up people's doors. Listen to what people are saying and then threaten them with exposure if they do not stump up. Drive herds of cattle through the town at night blowing horns and making hideous noises. They are the grass "juju" "Ozala." Abuse people for breaking his house in cutting grass for thatch.—(This probably means that they reprimand thieves who injure people's houses by stealing the grass, i.e., bamboo or palm leaf thatching, from the overhanging roof).—Aiyaka talks to a cocoanut tree and all the fruit all falls down, when they eat the contents, without injuring the nuts. A man from another tribe tried to see them and hid himself in his grass mats at night when he heard Aiyaka's cry. They entered the town and when passing the heap began to smell around like dogs saying they smelt juju, find juju (i.e., they pretended to be looking for a fetich). They pulled all the bundles away came to middle and found man whom they seized and carried to all the rivers and streams in the country ducking and half drowning him in each, at last leaving him buried up to the neck in mud, where he was found by his family next morning and taken home, but remained deprived of speech for two weeks and was two months before he got better, was able to walk about again but he had become a leper. Aiyaka only comes out at night, not known how they dress as none sees them and lives. No woman knows anything about these people. They mourn the dead and allow fires to burn in houses of mourning. If the person who gave me this information was known he would be impaled unless he gave a slave substitute.—(Id est, my friend's native wife says this of the man who gave her, *a woman*, this information.)—They are supposed to live in the sacred groves where twins are thrown away, and leper people who die of small-pox, people who are born deformed, and children who die before they cut their teeth, are buried. If any women go to cut firewood in some of the forests they are driven away.

Onyekolum.—Enforce women, who do not wish to marry, by curses and imprecations and chaff, to take a husband, saying she will marry the great snake Aké if she takes no man. If all is of no avail they influence the parents to take her to another town, to find a husband. Find out poisoners. Ridicule all deformed people. They are the fools and jesters. Accuse thieves and gluttons in public with their faults in ridiculous manner amusing to public, but galling to culprits. Mockers and scoffers in general spying upon eyerybody and publishing their faults and apeing their ways. Only come out at night and accompanied by a dog with bells.

'Mbuike.—Comes out at times dressed in grass (bamboo) led by a man dancing bear style. The 'Mbuike carries a bag filled with short 12 to 18 inch hard wood sticks and stones, and pelt anyone they meet. They have been known to kill people in their mad fury, for which they are hung at night; but they may wound *ad lib* and———"

The rest of this interesting account was unfortunately lost before it was given to me, a few of its intricate passages I have explained in parenthesis; and my poor friend died shortly after having written thus far at the dictation of his native wife. I have since wondered whether the surrounding natives had begun to suspect him of knowing too much.

Each Egbo society has its own special idols, horned wooden masks, grass, bamboo, or cocoanut-matting dresses, bells, and other strange objects, amongst which are black wooden rattles, shaped like hour-glasses open at both ends, and containing several wooden clappers. I have never seen the *Engongui* of Angola, but I believe that it must be something like this double rattle, of which I possess several small smooth specimens, and one very fine large one whose surface is handsomely cut into quadrilateral pyramids. They are used by the Egbo Society in processions and ceremonies. Some of these things are exceedingly difficult to obtain, as they are kept very secret. Two very rare idols and the almost rarer black mask with its horns, all belonging to the Egbo of the Ibibio tribe, I obtained from the same friend, since when the collection that I have here, and which was made by him and my friend Mr. Eveleigh Smith, has been most kindly brought to me by the latter. He and Mr. Van de Poel got them owing to the great respect and trust with which the natives had grown through many years to regard them. The first-mentioned images, which consist of a head and pedestal, have two faces each, which are painted white, this being the usual "fetich" or religious colour, their eyes are metal, and one mouth shows the tip of a tongue, while the other is carved to exhibit a row of teeth; on the centre of the forehead, and on the side of the face are raised

tattoo-marks, possibly denoting either the grade of the society or the family of the worshipper, and on the cheek are three or four black paint marks such as those with which he equally adorns his face. These are each carved out of one piece of wood and are respectively fifteen and ten inches high, the head of the biggest being $5\frac{1}{2}$ inches high, and with its horns which are black, $3\frac{1}{2}$ inches more. I have placed them on loan in the Dorchester Museum. These idols were supposed to have peculiar properties, and, when properly invoked, to be able to reply to questions concerning stolen goods and the fidelity of wives. The lower jaws of one of my idols (not at the Dorchester Musuem) moves by means of a fibre cord, hidden in the pedestal, and discloses a row of white-washed wooden teeth; undoubtedly this idol was used when the society ventriloquially worked the oracle. It came from the Egbo of the Ibibio tribe. Women are afraid to look at these idols in any friend's house, and the black horned mask when worn in procession was supposed to produce instant death to any woman who saw it; if she she wouldn't die she was probably made to, as an example to others; but women always keep away from these processions. I believe that the same abhorence attaches to some large black masks, that I possess, of the same society, which have the Idion(g) ring represented round the forehead, and whose lower jaws, attached by tie-tie, open and disclose a row of pointed white wooden teeth; the expression of these masks is most sinister. My friend, Mr. Eveleigh Smith, of whom I shall speak presently, describes the uses of some of them as follows:—"The small brown masks and the coloured masks are worn during Egbo plays. Children can belong to Egbo and may then wear these masks. Women and anyone not belonging to Egbo would not be allowed to wear either small or large masks. The ordinary small mask and those that are white would probably only be worn by those belonging to the first grade of Egbo, and the black horned masks by the full Egbo men or as it is called the big Egbo. For whereas women can look at the ordinary masks, they *must not*, under a very severe penalty almost amounting to death, as much as take a glimpse at the black masks with horns. The tattoo marks on the masks denote the 'custom' amongst the Ibibios; for they all mark themselves some with one, two, three or more raised circles or lines on the sides of their face or on their foreheads." He does not think they represent grades in the societies, for he knows natives marked who do not belong to any society. Still I cannot help thinking that there is something more systematic in their tribal tattooing[1] and in the reproduction of those tribal signs on their masks. Mr. Eveleigh Smith continues: "The circular black band represents the Idioñ ring. All Idioñ men are Egbo;" but as all Egbo men are not Idioñ, those who are can distinguish themselves in this way.

Expeditions and officials apparently do not find it easy to get possession of this sort of idols and masks as the natives prefer to hide them. The British Museum therefore possesses few if any of them, and none like these I have described; some of the coloured idol-like objects, and perhaps the horses and riders, that have been presented to its West African department, probably come from Spirit Resting Places, erroneously termed graves, or else they are possibly Năbĭkíyns ('Nbakím,) figures into which the evil spirits of a town are expelled during the (I)ndók, or triennial purification of a town; these are then thrown into the bush or nearest river, with the idea that the evil spirits have thus been satisfactorily disposed of; they are made of all sorts of materials from straw or stuffed-cotton images to carved wood; "Năbĭkíyn" or "'Nbakím" is an Effik word. At Creek Town, Kalabar, to refer to Miss Kingsley's "*Travels*," I see that the (I)ndók took place every year in November, or every second year. But the West African department of the British Museum owns some interesting head-dresses, belonging to some Niger or Lagos district secret society. The skull-fitting part is made of basket-work; on the top of this in two instances is a human-shaped figure in wood, and on another there is a crocodile's head also carved out of wood and painted; these would indicate the rank or duties of the members in that society, whatever it may have been, to which these objects belonged. By the courtesy and help of Mr. Dalton I was shewn these and enabled to make an attempt at photographing them. [The camera however showed its old tropical obstinacy over African matters, and must have objected to the sight, for I found afterwards that it had done its best to take at least two views on one plate and to obscure the rest]. The Museum also owns an initiation dress of Kalabar Egbo, and a grass head-dress presumably of some society near the Rio Pongo, an Ibibio Egbo mask and rattle which I gave them, and a fine Bondo head-dress.

According to my friend Mr. Eveleigh Smith who has been a resident for six years in the Qua-Iboe district, the IBIBIO EGBO society has only two grades, the lowest as usual being the initiatory step, the dress of which is a simple garment with sleeves and trousers like a "combination" Jagger without the socks but with a night cap or hood instead. You slip into it through a hole at the chest, it

Ibibio Idion(g)

[1] The number of raised marks on the Egbo masks probably has some special signification to members of the society and in fact they probably are the society's grade marks, which, where there are strong secret societies, I expect are usually the same as what are commonly known as tribal marks.

descends to the ankles, around each of which is a grass fringe; it is made of twisted fibre of the Raffia Palm closely netted together.[1] This initiation dress represents the masonic clothing of the tribe,—the initiation apron. The higher grade or full Egbo degree has palm-leaf covered dresses which are very elaborate. I cannot help thinking that some of those societies already described by the native wife of another friend are not Egbo but merely similar to the Zan-gbe-to of the Slave Coast; though it is just as likely that they are different grades within the second or full Egbo degree. As is well known, in Old Kalabar the Egbo reigns supreme; but oddly enough, though it is in the Ibibio tribe, there is in this tribe one still higher and that is the IDION(G) or IDION. Before a man can join it he must already belong to the Egbo society.

You will generally find, in secret societies all the world over, that the very highest form is the simplest in externals; and the Egbo and Idion(g) of the Ibibio tribe are very good examples of this; for instead of all the toggery of Egbo, there is only a simple circlet worn upon the head. Even in accepted Masonry we notice a certain simplifying of the amount of clothing worn. For although up to the Royal Arch and the 30th degree the clothing increases in splendour and quality, yet the clothing of the 31st and 32nd degrees are very simple, and though the 33rd is rich, yet only two portions of clothing are usually worn, which is less than that supposed to be worn by the members of the 18th degree; one of these is a head covering, shaped like a smoking cap. If I may compare such a humble primitive society of tribal magnates to the mighty 33°, I would draw attention to the fact that the Idioñ ring also typifies the power of the order, and that the circlet worn by the highest chiefs of Idioñ is about as thick as the sides of the cap of the venerable members of the 33°. Mr. Eveleigh Smith's account is the fullest and best that I have yet heard, so I will use more or less his own words:—

Idioñ is the name of the most powerful secret society of the Ibibio tribe. It is open to all, either slave or freeman, and to become a member depends entirely as to whether he can pay the entrance fees. (I doubt, however, whether a slave could attain to the highest positions in it. But this fact seems to show that, as he must be Egbo previously, the Ibibio Egbo passes slaves through all its grades, and that therefore it must contain only the lowest Egbo degrees.) Idioñ consists of two grades. The first is probationary. The candidate, although he may style himself as belonging to Idioñ, is not initiated into its secret mysteries until he has purchased the second and final grade. The price of the first varies in each district, or rather in each town; but from 800 to 1,000 manillas may be considered the average. A "manilla" is a small three-quarter circlet, the composition of which is principally iron; it is worth 1d. to $1\frac{1}{8}$d.; the price may therefore be roughly stated at from three to four guineas. The candidate, after paying the fees, which consist not only of "manillas," but fowls, goats, etc., goes through a certain ceremony mainly consisting of feasting and dancing, and is given a large but thin ring, or light circlet, made of fibre from the Raffia Palm Tree, which he continues to wear on his head until such time as he is ready or can afford to pay the necessary fees to be advanced in Idioñ. In the second grade he becomes a fully initiated member. In place of the plain fibre circlet he is given one much heavier and thicker, made of the same fibre, but covered neatly with copious folds of goat skin painted black. It is about $\frac{1}{2}$ inch thick. In the various offices held by members in their meetings there is said to be no difference of secret, but these officials are distinguished from the others and from one another by the number of points projecting from the circlet, which in the case of the ordinary member is smooth: moreover the chief of the district of Idioñ has a far thicker circlet, while that of the King of Idioñ of the whole Ibibio tribe is about an inch and a half to two inches thick. This ring, which is the only form of insignia and the emblem of Idioñ, there being no masks or grass dresses as in Egbo, is considered sacred, and woe to the man who touches it with impunity or who insults it. If the ring is wantonly destroyed, the member loses his rights and has to buy them over again. The secrets of the society are manifold, and to divulge any of them would be regarded as a crime punishable by a heavy fine and sometimes death, according to the value of the matter. The laws of Idioñ demand that a member must never steal, lie, commit adultery or do anything wrong, and Mr. Eveleigh Smith's informant, an Ibibio man, has told him that these highly moral laws are religiously kept.

A woman may belong to Idioñ. This raises her to the level of the men, and she becomes a free woman, with as much liberty as the fair sex in England. She also must keep the laws mentioned, but strangely enough with this exception that if she chooses to break the 7th Commandment no one will punish or reproach her.

The king and chiefs of Idioñ are distinct from the ordinary chiefs of the town, but I expect that this is not necessary as in all probability many chiefs belong to the society. This king is a sort of high priest; his subordinates are elected by the majority of the

[1] The one I have here has been kindly lent me by Mr. C. F. Fox of Newport, Isle of Wight.

members. They have unlimited power amongst the people, and are the priests of the native religion. They earn large sums of money by professing to heal the sick, and to keep away misfortunes and evil spirits. Each Lodge or habitation has a witch-doctor amongst them, and he also is an Idioñ and not independent in the tribe as is the case elsewhere. He wears a different ring to the others. All Idioñ men can travel without fear of danger in any district where Idioñ exists. All sacrifices are carried out by the society, and the flesh of the animal sacrificed is eaten by the officiating priests, as was the custom of the High Priest of the ancient Jews. It is said that there is an inner sanctuary or holy of holies, into which only the High Priest of Idioñ can enter. The Idioñ men profess also to be rain-makers; and they will offer fowls and goats before idols for this purpose as well as on behalf of private persons who pay them to perform these sacrifices for the usual numerous human objects of this life.

Idioñ exists only in the Ibibio tribe and corresponds in some measure to the old Kalabar Egbo; it is the law, the religion, the all-pervading power amongst the Ibibios. All political and civil palavers are settled by the society. If the high priest or king of Idioñ acts as judge the decision is final; for he generally has more power than the King or chief of the district, who, of course, is practically but the manager of the tribal property. Many white men confound Egbo and Idioñ, of the former of which there are many different species; whereas the Effik Egbo is to the Effik people as Idioñ to the Ibibios. There is no Idioñ in Old Kalabar, where the word merely means witchcraft, and, on the other hand, the Ibibio Egbo has comparatively little power; I suppose that this is because there exist only the lower grades of Egbo amongst the Ibibio.

A European travelling, if accompanied by a friendly Idioñ man, could pass through any part of the Ibibio tribe with perfect safety even if under certain circumstances it would have been otherwise dangerous for him to do so. A severe scuffle, at Impôk, the capital of the Okôt district, was stopped solely by an Idioñ man who knew Mr. Eveleigh Smith. The latter with a vice-consul had made a sudden and unexpected entry into the town when in the festivities of the month of September they were engaged in a human sacrifice, which I must say is a rare occurrence just there, though not amongst some of the neighbouring tribes such as the Ibo. The people were first alarmed at their entry thinking that an armed body of men was behind them. But when they saw that the two white men were alone they returned and attacked them. The victim, a young boy had just been decapitated. In the struggle that ensued the vice consul was seriously injured on the knee, and Mr. Eveleigh Smith received a nasty cut on the head. However, at that moment, evidently aroused by the sudden noise, an Idioñ man came out of a house, and recognising Mr. Eveleigh Smith, rushed between the natives and their visitors; at the same time taking the ring off his head he waved it to and fro before the people, who, not daring to pass him or the magic line thus formed, contented themselves by howling and watching the two make their escape from what might have been their death. Evidently from this description the Idioñ man had nothing to do with the human sacrifice.

Human sacrifices however, are sometimes practised amongst the Ibibios either to complete the funeral ceremony of the king of a district, but seldom for any other man; or when a new market is made, or the trade of a market needs improving; or lastly to celebrate a play called *Aikon*. This Aikon is said not to be a purely religious ceremony, but merely a big play approved of and sanctified, as it were, by the Idioñ society. The victim to be sacrificed, who is a slave brought from another village, may be of either sex or any age, but a young boy or girl is preferred to an adult. The victim is held down, while some man, chosen as executioner, beheads the victim with a sharp matchet, not however at one blow, but with many, and often half an hour elapses before the operation is completed. As soon as the head is struck off, it is handed round by the executioner and each person present is supposed to tap the head slightly with a small knife, without of course breaking it. Finally the skull is put in the King's juju house. This play is held at the digging up of the yams, every year taking a district in turn. The people wear red cotton caps, which they dip in the blood of the sacrificed slave.

Mr. Eveleigh Smith mentions another play, his description of which I will repeat, as, though it apparently has nothing to do with a secret society, it is liable to be misunderstood by Englishmen who call everything "fetich" and "juju." He says:—"A large bamboo table is brought out over which hangs a large cloth reaching to the ground. On the table are placed little figures or idols representing men and women. These little figures dance about and talk just the same as marionets or our Punch and Judy show—of course beneath the table are natives pulling the strings and ventriloquising. It is very cleverly done, but is simply a play, which anyone may look at. The little figures dance and talk away with great volubility. After the play is over you are supposed to 'dash' the performers." He also says:—"The spear-tipped idols are used on the so-called 'grave' of a big man or chief; that is to say they are placed in the house (or spirit dwelling place) which is erected in

memory of the departed, and which contains many clothes and idols and other articles such as mirrors, plates, skins, etc. These houses or sheds are built of mud and mats, quite open in the front, so that one may see everything that is put inside, and it is there that you can see a fine collection of idols and figures made of clay and wood, representing men, women and children, of all colours, sizes and shapes. These houses are looked upon as sacred, and none touches them, but they are left till time and weather crumble them away." I am doubtful whether it is not injudicious to use the word "idol" for these figures. Mr. Eveleigh Smith says that there is also a leopard Society amongst the Ibibios. "It is kept very secret and held in abhorence by the natives themselves, in the same way as right minded people at home regard the anarchist society." Its members have a peculiar cry, copying the night-owl; but even the Idioñ are afraid to take advantage of this to hunt them down and destroy them at night.

The Egbo societies are judicial and religious; grades are gained by proofs of qualification and payment of sums of money; the principal festivals, as elsewhere, are on the occasions of the planting and the digging up of the yams. These customs, as they are called by the white man, are, in the Niger districts, respectively at the commencement of the rainy season, according to the locality between March and June, and again about five or six months after, which is generally about the middle or near the end of the rainy season—our European summer and autumn. During their continuance, dances and the consumption of trade gin manifest the presence of the Egbo society. At these times they will attack intruders and even kill people in the bush, but leave unmolested the white man; watchers are placed on the paths, and, if one of the latter is seen, the members of the society forming the main body hide themselves, but a native would run the risk of being killed if he advanced. At this time specially there are about the country many of their masked and dressed-up processions, previously described. Various kinds of bracelets are worn by the natives as a sign of membership in some of these secret societies, but I am not aware whether this is a necessity; they are generally formed of long glass beads. Most of these orders are forbidden to slaves and the children of slaves. Miss Kingsley in "*Travels in West Africa*," mentions having met some Egbo society in the bush, near a town on the Kwa River, who carried a sort of box into which they enticed the juju-spirit of their branch, which forthwith began to speak from the case, but in a way unlike a human voice; it was carried into Duke Town.

The existence of the Egbo and Idioñ societies in the Kwa-Iboe district has proved useful to the plantations; for, where otherwise labourers might with difficulty be obtained, owing to the laziness of the people and the productiveness of the soil, young men are willing to work in order to gain money wherewith to buy themselves tribal-society degrees.

The Ibo Oracle ("Long JuJu country.")

Inland, between Old Kalabar and the Niger, in a direction trending towards Abo, in the great Ibo country, there is supposed to exist a far higher oracular or religious power than any of those in the Societies nearer the sea. Some say this is in part of the Oru country, and others describe it as in Arun or the "*Long JuJu* country," and as being close to Bendi. Not unlikely it is far up the Kwa-Ibo river close to Aru (or Aro.) It is certainly reverenced for hundreds of miles round and is supposed to be a woman who knows everything. The place in which this Delphic oracle resides is described as a species of natural amphitheatre surrounded by hills. Only two persons are allowed to visit it at the same time, generally two litigants. As soon as the disputants or accuser and accused arrive near a certain bush in this valley, the prosecutor makes the charge in a loud tone, the other is then called, by some mysterious voice, to plead guilty or otherwise; the case is thereupon judged and a verdict given by the unseen oracle, which decision is final. It has been said that the losing litigant is supposed to be killed by the spirit, but that he is more often sold into slavery; anyhow he never returns to his village because, if he did, his family would not recognize him and would regard him as an evil spirit. Apparently no white man has ever seen the place, which at any rate lies in some district in the Ibo country. But according to Mr. Eveleigh Smith there are men attached to it who are called "Long Ju-Ju men"; this seems to show that there is a sort of priest-hood belonging to it, and indeed this is most probable, and possibly affords some explanation about the losing litigants not returning to their villages.

Yoruba Societies

The Yorubas, and Akus and others all have their varieties of these tribal societies, and some of them possess certain charms peculiar to their tribes. The Akus popularly call a secret society man of any kind a *Baba-alawo*.

Egungun

EGUNGUN is a Yoruba society. The word means bone or skeleton. The man who represents the sect wears a long robe of grass and a mask of wood with a long pointed nose and thin lips or sometimes shaped like the head of an animal. He comes out day or night: and leaping, dancing and walking grotesquely and giving vent to loud cries, is supposed to have returned from the land of the dead in order to carry away the troublesome. His

business is to frighten termagants, and scandal-mongers, etc. Everyone knows that it is a man, but no one, more especially a woman, dares acknowledge that he is anything else but a spirit. In June there is a seven days' feast, and a long lamentation for the dead. In fact Egungun is connected with the dead in every way; for, when anyone dies, Egungun can present himself at the house and the family lay before him food and then retire, for he must not be seen eating and drinking, after he has feasted he begins to cry out and then the family come in again, and he is supposed to tell them where the spirit of their relative has gone and whether he is happy. This Egungun has even been seen in Sierra Leone, but less elaborately attired, and dressed in a long cotton cloth, and another piece completely covering his head with apertures for the eyes like those of the European confraternities of *misericordia* with which residents in Italy are familiar. This custom came to Freetown with liberated slaves transported from Yoruba. There are some other societies whose names are *Éluku* and *Pékoko*.

Yoruba. Sigidi. Oro.

Sigidi is a Yoruba charm constructed in much the same way as is the Fangé of the Kofō(ng) society, but it is said to have a human form, and to possess the power of moving like a storm of wind and of performing its works of murder at a distance and then returning to its owner. Little is known of it however. Mr. Cole mentions it.

Oro is something like Egungun. It is found amongst the Aku tribes. The man who plays the part of Oro, represents a spirit and the terrific noise is the demon's voice. The word means fierceness, or tempest. The Egba and Izebu tribes of the Aku district apparently have this more perfected than others. Oro haunts the forest near a town. His approach is announced by the strange whirring, roaring noise. Women may not see him at all. The voice of Oro is really formed by whisking round and round a thin strip of wood some $2\frac{1}{2}$ inches broad, and 12 inches long, tapering at both ends and fastened to a stick by a long string; it is in fact a gigantic "bull-roarer" such as boys use. Oro only appears in public on his feast days. He wears a long robe hung with shells, and a wooden mask painted white, with the lips smeared with blood; and he then parades the town with a numerous following, but all women must keep in doors. In Ondo there is an annual festival to Oro called Oro Doko, it lasts for three months; every ninth day the women remain in their houses from daybreak till noon, but men parade the streets whirling the bull-roarer, singing, dancing, and beating drums, and killing stray animals such as dogs and fowls. I expect that Oro is here under the control of the principal tribal secret society, probably the Ogboni, who are found at Abeokuta.

In the Yoruba country behind Lagos, the Ōgbōni secret society manipulate Oro, and criminals are supposed to be handed to his tender mercies. In the town of Abeokuta though there is a king called the Alake, it is the Ogboni who are the real rulers. A large boulder of granite, called Olumo, on the summit of a hill near the town, is sacred to Oro, and no one may ascend it. In the West African department in the British Museum are some glass bead ornaments with a label: "Bracelets worn by natives as a sign of membership of the Ogboni secret society." These are long beads about $1\frac{3}{4}$ inches—(as far as I remember)—and are blue, yellow, and striped black. The striped black sets have two red beads, and the blue beads have one red bead amongst them.

Yoruba, Ogboni. Slave Coast, Zangbeto.

One of the charms, used in thieving in the Yoruba country, is a powder made from the leaves of the sensitive plant or mimosa; it is supposed to make all the inmates of a house fall into a deep sleep on the approach of the burglar.

Sir John S. Smith, Chief Justice of Lagos, states that there is a Yoruba society called Orisha and Obusha; it needs corroboration.

I believe that in some of the secret societies one of the first signs is stroking the right arm, as being a sign of man's strength; or in a particular way grasping that of the other man at the same time using certain words. In a woman's society it is stroking the left arm as being that on which she would hold her baby.

Amongst the people of the Slave Coast there is a tribal society, apparently not a really secret one, called the Zan-gbe-to. *Zămi* means night, *gbe* is a voice, and *to* is the person who does. Young men, of the upper class as usual, keep order after dark as members of this society. They can arrest people who are out after nine o'clock at night, and are in some respects like the Egungun of Yoruba, but without their political power. Zan-gbe-to, the man who plays the leading part is dressed in a long robe of grass, covered with achatina shells; and he proceeds through the village dancing and crying out plaintively; five or six others undisguised usually accompany him beating iron pots and making a hideous din. They seem to be a species of watchmen who guard against theft and other misdemeanours, but I should not be surprised if there were connected with it some superstition about driving away evil spirits.

At Little Popo, now in Togoland, there is a secret society called ĂFA. My poor friend Mr. Van-de-Poel was a member. It was considered higher than Egbo; so much so that King Duke of Old Kalabar wanted to buy it. I wish that more of it was known. Possibly it is the same as the knowledge of "Astrological Geomancy" which Mr. Cole says is known as *Ifa* amongst the Yoruba tribes. Would it not be worth while to trace the origin of this Occult science, which does not appear likely to be indigenous to negroes? It strikes me that this knowledge of Ifa is probably taught by a non-tribal society which I shall mention in my conclusion. Ifá is the name of God amongst the Yorubas, and thus easily comes to be the name of their highest occult society. Afá in Togoland is probably merely a variation of the word.

Togoland. Afa. (Yoruba) Ifa.

Benin seems to have been a great centre of religious and sacrificial rites, but what the society was that ruled in that city I regret to say does not appear to be known Englishmen of a one-groove training and a limited extent of education seem incapable of observing more than the outward forms of customs, and so few seem to have ascertained, or even noticed, how far the secret societies ramify themselves into everything in West African countries and that there are often, to use the familiar phrase, wheels within wheels; and moreover that in most cases these societies are but the essence of the highest development of the tribes themselves, whose traditional repositories they are of tribal laws and religion; and that *where human sacrifice is found*, over which British critics so readily gloat, *it is but a deterioration that has been brought about by inter-tribal wars and political circumstances*, the origin of which may have been centuries ago forgotten.

Benin. Human Sacrifice. Deterioration.

In the Kammeroons there is a secret society called in the Durvalla tongue KONGOLO, similar to the Egbo.

According to Miss Kingsley, in "*Travels in West Africa*," there is the

YASI of the Igalwa and the 'Mpongwe, south of the Cameroons, which however seems to have degenerated into a frivolous dancing affair.

UKUKU of the 'Mpongwe, Baluba, to which according to Dr. Nassau, quoted in "*Travels in West Africa*," "all the males are initiated at puberty." It appears to be a very powerful social society; "its discussions are uttered as an oracle from any secluded spot." "Sometimes representatives of the Ukuku fraternity from several tribes meet together and discuss inter-tribal difficulties, thereby avoiding war." According to Dr. Nassau the leopard society in the Bantu region is identical with Ukuku.

Igalwa. 'Mpongwe. Yasi. Ukuku. Ikun.

IKUN is a male social society south of Great Batanga; the spirit Ikun comes from the sea, and not, as in other societies, from the bush. For the amusing account of the readjusting of his declining influence over the female mind, I would refer you to Miss Kingsley's "*Travels in West Africa*," p. 527, where a household of poor benighted females, of the advanced school, who did not believe in him being more than a mere man, were put to flight by his unexpectedly clapper-clawing his way up through the floor beneath them.

A secret society, called Ngi, of the Fan tribe near Libreville, is mentioned by Dr. Albert L. Bennett of that town. Its masks are white, peculiarly long, with very straight noses, and narrow eyeslits, and often surrounded with plantain fibre like a wig or beard of tow. He says that the members have many things which they are prohibited from doing. Now, where certain rules, of this sort, of a society have been obtained, it is not so difficult afterwards to find out the ritual. For I have noticed that these *ibets* or taboos, in such cases, are generally actions included in the initiation or progressive ceremonies of the secret society. Thus members of the Kofō(ng) are ever after forbidden to sit on an axe or other sharp instrument, nor must they permit a piece of glowing wood to be held near their face, because the one has something to do with the ceremony, and the latter is actually done during the initiation Thus these actions must not be lightly repeated in public. If you put into words, in a negatively imperative phrase, the actions even of our own "Accepted" Masonic signs, they will read just as strangely as those Ngi taboos which Dr. Bennett, who is not a Mason, was unable to pierce, and therefore thought so humorous. To draw a still stronger analogy, our signs are taboos, for it is forbidden to use them openly in public.

Fan Country. (Congo Français) Ngi.

In the Ogowé district is a society called IZYOGA.

In the regions of the Kongo as yet it is recorded that there are only three secret societies; as usual information of this sort is vague in the extreme. There is the 'NDEMBO or 'NKITA. The same as in other secret societies special names are given to the candidates after initiation. Both men and women are admitted, and the ceremonies are enacted in a stockade outside the town, called the *vela*. The other recorded society is the 'NKIMBA which only men are permitted to join, it is more elaborate than the other; candidates are drugged and taken to a secret place in the bush. When they again appear in public their bodies are whitened with pipe-clay. It is found along the countries by the Kongo, but not away from the river to any great distance. Its political influence if any, and its social duties seem to have been unstudied.

Ogowe district, Izyoga.
Kongo ,, 'Ndembo.
'Nkimba.

Kasai district.
Bashilange. Lubuku.

The LUBUKU society is found in the tribe of the Bashilangé, in the watershed of the River Kasai. The Ba-luba, or king, is ex-officio, the head man.

It appears primarily to be a social organisation and only indirectly of political importance. The rules and signs appear to be still a secret. Their very aims and objects are unknown to outsiders. The initiatory rites have never been witnessed by any European or uninitiated person. It seems to encourage *chiamba* smoking or inhaling, which has a disastrous effect on health and wealth, and its moral advantage in other ways seems doubtful. For an account of it I would refer you to Capt. Latrobe Bateman's "*Under the Lone Star, or The First Ascent of the Kasai.*" Chiamba is perhaps the same as Lhiamba.

Loanda.

With regard to Loanda the development of the priestly order, according to the Rev. Dr. Hurd's information, seems worth recording, as amongst other matter he evidently refers here and there to secret societies. Dr. Hurd says that the King of Loando was "a profound magician." That there were two idols, "Mokisso also called Gombery, and Checocke; the former is served by an old sorceress called a Ganga-Gombery, who delivers her oracles in subterraneous caverns."

'Nganga (or 'Nkiss), is the existing name at the present day for a witch-doctor in these parts; for which I refer you to Miss Kingsley and to Mr. Dennett's "*Folklore of the Fjorts.*" Hurd says about the god Checocke that he "is the guardian of the dead; and his statue composed of wood, is erected at some small distance from their burying ground." "There is a chapel erected in the high road, which is consecrated, and set apart for the service of Checocke, wherein stands a little black image, or representation of him in which he sometimes condescends to communicate himself at midnight to his favourite devotees. Such Nocturnal honours are attended with raptures, and enthusiastic agitations for some hours. Every sentence that such persons utter, under their inspirations, is looked upon as an oracle, and the solemn declaration of the divine will and pleasure of the Checocke. All artificers, fishermen and magicians, look on this idol as the peculiar object of their divine adoration, and one branch of their worship consists in clapping their hands."

"There is an idol, in the province of Matambo, called Miramba, whose priests are all scorcerers or magicians; and this image stands upright directly over against the temple dedicated to his peculiar service, in a basket made in the form of a bee-hive." Those in the service of Maramba, in the province of Miambo, have "two incisions" "made on their shoulders in the form of a crescent." "The youth initiation took place, in this region, at twelve years of age for both sexes alike."

The following extraordinary sentence occurs in Hurd; I think it untrustworthy, but one must set it down.

Kongo,
Angola, Chibado.

"The Blacks of the province of Congo, the Bramins and other neighbours of the Anzicains, worship the sun and moon, which they represent, we are informed, under the figures of a man and woman." I should say that this was the observation of someone with a preconcieved bias for solar myths.

To still quote Dr. Hurd:—"The Mokissos or Fetiches of Angola" are "subject to a superior being who is called by the natives of Angola, Zamban-Pongo, and acknowledged to be the god of heaven."

"The idolators of Angola" "have an order of magicians, called CHIBADOS, who always dress themselves in woman's apparel." This I should say was a secret society, with merely a special kind of robe.

In the Congo regions, Hurd says that, during the consecration of images by the Gangas for a devotee, the devotee becomes possessed, and is magically transported away for three hours. The spirit or devil enforces an obligation, probably a sort of Ibet on his devotee; as a sign of this a braclet is then immediately put on his arm, by which he always afterwards takes his oath.

"The supreme head of the hierarchy of Congo, is called Chitombe." The Chitombe blesses the seed and the ground, before they sow it, either himself or through his assistants. He "keeps up a sacred fire, at which some considerable quantity of brands are kindled, and

afterwards distributed amongst the govenors of the provinces, who receive them with all the testimonies of the most profound veneration and respect, and are incapable of exercising their public authority till they are possessed of them." He is absolute. "Their Negombe, though less reverenced and respected than their Chitombe, is notwithstanding extremely valued, and looked upon as both a priest and a prophet." The ordinary priest, apparently styled Negosci, "must always have eleven wives, each of whom is honoured with the denomination of some particular Mokisso. They burn straw in the presence of these idols, and their worshippers take a peculiar care to hang their heads over the smoke." "The Nepindi styles himself the master of the elements, and pretends to overrule and control the thunder, lightening, storms, and tempests."

Congo, Neguiti. "There is a sect of Negroes at Congo, who celebrate their mysteries in particular dark and retired places and are called by Father Cavazzi the NEGUITI." This sounds like a secret society. "The priest or *Ganga*, who is likewise called *Mutinu*, and assumes the title of King of the Waters, makes the Negroes believe that he extracts thence infallible remedies and antidotes."

"The province of Sondi has a Chitombe peculiar to itself." "Profound respect" is paid to him; and they do not even speak to him without prostrating themselves face to the ground. "A wooden idol is carried before him on a kind of litter."

There are various classes of Gangas, each with his own special duty and separate title. Thus "Amobondu" is the guardian of their corn, through the aid and assistance of a Mokisso or Fetiche, made of clay and feathers, which he buries in the middle of such fields as are under his protection.

"Amoluco" is another priest who "restores to health by incantations." A "Molonga foretells their good or ill success in all distempers." "Neconi and Nezali have the influence or power of healing the sick, Negodi cures the deaf, Nesambi cleanses the lepers, Embimgula charms the slaves and makes them attend him by blowing a whistle; and lastly, the Ganga-Metambola, if we may depend on the veracity of Cavazzi, raises the dead by his magical incantations." All these apparently are only names of classes of priests or witch-doctors.

There are many more societies elsewhere that it is needless at present to mention.

I hope that others will be able to complete the subject, which I have so imperfectly attempted to open up.

It can readily be understood how these West African secret and judicial societies, many of them outwardly quite distinct, can yet be more or less in communication with each other; and that with objects and religious rites, evidently tending in much the same direction, they could all equally be used as channels of active opposition to the Government, as they could with equal success be used as a means of administration in the hands of European authority. But when we come to look more closely at these societies we find they are in reality tribal institutions, and, as such, so to speak, the store-houses of native knowledge, laws and customs. And where there is not other means, but that of interminable bloodshed, for carrying on a colonial government or reducing to order a disturbed district, these tribal secret societies should officially be employed to bring about the desired end, and this could be attained not only by occasionally subsidizing them, but by white men joining the native societies and teaching them by degrees new ideas, although in many cases they might not be allowed to reach the higher grades. Even in course of time by this system I believe that the societies could be greatly modified and reduced from a state of barbarism to an orderly form of civilization. But caution must be exercised and not methods that induce rebellion, and the great African motto, "Softly, softly; catch a monkey," must ever be borne in mind. Under Mr. Chamberlain's enlightened administration affairs in Africa already show a better turn, and both natives and Englishmen will soon see the benefit of the philanthropic interest that he takes in West Africa.

Tribes who enjoy human sacrifice like those whose capitals were at Kumassi, Benin and Bendi, of course require a strong arm to set that right. But the extinction of those innumerable tribal societies not practising human sacrifice would be very injudicious in the present state of native civilization. In addition I suggest that a means should be sought for modifying certain forms of these and bringing them more into touch with European sympathy. For they undoubtedly contain the religious and social principles of the people, and adminster justice according to native law and custom, and are in many parts decidedly necessary to the continuance of order and even of the higher moral welfare of the people. The kings, princes, chiefs and great men belong to these organizations, and by their means very sensibly help to sustain their own power. Some of them are merely temporary, such as the lesser Purroh of certain parts of Sierra Leone, of which white men speak; others again are ancient tribal institutions, such as the secret Religious or State Purroh with its grand council, of which most people are unaware, although mention of it is to be found in a number of books. A man may live forty years on the Coast and never hear of Kofō(ng)

that powerful mystic society which controls the Limba nation. The most secret and least understood, beyond those which contain the mere laws and customs, conserve the essence of religion in their mystic teachings.

Nearly all these tribal societies oblige their initiates to undergo circumcision, if it is a tribal custom, and if this rite has not been previously performed in youth or childhood; after which, in many tribes they return to their towns pretending for several weeks to have forgotten all that has happened during their boyhood. The female societies exist almost solely for a purpose of this sort, amongst them the Bondo of Sierra Leone is perhaps the best known by name; but these female societies are well known in the Niger districts. With regard to secret societies being in some cases accessible by Mohammedans, this may be in part accounted for by the common rite of circumcision. But there is probably also a further reason, with which I shall close this paper.

Migration of Societies.

The migration of these societies is in reality caused by the migration of members of the tribe to which they belong. Thus Miss Kingsley came across Purroh in the Bights of Benin and Biafra, but it was brought there by Sierra Leone men; in the same districts she met men belonging to the Kofō(ng) society, but they also were of the Sierra Leone tribes to which it belongs. Possibly these inter-migrations in time modify the local tribal mysticism and its outer religious and legal manifestations, but I do not know whether this has ever been proved.

Monotheism in Negro Tribes.

And now, having described the tribal secret societies, I come to the one great exception. But first I will refer to the monotheism of certain negro tribes which has probably influenced the tribal religious societies nearer the coast. My attention was drawn to this a few days after my brief paper before the British Association, by hearing from a gentleman in Cheshire, Mr. J. Stuart Bogg, whom I have not the pleasure of knowing personally; in one of his letters he says:—

"Emmanuel Swedenborg, the Swedish philosopher, discerned in some of the African nations a wisdom and perception of truth surpassing those enjoyed by other Gentile nations. Swedenborg states that the best and wisest of these Africans are in the interior of Africa; that there is a revelation among them which extends from the centre, but not as far as the sea; and that they acknowledge our Lord for the God of Heaven and earth." In reading the abstract of my paper he says that it occurred to him "that these societies were probably in some measure derived from that region and in some harmony with the religious principles there obtaining. Other particulars are given by Swedenborg in respect to the religion received by these Africans, and the way in which they keep aloof *strangers* from *Europe*."

Possibly it is of these people that Waitz is thinking when he arrives at the "conclusion that several of the negro races (on whom we cannot as yet prove, and can hardly conjecture the influence of more civilized people)—in the embodying of their religious conceptions are further advanced than almost all other savages, so far that even if we do not call them monotheists, we may still think of them as standing on the boundary of monotheism."

Siri

But I think I have received another clue to the influences brought to bear upon the development of secret tribal societies, in a very interesting piece of information kindly sent to me by the Rev. J. A. Abayomi Cole. It is to this effect. There exists in Egypt a society called SIRI, which is from an Arabic word meaning secret or magic. "Forms of it are in many parts of the Soudan, and Senegambia. It is a Society for the study of Occult Science and was introduced into Africa by the Arabs. It still retains some of the ancient Kabalistic mysteries of the Hebrews in the Arabic language, as well as the science of Astrology. It is a key to the understanding of the rites, ceremonies, etc., of African religion, and the practices of African secret societies." This then is evidently the highest form of wisdom which influences the higher secret and religious societies of West Africa; it is evidently not tribal, but rather racial and of Semitic origin. This extremely secret study of magic seems to have permeated and influenced the inner or higher forms of *tribal* societies throughout West Africa; and there is good reason to believe that it is derived from the same sources on which was founded the non-christian side of early Gnosticism. I merely *point* to this, for we want absolute proofs.

The science, so to speak, of life and death is taught in the *highest* of these societies, and even hinted at in the inferior.

The word science which I used in saying that "The Science of Life and Death is taught," was much laughed at by non-Masons. The Recorder of the Anthropological section of the British Association also objected to it. I had of course used the word with the sense of its Latin derivation, I *know*. There is nothing precisely Masonic in that. But to any Mason such an unusually placed word would have drawn his attention to the next words. The Science of *Life* and Death; meaning a reference to the old legend of Osiris, or in other words the knowledge of the Origin of Life, and its mysterious relations with the existence

of *Death.* And thus he would have seen that not only the Adamic clothing of the first degree is represented in most, perhaps all, of these societies, but the teaching of Death is prefigured, certainly in some of them, very much as in our third degree.

Mohammedan influence is seen not only by the personal association of members of that religion, but by the knots that are used as charms (conf. *Koran* 113 súra), both by some of these societies, as well as by individuals. Fetichism must not be lightly confused with these societies. Spirit worship perhaps may be associated with them; but a mystic religion and belief in one God, a Creator, from Whom springs all life, and to Whom death is but in some sort a return, is I believe the very inner secret of secrets; more than this I believe they do not teach, though some of the highest appear to dabble in a low form of magic, which in some few cases might be called "devil-worship," or black magic, but these are perhaps exceptions; the Siri societies however I expect have influenced many of them. And finally these good societies uphold the ancient usages of the country, and the balance of the powers that be; and most of them as we have seen act as judges and setters right of various matters, from petty larceny and slander, to adultery, witch-craft or murder. They have their own way of doing it, it is the West African, and it suits them, they *understand* it.

Thus it is not difficult to see that in various instances the local Colonial Government could employ these tribal societies, where beyond the civilized boundaries they are still sufficiently powerful, and utilize them for carrying out its own ends such as obtaining labourers, carrying out British laws, and other laudable objects; and thus, through a channel to which the natives are accustomed, could gradually, more surely, permanently, and safely, habituate them to the benefits of British law and order.

Nor is it difficult to see that those primitive secret societies of half savage States are represented under various forms in the higher developments of modern European civilization. Instead of one or two societies controlling everything, in England for example, we have the Privy Council, Parliament, Army, Police, Courts of Justice, and various Boards and Institutions; and we have also Free and Accepted Masonry controlling by its influence the best interests of the religious, moral, and social welfare, not of Great Britain and Ireland alone, but of the world.

The W.M. expressed the pleasure with which he had listened to the interesting paper just read. His admiration of the skill and reticence which Bro. Marriott had displayed in considerably shortening the paper was no less intense. He, the W.M., had had an opportunity of reading the paper in proof, and could assure the brethren that it was full of details which had hardly been touched in the modified version brought before them. To a great extent it was a catalogue of Societies of West Africa, and he should imagine that Bro. Marriott had omitted very few and unimportant ones. Such a catalogue was naturally very valuable in print, and he was glad to say the paper would be published in its entirety, but to have it read out would have been of no use and little interest. On the other hand Bro. Marriott had dwelt on the features of the paper which interested them as students of Masonry and of Man, and had kindly brought for their inspection a large collection of Dresses, Masks, and other adjuncts of these Societies in their mysterious rites, which he had himself collected on the spot. Much of what he had been able to tell them was absolutely new, the result of their Brother's personal investigation, and some of it was of a startling nature. He trusted that some of the Brethren present would be in a position to add some observations and comments, for which he now called.

Bro. J. M. Harris, who was an old resident of the West Coast of Africa and had himself been initiated in some of these Societies, then gave an interesting account of his own experience, and strongly confirmed the opinion of Bro. Marriott that if judiciously approached, these Societies might be made of incalculable value in the civilisation of the tribes in question. They were a means ready to their hands by which to influence native opinion, and nothing but harm could result from any attempt to violently repress them. They were, in fact, the guardians and executive of the law and religion of the tribes, and as a rule beneficial in their action.

Bro. G. W. Speth said: Owing to the sacrifice, so unusual in an author, which Bro. Marriott has made of the greater portion of his valuable paper, a sacrifice which in this instance attains the proportions of the heroic, we have plenty of time before us, and I think the whole question is well worth reviewing from the purely Masonic standpoint.

Writers on Masonry have from time immemorial attempted to connect the most various societies with our Craft in its origin, the only apparent qualification being that no one—and the writers least of all—should know anything very definite about the societies in

question. I am not aware at the present moment that any writer has ever attempted so far to connect Freemasonry and the Tribal Societies of West Africa, but I feel quite sure that, with this paper before them, some one or other will be venturesome enough to do so in the near future. Not that I find one word in Bro. Marriott's paper to show that he himself connects these societies with our Craft, neither do I believe that such was his intention. Where he likens them and their rites to Freemasonry, I take it he only does so as the easier way of making himself understood to us. He points out resemblances in feature, it is true, but is far from deducing any consanguinity therefrom.

As a Society devoted to the study of Freemasonry, no account of a secret society can be out of place in our proceedings; it is by a candid survey of them that we shall be enabled to assign to them their due place and disassociate them, where necessary, from our own origin. Bro. Marriott has made a special study of the West Coast Societies and has brought us the fruits of his personal researches on the spot, for which we owe him, and shall doubtless express, our thanks.

Reverting to the analogies which he has pointed out to us, a little reflection will convince us that any and every secret society must inevitably show points of resemblance with Freemasonry. It would be impossible, with the best intentions in the world, to frame any society without some such points. For instance, if a society be secret, there must be some means of secret recognition, and this necessity at once carries with it the inevitable signs, grips, pass-words, etc. A particular clothing, in which a lively fancy may perceive the origin of the Masonic apron, is not so indispensible, but still fairly to be expected. All such features can therefore be passed over as factors of no weight. In Masonry, as in all other fraternities, they are the unavoidable outcome of the situation.

If we now consider the political or judicial societies which Bro. Marriott has brought before us, we shall find in their aims and methods very little to remind us of Freemasonry. But we shall on the other hand find much to recall the Vehm-Gericht of Germany, of which so much arrant nonsense has been written. The Vehm-Gericht was not in itself secret; at first it was simply the justice of the tribe executed by the Freemen of the tribe among themselves. It was the common law of the land. When Feudalism, run mad, had well nigh abolished every genuinely Teutonic feature in German life and society—so much so that at the present day we here in England are more really Teutonic in our laws and customs than the Continental Germans themselves—in those days it may well be that something approaching secrecy was imposed on the Vehm-Gericht, but even then only partially. The existence of the Vehm Courts was well known, the President, or Frei-Graff, in every district could be named by every inhabitant, the place of meeting was as well known as the Porro-bush in West Africa, but the time of meeting was hidden from all except those whom it might concern, in order to avoid the interference of *force majeure*. And this necessity for secrecy at once rendered necessary the oaths of fidelity, the secret signs and all the other marks of a secret society. The Courts executed justice in the name of the Emperor and in the sight of man. Does not all this exactly correspond with the judicial Porro? And are not the two societies alike in their origin? They were both the development of the primitive judicial and social life of the tribe. In like manner as we must, before estimating the true position of the Vehm-Gericht, strip it of the fanciful, and in an acknowledged romancer justifiable, glamour thrown over it by Sir Walter Scott in "Anne of Geierstein" and by other novellists in not less thrilling tales, so must we, when considering the Porro, free our mind of the tales of horror told us by inexperienced travellers and of the mystery with which its proceedings are veiled for the mere purpose of imposing awe on the rest of the tribe.

Let us now turn to the sacred or religious Porro. Here we might expect to find more analogy with Freemasonry, although I am careful to express my opinion that Freemasonry is not, and never was, a religion. And here we find the existence of a rite which Bro. Marriott has called "the Science of Life and Death," and which our Past Master Bro. Simpson long ago denominated the "Worship of Death." It is possible to account for its existence in many ways. I see no impossibility in the idea having permeated directly to the West Coast ages ago, when the Mysteries of Isis and Osiris were in full swing in Egypt. Should this be the solution, then those who hold that we ourselves derive more or less directly from these same rites, would be perfectly justified in claiming a community of origin for the Craft and the Porro, although neither could have had any influence over the other. Then again, the Phenicians, those Englishmen of the olden days, merchants, traders, adventurers, who sailed on every sea, whose footprints are on every shore, of whom we know from Herodotus that they actually did circumnavigate Africa, may well have implanted this idea of a death into life. And finally, the idea may have been absolutely self evolved. The huge Continent of Australia is, I believe, assumed by the learned in these matters never to have had any communication with other races or lands; its fauna, its flora and its general ethnology all seem to demonstrate this. And yet, the "Science of Life and Death," the rebirth into a new life, is as well marked and evident in the rites of the Australian Bushmen as in those of any

other race. They have evolved the idea from their own surroundings and experience, and the West Coast Negroes may have done the same. In this case the remotest connection between the origin of these societies and that of the Craft would be impossible, in spite of analogous ritual. Bro. Marriott has this evening furnished us with the opportunity of forming our own opinion on all these points, and I am sure that we shall all appreciate the immense trouble he must have been caused by the intricate nature of his subject.

There is one other matter I must allude to. Our Brother quotes among his authorities C. W. Heckethorn's "Secret Societies." I do not know how much he may have taken over from this source, but it is pitifully unreliable. The ignorance displayed by Heckethorn in those portions of his book which treat of Masonry is so deplorable that no confidence can be placed in any single fact he gives on any other subject. Some may be true, but no one unacquainted with the particular subject can know what is true and what not. Had Bro. Marriott relied to any great extent upon such writers, his paper would have been valueless, but the probability is that where he has adopted Heckethorn he has in some way tested his correctness. I hope to be assured of this. But the chief value of the paper doubtlessly and obviously lies in the new matter investigated personally on the spot by our Brother himself, and I understand that a large portion of the paper must be thus classified. In conclusion I beg to move a hearty vote of thanks to our Brother for his time and trouble expended in our behalf, and for the interesting evening which he has provided for us.

Bro. C. Kupferschmidt seconded the motion.

Bro. Rev. J. W. Horsley said he had not the anthropological knowledge which was necessary to classify and utilize the mass of information contained in the paper, but two comments he might make.

1.—That as in Masonry one had for some purposes to untwine the two threads of operative and of speculative symbolism, so in any African custom or society one had to learn if possible to distinguish between what was aboriginal and what was due to the influence and teaching of the higher and more forceful Mohammedan race. Obviously in what had been described there were some things derived from Mohammedanism, and others as plainly not, and it was the latter, as being older, that would be of chief interest.

2.—The advice to Europeans in Africa to "cultivate the Porro" was of deeper import than might at first sight appear, and if its principles were more generally adopted by civilizers and missionaries it would be well for the world. The British race had, harmfully to itself and to others, too commonly despised as "niggers" those who should have been regarded as interesting brethren. It had been assumed that native customs and laws must be insignificant or bad because they were not the same as those of London or New York, and they had been ignored or suppressed—even *vi et armis*—when patient and sympathetic study might have shewn how they could have been utilized and improved. This was eminently the case in missionary effort. At the beginning of this century men assumed that everything in a heathen nation, and especially in its religion, must be bad, and that it must be promptly abolished, and English habits of thought, expression, and worship substituted. But in our day missionaries were coming more to see and believe that the Spirit is not without a witness in the hearts of men everywhere, that every living body however grotesque or mal-formed must have some life in it and was not a corpse to be cremated or interred. Stand on Mars' Hill and note how the Catholic mind of S. Paul immediately and instinctively seizes on one point of agreement as he commends the Athenians for being more filled with reverence for God than he might have supposed from the effects of their popular theology on their usual life. The authorized version of the V.S.L. translates his word δεισιδαιμονεστέρους as "too superstitious," but he was not one to try to catch birds by throwing stones at them, and his expression may better be Englished as "more religious than I thought you were." He uses what he finds good as a fulcrum, by which to raise them to something better. He teaches us to appeal to the common pulsation of the hearts of men, and not to their epidermal variance of hue. "I am here not to deny, but to affirm," he cries; "not to convince of untruth so much as to rescue your own truth, which is also mine, from the masses of accumulated error which environ and conceal it, and to bring it out in its unadulterated simplicity, virgin beauty, and saving power." Best for the missionary, best for the civil ruler, in Africa and elsewhere, with regard to the Porro or any native rite or custom, to ask, not, What is the error here? but, What is the truth? Not, again, What is the outward deformity? but, rather, What is the inward beauty? The soul of man, said Dr. Liddon, does not look onward and upward and in the hope of detecting falsehoods; its deepest desire is to know, not what is not, but what is. We English are apt to be insular even on a continent, and to attempt to enforce uniformity instead of promoting unity. Masonry may well say elsewhere, and in even a wider sense, "Cultivate the Porro," preach brotherhood, develop brotherhood. Wrench off that bar, break down that fence, bridge

that gulf, throw far away that private key, plane out that groove, keep open house, prepare the feast, and, in the Name of the G.A.O.T.U., go forth, seeking out where erst we have shunned, blessing where we have cursed, more full of reverence and sympathy and love for all—for He hath said "It is not good that man should be alone."

I would say with reference to the W.M's kind remarks that I did not collect all the objects myself in Africa or direct from natives, though I brought some of them back with me ; those I brought back to England were already collected by a man of rare ability, the late Mr. Van de Poel, and by my advice he collected others as did Mr. Eveleigh Smith, who most kindly brought them to England. But I would say that I know of no other instance where the exact grade-value of the mask or dress in a tribal society is known after it reaches England ; if ever such things reach these islands they become, alas, mere curios to most people, indeed to everyone, because their collectors have never studied the inner and recondite workings of the tribe midst whom they were resident or rapidly travelling. It would be almost impossible for a mere traveller, however eminent, say like Mr. H. M. Stanley, to collect and to know the exact meaning of everything except through the agency of intelligent natives or truthful residents, and even then he would need to have sufficient knowledge to afford suggestions for the guidance of the latter's investigations.

The following communication from Mr. Eveleigh Smith has reached me: "I have carefully studied during the six years I have spent in Kwa Ibo, the two societies Egbo and Idioñ and found out much that is good in them. A native chief living in Ibuno, a town at the mouth of the Kwa Ibo river, and for whom I have a great respect, sometime ago joined the mission church and professed Christianity. He denounced fetich and all its works, &c., married one woman, and, to his credit be it said, found suitable and comfortable homes for his numerous wives. Knowing all this, I was greatly astonished to find that this chief was still a member of Egbo and took a leading part in the society. On my asking him whether the laws and rules of Egbo did not clash with his views of Christianity, he replied with an emphatic 'No!' that Egbo was most essential for the welfare of his town, and that through it he expected to make his people wiser and better, that foolish and bad customs certainly existed in Egbo, but the good ones were there too, and he trusted in time to do away with the bad ones, keeping only the good."

Thoroughly harmonizing with this are Bro. Horsley's outspoken and admirable remarks on the use of the Pŏrō, which have been very gratifying to me, for few have been able to grasp that point, whether they have been in Africa or not.

Bro. Speth's happy comparison of West African tribal societies with the Vehm-Gericht of Germany much pleases me, and especially its likeness to the temporary judicial Pŏrō of Sierra Leone. The Vehm-Gericht was a natural incrustation on European civilization,or development of it at a certain period of European history; but there was no "Katahwiri." Nor is there "Katahwiri" in the ceremonial sense in the Australian mutilation and totem clubs to which every member of the tribe belongs: there have been, however, both racial and incidental modifications of national government in different parts of the world. I have lately read Spencer and Gillen's invaluable and admirable work published this year, "The Native Tribes of Central Australia," besides Walter E. Roth's "Ethnological Studies among the North-West Central Queensland Aborigines," and have come to the conclusion that the tribal development there is far lower than that of the Negro and Bantu. They have customs which are kept secret from the women ; but the secrecy cannot be said to form a society, as hitherto we have been given to suppose, for generally the women of equivalent rank take part in the ceremonies subsequent to their terrible mutilation rites, and the whole system of tribal organization is different; many of the rites are, to use a mild expletive, brutal. Their customs are involved in totemism. There is no commemoration of death, and there is no commemoration of anything like an Adamic clothing. Roth says at page 169: "There are no pass-words or signs, beyond the presence of certain objects of decoration or attire, by which the members of the different ranks are to be recognized, such information becoming public by word of mouth." Every member of the tribe in course of time passes through these ceremonies and according to this tribal rank is formed : secrecy only exists between grades of which there are generally three or four—there is no altogether outer circle of uninitiated ; though there are often some who do not belong to the third grade (that of the terrible hypospadiasis), but these are merely unmarried men ; in order to marry they must have the operation performed, so must the women. Tribal developments in Australia and secret societies (or more correctly tribal grades with a secret mutilation ceremony) are therefore like everything else in that continent, entirely different to what are found in other parts of the world. Yet there are parallels between Australasians and Africans, such as the use of the bull-roarer, which is kept hidden from the sight of women and children, and the use of secret names given by the elders of the

tribe. In Africa, however, all is on a higher level. In the "Vocabulary of the Giryama Language and Collections" by the Rev. W. E. Taylor, S.P.C.K., at page 43, under the word "Freemasonry," is a clear account of that East African tribe and its govermental foundation on and by means of the organized and graduated secret society in which all the grades are mentioned with the relation of the members to the State; I can recommend it as a key also to West African societies. I am glad that Bro. Speth refers to C. W. Heckethorn, for I also had noticed absurdities in his book, but what I quoted from him concerned only the Pōrō and is thoroughly substantiated by other writers and by *intelligent* residents and by natives. Though even a resident who has studied his own district will often contradict what has been recorded by another in a neighbouring district, or another part of the same colony; the fact being that he cannot see over his own hedge. The religious Pōrō is now of course much modified, but, though from the latest information (if it be really of Pōrō and not of another society of which a paper elsewhere has been read, actually illustrated by photographs of the members but without details of their rank, ritual, etc.), it varies much in its dresses, etc. in different parts of Sierra Leone, yet it still exists and Heckethorn's information on it is on the whole reliable and more complete than what is found in fragments scattered throughout other books, though he might have mentioned other Sierra Leone societies while he was about it. If, however, at any further time flaws after all should be discovered in my network of information I shall not deeply regret it because it is to be hoped that further and better matter will take its place; but the mere denials of the average individual, official or commercial, on the Coast are I find still more useless and unreliable than a mixture, which at first cannot always be avoided, of truth and fiction: as yet, however, I believe there is no fiction in what I have set down in this paper. Without, however, something stated there would be nothing to contradict and the truth would never be arrived at; even in this paper I have contradicted or omitted much that has previously been stated or believed; and, moreover, a great part comes from men who are still living, or whom I personally know or have known.—H. P. FitzGerald Marriott.

REVIEWS.

THE Cyclopædia of Fraternities.—A compilation of existing authentic information as to the Origin, Derivation, Founders, Development, Aims, Emblems, Character, and Personnel of more than Six Hundred Secret Societies in the United States, supplemented by Family Trees of Groups of Societies, Comparative Statistics of Membership, Charts, Plates, Maps, and the Names of many represesentative Members. Compiled and edited by Albert C. Stevens, ... New York, and Patterson, N.J., Hamilton Printing and Publishing Company, 1899.

A most interesting and useful book of reference, as full of information as its title is comprehensive. To many the mere list of names of societies comprised in the index must be, what the compatriots of the compiler would probably denominate, an "eye-opener." Surely no other land ever produced such a portentous array of societies of one sort and another, all more or less secret in either their methods, or their aims, or even, in some cases, as to their very existence! And respecting every one of these Bro. Stevens has something to say, with some account of their origin, historical or legendary. That any man should have undertaken such a task is in itself admirable, and the success of the attempt can only be accounted for by the fact that our Brother was assisted by "more than one thousand members of living secret societies." The longest and fullest descriptions are naturally reserved for such institutions as Freemasonry, the Oddfellows, Foresters, etc. They are grouped into "Masonic Bodies," "Military Orders and Societies," "Patriotic and Political Orders," "College Fraternities," "Friendly Societies," "Mutual Assessment Fraternities," "Mystical and Theosophical," "Labor Organisations," "Co-operative and Educational," "Socialistic," "Social and Recreative," "Revolutionary Societies," and "Others." That in such an extended field the information should be always absolutely correct is perhaps not to be expected, and I have marked one or two statements in the early history of the Craft which cannot possibly be maintained, such as that the first Lodge in Ireland, Cork No. I., was warranted from England, and that "in 1751 nine subordinate Lodges holding allegiance to the Grand Lodge of England seceded from that Body." It would be ungracious to insist too much on such slips, important though they be, in view of the information which is here given us in a condensed form. The arrangement of the book is such that even without the copious indexes no difficulty need be experienced in at once turning to any society about which information is desired, and, as many of these can trace their instigation to Free-

masonry, this Cyclopædia must in future find an honourable place in every Masonic library which makes any pretence of being comprehensive. We have done without it hitherto, it is true, but the marvel is that it has not been called for long ago. Now that we have it, it at once takes rank as an indispensible weapon in our armoury.—G. W. SPETH.

"**The Early History** (1803-1859) of the **Knights of Malta** Lodge, Hinckley, Leicestershire," by John T. Thorp, P.M. of the Lodge of Research, No. 2429, etc. (*Leicester*, Bro. George Gibbons, King Street), 1899.

This artistic brochure by my esteemed friend Bro. Thorp, forms an excellent companion to his previous volume on the extinct Lodge No. 91 of the "Ancients," and, as with that work, is thoroughly well done, its exhaustive character being one of the features of all Bro. Thorp's literary labours in connection with the Craft.

Freemasonry under the premier Grand Lodge of England began in Leicester (Town and County) as early as 1739, but at that time it was but temporary, but it was again planted in 1754, but even then but for a few years, the advent of the "Ancient" Lodge in 1761 possibly being the cause of its decay. Later on, however, at the third trial, the present St. John's Lodge No. 279, was chartered and has been at work from 1790, preparing the way for several vigorous additions subsequently. The "Atholl" Masons left the Province unvisited, save at Leicester, until the year 1803 when the Lodge now so ably described by Bro. Thorp was authorised. The present "Knights of Malta" No. 50, meets by virtue of warrant numbered 47, which was the third time of issue. The first time it was started was in 1756, at London, but was declared vacant two years later; then it was reissued for Macclesfield in 1764, but was returned in 1800, the brethren having become tired of acting in the dual capacity of "Modern" and "Ancient" Masons under their two warrants. The same document, dated 30th January, 1764 (with the earlier date in the S.W. corner, Nov. 23rd, 1756) was forwarded to Hinckley, Leicestershire, by the Grand Secretary (Bro. Robert Leslie); the founders of the new Lodge, seven in number, mostly belonging to the "Ancient" Lodge No. 91, Leicester. As indicative of the anomalous state of matters brought about by the usage of extinct numbers, the new Lodge, as No. 47, was considerably higher on the Roll than its *Alma Mater* No. 91, Leicester.

The Charter of 1764 is reproduced as Frontispiece and exhibits Bro. Laurence Dermott's characteristic signature as G. Sec. as well as substitute for the J.G.W., the autographs of the Earl Kelly, G.M., Wm. Osborn, D.G.M., and William Dickey, S.G.W., being well preserved. The seal unfortunately is lost.

Bro. Thorp writes a number of most interesting pages as to the usages of the Fraternity in early times, and as introductory to the less important, though locally more interesting, details of the Lodge, and the value of these carefully considered observations has been enhanced by the reproduction of several old Seals used by the members for the Craft and other Degrees, 1803-1823 (in exact size of the originals), as well as three Clearance Certificates of 1806, 1814 and 1818 respectively, which are certainly worth preservation; the Illustrations concluding with the engraved Summons of 1828 (*circa*), which is quite a work of art and very suggestive as to the design.

The Lodge was in a sad way for some years, but was happily galvanised into renewed activity in 1858, through the well-directed efforts of the lamented R.W., Bro. William Kelly, (P.M. in 2076, etc.), and has since been more prosperous. It had a good start with the late R.W. Bro. Earl Howe, Prov. G.M., as W.M., and save during 1869, the Lodge has taken quite a new lease, and altered the character of its membership considerably. As Bro. Thorp fraternally concludes, so do I, with a fervent hope that this prosperity may long continue, a wish which will surely find an echo in the heart of every member of the craft.

The appendix is devoted to a list of the several places of meeting of No. 50 (originally 47), Roll of Members 1803-1859, and also complete Register of the Officers for the same period. This volume, compiled from the Lodge Records and other authentic sources (*including* Bro. John Lane's indispensible "Masonic Records, 1717-1894," and Bro. R. F. Gould's colossal History) is not for sale, and is dedicated to the W.M. and Brethren of No. 2429, of which Bro. Thorp is the model Secretary.

One fact should be gratefully noted. Bro. Thorp has had the valuable History printed and published at his own expense. Copies have been presented to members of the "Lodge of Research," and of its "Correspondence Circle," but none are for sale. Brethren wishing to have this readable volume in their Libraries can obtain copies by joining the "Correspondence Circle" of the Lodge at once, by paying 5s. for the the current year's subscription, and will thereby also secure the annual Transactions of the Lodge, which alone are worth more than the subscription. *Address*: Bro. J. T. Thorp, 57, *Regent Road, Leicester.*—W. J. HUGHAN.

Der Giftige Kern, etc.—The Poison Germ, or the True Purpose of Freemasonry, documentarily proved by Hildebrand Gerber (Father Hermann Gruber, S.J.) Part I. Typical Facts and Occurrences from the Inner Life of Freemasonry. Berlin, 1899. Published by Germania, Printing and Publishing Company.

Such is the title, done into English, of an octavo of 312 pages which has reached my hands, and I presume it sufficiently reveals the nature and contents of the book without any further description. It was accompanied by a letter which I also translate.

"To the Honourable Editor. Kindly receive herewith the latest work of the well-known Jesuit Father, H. Gruber, The Poison Germ, etc. and allow us to beg of you to review it in your estimable publication. We shall regard as a favour the receipt of a marked number containing the review, and you will then receive immediately after publication the three further parts of the work. Respectfully yours, Germania."

Now, when one comes to think about it, the gift and the request are equally astounding. They are made in the full knowledge that we are a Lodge of Freemasons, Father Gruber having even done us the honour (?) to quote from a review by myself which appeared in our pages. The book cannot have been sent in the charitable hope that we might be able to victoriously refute the wholesale accusations which are levelled against the Craft, because experience in these matters has long since confirmed the old adage that none are so blind and deaf as those who will not see or hear. On the other hand, a favourable review could not have been anticipated. The whole action must therefore be regarded as a piece of amusing but consummate impudence, much as if the publishers said "There, that is what we think of you, we hope you will like it!" Or, it was possibly dictated by a lingering hope that we might be foolish enough to take the matter seriously and devote valuable time to exposing the maliciously false reasoning of the writer, the publishers trusting to his undoubted abilities to subsequently make use of our defence to our own undoing, by twisting our words to a totally different meaning from that intended by us. But vain is the snare which is spread in the sight of the prey. No amount of truthful exposition will ever convince the Rev. Father or those who, holding with him, desire no conviction; neither would they believe though an angel were sent to persuade them: while our Brethren, and all men of sense, require no renewed refutation of such oft-told libels on our Society. Let Father Gruber, therefore, say what he likes; silent contempt is the best of all answers to such publications.

The book is intensely clever. Descriptions of occurrences on which the writer relies are copied from genuine Masonic sources, and—speaking from memory only, for I have not considered it worth while to spend time in needless verification—the quotations are not garbled. But they are most judiciously selected from the writer's point of view. He dwells with delight on such regrettable incidents as the disagreement between Bro. Schifmann and the National Grand Lodge of Germany at Berlin; the treatment of Bros. Krause and Mosdorff; the heated controversial writings of Bro. Findel, and the rivalries between opposing followers of High Degrees. Masons have never asserted that the Craft is a Divine revelation or institution, and are, therefore, not under any necessity to prove that mistakes cannot be made by its individual members. Even the Church itself, which *is* a Divine institution, has been led astray at times by the fallibility of the mortals who compose it, and *mirabile dictu*, rival and infallible popes have been known to fulminate against each other. We do not, therefore, complain of Father Gruber's quotations, but of the Machiavellian meaning attributed to the simplest ceremonies, the perversion of symbolism to corruption, and the twisting of plain sayings into dark innuendos. One instructive example may be referred to here. It appears that, at some time or other, the late Emperor Frederick, in conversation with our own Grand Master, naively asked him to explain the ceremonies and secrets of the 33 degrees of the A. & A.S.R., and the Prince of Wales is reported to have replied that "he really did not know." From this Gruber infers that the princes and other notabilities who have joined Masonry are deliberately kept in the dark as to the ultimate aim and purpose of Freemasonry and are merely ignorant figure heads and dupes.

To those who can read German—very excellent and polished German it is too—the devilish ingenuity with which Father Gruber manages to pervert his text to his own ignoble purpose, is simply marvellous and not a little amusing, just as the dexterity of a thimble-rigger is marvellous and amusing withal. I have not read the book through, but I have dipped into it extensively and found it most entertaining. Like a pendulum I have swung alternately between the rival schools of philosophy. At one time the ignorance, real or assumed, of the meaning of things Masonic displayed by the writer has swayed me to unforced laughter: while the next moment the contemplation of a clever man consciously prostituting his great gifts to a base use, although an interesting psychological study, has moved me to genuine pity. I should indeed regret not being the recipient, on behalf of the Lodge, of the succeeding parts, and can only hope that these remarks may be considered sufficiently appreciative to entitle us to them when published.—G. W. Speth.

LEICESTER MASONRY,—1103-1327.

BY BRO. G. W. SPETH, P.A.G.D.C., *F.R.Hist.S.*

THERE has recently issued from the Cambridge University Press a most interesting work, "Records of the Borough of Leicester, Being a series of Extracts from the Archives of the Corporation of Leicester, 1103-1327, Edited by Mary Bateman, Associate and Lecturer of Newnham College, Cambridge, ... 1899." Leicester was not as other Boroughs. Previous to the Conquest it was one of the Five Danish Burhs: subsequently it was handed over by the King to the power of a great lord. Its privileges and franchises, such as it possessed, were not purchased from the King and utilised to its own profit; they were concessions from the Earl of Leicester, and the profits still belonged to him. The Mayor was but his collector, who was paid by the honour attaching to the service instead of by salary; but the arrangement worked well, for it placed the government of the town in the hands of the burgesses, although the profit still went to the Earl. The Castle Court still adjudged the affairs of the immediate tenants of the Earl, but the Portmanmoot, or Borough Court, exercised jurisdiction on his behalf over the majority of the Burgesses. Way tolls and bridge tolls, tronage, gavelpence and all the rest belonged to the overlord until towards the end of the period treated of, when one after the other was commuted. Early in this period the Earl made one great concession, he granted a Merchant Gild to the citizens of Leicester, the profits of which he did not retain. But even here our authoress only sees another set of unpaid officials, looking at it from the Earl's point of view, although the benefit to the town in regulating its own mercantile affairs was great. These two institutions, the Portmanmoot and the Gild, remained the two great features of the borough, and it is sometimes difficult to understand with which of the two lay the Government, until Miss Bateson points out that the two bodies were practically identical in their composition, and that a meeting was either a Morningspeech of the Gild or a Portmoot, according to the nature of the matter under discussion. At times the Borough relapsed into the hands of the King, either by extinction of the Earl's house, or by forfeiture for the Earl's treason, and after a short interval was made over to the repentant Earl once more, or to a new creation of the Earldom. Thus it passed from the original Earls to the Fitzparnels, the Montforts, the Earls of Chester, Edmund the King's second son, and the Earls of Lancaster. Finally, in 1375, John of Gaunt agreed to take in exchange for the profits of all his borough courts £80 a year for ten years, and thus did Leicester buy the *Firma Burgi* and become its own master, as were other boroughs. All this, and much more, is pleasantly, lucidly and learnedly set forth in Miss Bateman's introductory pages, after which follow all the charters of the period in the original Latin with English translations, the Gild Rolls, the Tallage Rolls, the Portmoot Rolls, the Coroners' Rolls, etc., etc.

But I have no intention of reviewing the book as a whole, further than to express my sincere admiration for an interesting and important contribution to our general knowledge admirably executed. And I would add one little sigh of regret that so charming a writer as Miss Bateson should have condescended to use, not once merely as if in passing jest, but over and over again, such a barbarous word as "burgled" and thus aided in giving it a footing which its invention and jocular use in a comic opera by a master of humour does not entitle it to. We are accustomed to look to woman as exemplifying the graces of life: with the classical education which now is at her disposal we ought to be able also to rely upon her for the graces of diction and the purity of our mother tongue: it is a distinct shock to find one so capable of fulfilling the mission of her sex betraying it in this manner.

My object in bringing this book before our members is to point out to them all allusions found therein to our operative brethren of the two centuries covered by these records, and to enquire in how far these either support or invalidate the theory I suggested in my paper "Free and Freemason."

Almost all these records are in Latin, and it will be as well to at once point out a feature of some importance to us. A man's name is usually given in Latin but his description, implying the trade he followed, is generally in Norman French. When his trade is mentioned apart from his name, it also is in Latin, and thus in one instance we find the curious entry "Galf. le Masoun cementarius," which Miss Bateman translates "Geoffrey the Mason, mason." It looks odd in its English dress, but was unavoidable. A man's trade became practically his surname. The Latin expression for mason is in every case "cementarius." Freemason is not found once among the surnames, or in any other quality. The earliest use of it still remains therefore as before, 1375, in the Records of the City of London.

ROB. BLUND MACUN:—found in the first Merchant Gild Roll as owing a small debt to the Gild in 1211. On the 1st May, 1214, his son "Swanus fil. Roberti le macun" was admitted to the Gild, but I am not sure that Sweyn was himself a mason.

Will. le Mason :—found in a list of contributors to a loan for redemption of Pontage and Gavelpence, 1252-53. His contribution was 3s., the other amounts varying between 10s. and 3s. In the second Merchant Gild Roll the receipt of this loan of 3s. is acknowledged from "Willelmo Le Massun." William was several times in disgrace. On the 24th February, 1260, he is charged before the Merchant Gild with aiding strangers to buy wool in the country side, giving them the advantage of his local knowledge, a heinous Gild offence, and was fined half a mark, which he paid. On the 17th March, 1276, "Will le Massun" was again convicted before the Morning-speech of trading with strangers, and find 3s. "Willelmo le Mazon" was a third time presented for a like offence, 11th April, 1279. In a summary of five Tallage Rolls, we find "Will. le Massun" cited in three of them. His assessment was 1s., 2s., and 6s. 8d. respectively. The amounts vary from 80s. to 3d., and William thus seems to be in a fair position as regards means. In a Tallage Roll of the 17th September, 1286, "Will. le Mazon" appears twice, once each under different wards, as if he carried on business in two places, but each time he was only assessed at 6d. The other amounts vary from 20s. to 3d. We find "Will. le Masoun" for the last time in a Tallage Roll of 1318, but Miss Bateman has not in this case noted the assessments. As it is 66 years since we first came across his name, William must have lived to a good old age.

Pet. le Massun :—was admitted to the Merchant Gild on the 6th February, 1264, the only reference to him.

Gilb. le Massun :—we find in 3 of the 5 Tallage Rolls already mentioned, 1269-1271, assessed at 1s., 3d. and 6d. So that he would appear to be of much poorer fortune than William. We find Gilbert once more mentioned in 1282. There was an inquest on the alleged removal of timber and iron from the Town Gates, and on stone carried away, evidence of the same being given on oath by him, "per sacramentum Gilberti le Masun."

Rog. le Mazun :—is assessed in one of the before mentioned Tallage Rolls at 2d. only. Roger was evidently a poor man. We hear no more of him.

Adam le Masun :—assessed in the Tallage Roll of 1286 at 6d.

Tho. le Masoun :—

Laur. le Machoun :—

Maya Masoun :—these three appear in the Tallage Roll of 1318.

So far as these records go, these eight are the only masons, being burgesses, named in 224 years. The Gild Rolls are very complete, so we may assume with some approach to certainty that no more masons were admitted to the Merchant Gild. But there may have been masons within the borough who were never admitted to the gild, and who do not happen to have been taxed in one of the many Tallage Rolls preserved to us. If so, it is obvious they must have been of little importance, and were probably not numerous. But I am not anxious to press any argument to an undue advantage, so I admit the possibility of there having been more burgess masons in Leicester during this period than I have been able to account for. Let us more than double the number and assume that there were 20. We are at once forced to the conviction that even these could not suffice for the building operations of those two centuries.

Not that even these few masons did not amply suffice for the ordinary needs of the borough: it is rather to be inferred that they were in excess of the requirements, which may account for William seeking to add to his small emoluments by illicit means, although he appears to have been the foremost representative of his craft. The houses were of wood, covered with slates, and the slater and still more so the carpenter were far more important than the mason. Of the city walls we hear little or nothing, they are scarcely mentioned. Even the Gild Hall was a wooden structure, slated and plastered, and the only stone work we hear of in connection with it is stone for the window sills. For instance, we have in the accounts of John of Knightcote, Mayor, 1314-15, a great many outlays on the Gild Hall.

"In laths bought for covering the hall and chamber, 3d. In nails for the same, 3d. In two bowls for mortar, 3d. In eaves-boards and tie-beams, 2d. In ridge-tiles, 4d. In sand, 1s. In lime, 1s. 10d.; in one thousand slates with carriage, 2s. 2d. In the wage of the coverer, 10s. 2d. . . . . . In hay bought for making plaster, 7d. In the wages of two men for eight days' working at the hall and chamber, 2s. 4d. In one man helping for one day, $\frac{1}{4}$d. In the wages of Henry carpenter working for $3\frac{1}{2}$ days on the hall and chamber, 1s. . . . ."

In the Mayor's account, 1326-7 we find the only mention of stone in connection with the Gild Hall.

"He counts 4s. 9d. for 38 cartloads of sand. And 3s. 8d. for 28 cartloads of stones. And 6d. for freestone for the windows. And 3s. for a cart hired for 3 days to carry the said stone. . . . And 4s. for $2\frac{1}{2}$ thousand slates. And 6d. for carrying of stone outside the garden of Richard Leverich and for carriage as far as the Gild Hall. And 6s. in the wage of two masons for 9 days on the hall and chamber. And 3s. 4d. in the wage of two men serving those masons on those days. . . . . . ."

In all the Gild Hall accounts preserved to us, the above is the solitary instance of masons, or mason's work, on the edifice.

Of the bridges I will speak later on, but nearly the same tale may be told of the City Gates: it was the carpenter and not the mason who was chiefly occupied on these. The accounts show outlays for timber, sawing, planks, nails, spikes, iron, locks, spike-nails, lime, slates, eaves-boards, laths, footing-beams, board-nails, clout-nails, ridge-tiles, sand, for the carpenter's, the smith's, the engineer's, and the roofer's wages, but only once an item for mason's work, when something went wrong with a buttress of one of the gates.

When here and there some really important work did arise, needing skilled masons, the Mayor, as I hope to show later on, called in the assistance of skilled artisans from outside, some of whom were dignified with the title of Master, "magister," which I do not find once applied to the local masons.

Was there then no construction in wrought stone during these two centuries in Leicester? Most decidedly there was. My knowledge is not sufficient to indicate the half of it, but a very cursory glance at any good gazetteer, *s.v.* Leicester, will speak for the activity of the Mason Craft during this period.

We have first the Castle which, built in the time of the Conqueror, and battered by William Rufus, was restored in the time of Henry I, 1100-1135. It was destroyed once more by Henry II, and restored with great splendour by Henry Earl of Leicester and Lancaster, but this possibly happened just after the time of the records now before us.

Then we have the Collegiate Church of Prebends "inter castram" which existed in Leicester before the Conquest, was rebuilt in 1107 by Earl Robert, and stood, although much impoverished, until the Dissolution of Monasteries.

Robert Bossu, the second Earl, founded Leicester Abbey in 1143 for Black Canons. The beauty and riches of this abbey are historical. Cardinal Wolsey was carried there in a dying state.

St. Mary's Church, near the Castle, originally built in the Norman style and re-built in Early English :—All Saints' Church, partly Norman, partly Early English :—St. Martin's Church, ditto :—St. Nicholas' Church, Norman :—St. Margaret's Church, Early English: were all built or rebuilt during these two centuries.

There were also St. Leonard's Hospital; and four monasteries for white, black, grey and eremite friars respectively, of which no traces now remain. It is therefore impossible to say that these were magnificent buildings, but the probability is that they were. In any case they must have been of masonry, and must have been actually founded and built during the period covered by these records.

It is plain that 8, or a dozen, or a score of masons could not have sufficed for all this work. Why then do the hundreds of masons, who must during two centuries have been employed on these buildings, not figure on the Tallage Rolls, or in the Gild Rolls? The answer seems obvious that they were employed, and probably resident, on land which was extra-territorial to the borough, although within its limits, and that they thus escaped the purview of the borough officials.

The probability seems to be that when work of this description was being carried on, Masons, whom elsewhere I have called Church Building Masons, and who, I think, subsequently assumed the title of Free-masons to distinguish themselves from the Gild-masons of the cities, were imported from elsewhere: and that the burgess masons whose names have been culled from these records were merely rough masons, equal to squaring up a stone for a window sill or door jamb, and to building a rubble wall, but with little skill in the higher work of their craft.

And as if to confirm this view, we gather from these records that whenever the citizens of Leicester had difficult work to do, they also employed foreign masons. We find a few such instances.

Let us begin with the High Cross. The first entry is of the year 1277, and we find that a local man was employed, but it was only for a slight matter of repairs. "Item de iiiis. liberatis Willelmo le Mason pro reparacione crucis." But when it came to more serious repairs, the work was undertaken by a Master Mason from outside the Borough, in this instanee from Banbury, and was agreed for by contract. We have the accounts of the keeper of the Cross in 1314.

"He counts in 6 stones bought at Waverton, 10s. In carriage of the said stones to Leicester, £1. In one gallon and one quart of linseed oil for oiling the said stones, 1s. 11d. In drawing a certain stone from the street to the garden of John Cagge, for drink 8d." (John Cagg was Mayor, 1307-8) "To two grooms (garcionibus) carrying stones from the old cross from the garden of Tho. Houghill to the garden of John Cagge 2d." This looks as if the actual shaping of the stones took place in Cagge's garden). "In wax and pitch for making a piece on the shaft of the cross 1½d. In wax and pitch for making pieces on the knights, 3½d." (I fancy these knights' figures were cast in lead, see further on). "To Will. Steyn going into the neighbourhood of Banbury for John the Mason on the Eve of the Assumption, 6d.—£1 13s. 8d."

"On Wednesday next after the feast of the Exaltation of the Holy Cross, to two grooms cleaning the road for the windlass 2½d. For carrying the windlass from the monastery to the cross, 1s." (Evidently the Friars possessed tools in their monastic lodge which the town borrowed, showing that a staff of masons was probably employed there.) "To men raising the said windlass, for drink 1s. 4d., and for watching the said windlass for two nights 4d. Next day for men drawing the knights from the Gildhall to the cross, for drink 1s. 2d. In rope, halters and rods bought for the stairing 6d. To Will. Steyn serving the masons for 3 days 6d. To two grooms carrying stones from the house of Tho. of Sharnford for one day 3d." (Thomas was a Gild member, but his occupation is not given). "In half a seam and one decenary of iron bought 11s. To John Frene for his service for three days 3d. To two carpenters for the repair of the windlass 1s.—17s. 6½d."

"In the week following, in lead bought from Peter of Kent, 1s. 3½d., to wit half a ped and one stone." (Peter was Mayor in 1319.) "And from Will. the Cook one ped of lead, price 2s. 4d. Paid to Master John for repair of the cross by contract £3 6s. 8d. To Adam his fellow for painting, in part payment of 5 marks, £2 10s." (I do not know whether this is the Adam le Masun of 1286, mentioned above.) "To Nic. the Smith for all his work —. Paid to a certain mason staying and making the nodes and the vane of the cross after Master John's departure 11d. To the same another time 3s. 8d.—£6 5s. 5½d., without N. the Smith.—Total sum £8 16s. 8d."

It will be seen that not only did Master John take his leave when the chief work was done, but that even the mason who finished the remaining minor portions was a stranger, as it says he "stayed."

If the Adam mentioned above be Adam the mason (although he appears to have done nothing to the cross beyond painting it) then we find him entrusted by the town with minor work in 1306, but it was essentially rough mason's and not free-mason's work, viz., mere paving. "Paid to Adam the mason (pacatum Ade cementario) for the pavement made opposite St. John's, 5s. In the carriage of stones and earth to the same, with the agreed wages to two lads, 3s. 6d." On precisely the same kind of work we find another burgess employed,—"Expenses on the pavement of the North Bridge: . . . . ." In the wage of Laurence the Mason 6s. 8d. . . . . . . Total £1 18s. 4¼d."

But when real work was required on the bridges, we once more find foreigners called in. In 1314 the West Bridge came under repair, and the Master Mason is our old friend Master John of Banbury.

"He counts in the week next before Ascension Day in one cart hired to carry sand for the day, 10d. In 3 men digging sand in the pit and for filling the cart during one day, 4½d., in beer for them, ½d. In 2 lads serving the masons on Saturday, 2d.; in one sieve bought for sand, 1½d.; in 2 gates, 3d.; in 5 quarters of lime bought from Tho. Mikelove, 2s. 1d. In the wages of the master mason (magistri Cementarii) 2s. 6d. To his fellow 1s. 8d.—8s. 0½d.

"In the week next following to 4 men at the Sandpit for 4 days 1s. 6d. and for their beer 4d. In one cart carrying sand for one day 10d. In two grooms serving the masons all the week, 1s. 8d. And for beer for the same and for the masons 6d. In one cartload of lime 1s. 10d. In stone bought of Tho. of Sharnford 15s. In the wage of Master John the Mason and of his fellow 4s. 2d.—£1 5s. 10d."

These repairs were early in May, the repairs to the Cross undertaken by Master John followed later in the same year. I do not know whether it is a mere coincidence or not that Miss Bate~~man~~ always speaks of the *fellow* of a mason. The Latin expression is invari- *Son* ably "socius," whereas when other crafts, such as carpenters are in question, the term used is groom or lad, for instance, "In stipendio Willelmi de Marstone et garcione sua (sic)," and again "In stipendio unius carpentarii . . . item pro uno garcione deserviente ei. . ." It does look as if effect were being given to the old charges of Masonry which stipulate that the master shall not call his man servant or any other name but only fellow. I find the word groom in association with a mason once, but he does not seem to be other than a rough mason, as it was for a trifling repair to a buttress, the cost of the freestone bought for the job being only 1s., and the "one mason," unnamed, received 2s. 0½d. for 7 days' work and his groom, 10½d. The groom is therefore paid 3 halfpence a day, the same rate as the "two

grooms serving the masons all the week" as above, who were evidently, from the context, not masons of the higher class. The mason's wage works out at $3\frac{1}{2}$d. per diem. It is difficult to compare this with the wage of Master John and his fellow. They appear to have worked all the week. Is this 6 days or 7? And they received 50 pence, but in what proportions?

Son At page 349 of Miss Bate~~man~~'s book we have the accounts of John Brid, the keeper of the West Bridge, from June, 1325, to January, 1325-6. They are given at great length, although slightly summarised, and the exigencies of space force me to still further carry on this process. First comes:—Purchase of stone, bought at the quarries and of various persons. The total amount is £2 13s. 5d., all being freestone except 6d. worth of hard stone. Purchase of lime amounts to £1 17s. 9d. Purchase of timber, including piles for foundations and boards for making the centres of the arches, £1 15s. $5\frac{3}{4}$d. Carriage of stone, £4 14s. 9d. Carriage of sand, clay and stone, £1 12s. 10d. Digging and carrying turves (what for?) and wages of workmen throwing on water (why?) £4 4s. 7d. Then we have wages of carpenters and sawyers, 7s. $6\frac{1}{2}$d. The rest I give *verbatim* as translated by Miss Bateson.

"*Expenses for the Masons.* He accounts for £2 1s. 2d. for the salary of Master Peter of Bagworth for nineteen weeks, that is from the feast of the Apostles Peter and Paul (June 29) to the feast of St. Martin (Nov. 10). And 2s. for the salary of Roger of Mountsorrel in the week before the feast of the Translation of St. Thomas. And 4s. for the salary of Peter of Barnack in the week after the feast of St. Thomas and the following week. And 1s. 8d. for Robert of Glapthorn in the week after the feast of St. Mary Magdalen (July 22). And of 10d. for Alexander of the Dovecote for two days and a half in the week before St. Peter's feast. And 15s. 8d. for 8 masons in the week before St. Lawrence's feast. And 13s. 4d. for 8 masons in the week in which the feast of the Assumption of the Blessed Virgin fell. And 15s. 8d. for 8 masons in the week before the feast of St. Bartholomew. And 11s. 8d. for 6 masons in the week in which the feast of St. John fell. And 9s. 8d. for 5 masons in the week before the Nativity of the Blessed Mary (and 5 times more the same wage is paid. Other entries of wages paid to persons named).—£8 19s. 8d.

"He counts 1s. $3\frac{1}{2}$d. in beer given to Master Peter and other masons at various times and for the ale which is called *Closinghale.*—Total 1s. $3\frac{1}{2}$d.

"*Hire of the House.* He accounts for 5s. for a certain house hired for a year and 8 weeks, for lime and for masons and their implements and for wheelbarrows, riddles, tressels, centres and other things bought for the aforesaid work.

"He accounts for 3s. 4d. given at Loughborough for an amercement when he and many others of the community were attached for the gown (*roba*) of Master Peter of Bagworth, mason."

This was evidently a big business, and Master Peter of Bagworth was the Master Mason in charge. Roger of Mountsorrel, Peter of Barnack, and Robert of Clapthorn are also specially named. The first two places are not many miles from Leicester, but Barnack and Glapthorn are some distance off, in Northamptonshire. Alexander of the Dovecote was, I fancy, a resident, because there is a charge elsewhere for the hire of his cart, but he does
Son not appear to have joined the Gild. Miss Bate~~man~~ says there are other masons named, but she omits them, for which we must forgive her, because she could not know how important these names might possibly be to us, and because she has given us so much of value. The wages apparently work out at an average of $3\frac{1}{2}$d. per day counting the week as 6 days: but Peter, Master Mason, received at the rate of 2s. 2d. a week, or a little over 4d. a day, whilst Roger and Peter of Barnack only received 2s. a week, being exactly 4d. a day.

The sole mention of the Closing-ale throughout the book is the one above quoted. The term is new to me, and I do not know whether it was peculiar to masons or not.

The "Hire of the House" is an interesting fact. It was evidently for the masons to store their materials and to work in, and therefore corresponds to the lodge of some
Son Cathedral Fabric Rolls. Unfortunately Miss Bate~~man~~ has contented herself with giving an English translation of this account, and there is no way of finding out what the Latin expression was.

And finally, Master Peter seems to be entitled to a livery, a custom with which we are familiar enough.

The last extract I make from this interesting book is a sad one indeed. Geoffrey the Mason was taken on suspicion of larceny hand-having, that is he was charged with having, in conjunction with others, broken into the Church of St. Leonard, and the vestments, books and church ornaments were found in his possession. He rose to great eminence, as Mark Twain remarks of one of his alleged ancestors, and like him, his epitaph is "Sus. per col." Let us hope he was only a rough mason.

I know it is dangerous to draw conclusions from single facts or from one set of circumstances, and therefore do not desire to lay too great stress on the evidence to be derived from the Records of Leicester. But so far as these records go, they do seem to me to add weight to my theory that the Church masons, afterwards known as Freemasons, were distinct from the borough or Gild masons, and that the church masons residing within a borough were not necessarily under the rule of the Mayor, being protected by the fee of the Church on which they were working and residing.

NOTES AND QUERIES.

ORATOR and Experts in English Lodges.—I notice a statement, *A.Q.C.* p. 31, that Bro. Speth only knows one Lodge in England, Antiquity No. 2, appointing an Orator. My mother Lodge, Constitutional No. 294, Beverley, annually appoints one. I have turned to the minutes and find the W. Bro. first recorded to the appointment of Orator is William Acklam, the founder of our Lodge and its first W.M. in 1793. He died in 1826, the W.M. of the Lodge, and was accorded a Masonic funeral. He was an officer in the Army, but I do not know what rank he held at his death. I have a vague idea that he was a Captain in 1793, at the consecration of the Lodge.

There are no definite duties assigned to the office. The present holder is Dr. Park, P.M., who, when at Dublin University, took the Gold Medal for Elocution.

THOMSON FOLEY.

I cannot find any By-laws of Antiquity No. 2. between 1793 and 1820. In the By-laws of 1793 no Orator is mentioned. In those of 1820 I find the following.

VI.

Orator.

"The Orator shall deliver such eulogiums, congratulatory or funeral orations, and lectures, as by the Master may be deemed necessary."

E. J. BARRON.

I was very much interested in the entertaining paper on the English Lodge at Bordeaux, especially as my Lodge, La Césarée, No. 590, Jersey, although under the English Constitution, works in the French language.

For some years an Orator was one of the recognised officers of our Lodge, but for some reason or other, after a time all mention of the officer ceases in the minutes, although the duties were regularly carried out by the then Secretary. Of late the office has been revived, our present I.P.M. being also our Orator. With us the office was formerly a most important one, as before the connection between Grand Lodge and the Grand Orient of France was severed, there was a frequent interchange of visits between ourselves and several of the Lodges in Brittany. On these occasions it was expected that the Orator should make an elaborate and flowery speech, and it was therefore of the greatest consequence that he should be not only eloquent but also full of tact.

The Expert seems to have been an actual officer in Continental Lodges. We have for some time past styled our Deacons Experts, partly because their duties are more akin to those of the French Experts, and partly because the ritual we at present use so names them. Bro. T. B. Clavel, in his "Histoire Pittoresque" gives on pp. 6 and 7 of the 1844 edition, a list of the officers and their duties under the G.O. of France, but whether those duties were similar at the time to which Bro. Speth's paper refers I am not sufficiently skilled to say.

We use "Respectable" as exactly equivalent to "Worshipful," except in the case of the W.M., who is "Vénerable." All our Past Masters are termed "Respectable."

ARTHUR W. GODFRAY, W.M.

I have turned to Clavel, and translate his descriptions of the duties of the *Éxperts* and *Diacres* or Deacons.

"Freemasons unknown to the Lodge who wish to visit it are tyled, *i.e.* examined by the Bro. Expert. In England and America this task is confided to the Tyler or Outer Guard. It is also the Expert, or his substitute, the Bro. Terrible, who prepares the candidate and guides him through the trials to which he is subjected. In the English Lodges this function falls to the Senior Deacon (premier Diacre)."

"The S.D. is charged to transmit the orders of the W.M. to the S.W. and other officers of the Lodge during the progress of work which must not be interrupted, such as discussions, initiations and orations. The J.D. is, under similar circumstances, the intermediary between the S.W. and the J.W. and the brethren of the Lodge."

It will thus be seen that in the Lodges under the G.O. of France the duties of our Deacons are divided between the *Experts* and the *Diacres*, the latter being merely messengers. This does not quite agree with what was told me at Antwerp, but as the conversation was carried on in Lodge in a whisper, the explanations given me may not have been quite complete.

G. W. Speth.

A Chichester Freemason's Bequest.—I am indebted to Bro. E. King, Treas. Lodge of Union, No. 38, for the following particulars respecting the funeral of a Freemason of the City of Chichester, who was, no doubt, a member of the old Lodge, No. 31, constituted in 1724. The particulars are in a codicil of the Will of Geo. Harris, Citizen and Mercer of London, and Alderman of the City of Chichester, which is dated 6th March, 1739, and is as follows:

> "Upper bearers Robt Clarke Rich[d] Godman Dan[l] Lucas Henry Smart Tho[s]
> "Tremain W[m] Cordwell being all Freemasons to have a Spoon. white Silk
> "hat bands white aprons and gloves to wear them four Sundays successively
> "and also to every Brother that is a subscriber white Silk hat bands aprons and
> "gloves after I am buried I give a guiney to be spent in the Lodge that night."

He was buried in a tomb in St. Clement's Chapel in the Cathedral; the inscription on his monument, which has been recently removed, states that he died 20th December, 1741.

There was a Geo. Harris, Mayor, in 1723, and I have no doubt he was the same individual.

Thomas Francis.

The Duke of Wharton and Desaguliers.—I extract the following from the report just published by the Historical MSS. Commission on the MSS. of the Duke of Buccleuch and Queensberry, preserved at Montagu House, Whitehall. E. J. Barron.

> Jam[es] Anderson to [the Duke of Montagu]
>
> 1723 June 29 Saturday.—"May it please your Grace to accept of the thanks of our Brethren [Freemasons] for your good buck and your generous payment for the ticket; but your Grace's Company would have been useful, because, though with unanimity they chose the Earl of Dalkeith the Grand Master, represented by his proxy, the D[u]ke of W[harto]n endeavoured to divide us against Dr. Desaguliers (whom the Earl named for Deputy before his Lordship left London), according to a concert of the said D[u]ke and some he had persuaded that morning to join him; nor will the affair be well adjusted until the present Grand Master comes to London. The said D[u]ke has been deeply engaged all this week among the Livery-men of London in the Election of Sheriffs, though not entirely to his satisfaction, which I'm sorry for, but none can help it except Mr. Walpool, (*sic.*) who, they say, thinks it not worth while to advise him. I beg your Grace to send me the remainder of the charges in a post-letter directed for me in Swallow Street, near Pickadilly, St. James's, Westminster"—p. 373.

[The above refers to the action of the outgoing G.M., the Duke of Wharton, at the Grand Feast of the 24th June, 1723, when he attempted, unsuccessfully, to deprive the G.M. of the privilege of appointing his Deputy by making the office subject to Election in Grand Lodge. Being foiled in his attempt, we learn from the minutes of G.L. that "The late Grand Master went away from the Hall without Ceremony."—*Editor*].

Was Chang a Mason?—I am pleased to answer Bro. R. F. Gould's query (*A.Q.C.*, vol. xi., p. 198) on the subject of "Chang," the Chinese Giant, so far as is in my power. I have made enquiries from all Constitutions established here in 1864, viz., English, Scotch and American; but can so far find no trace of his having been admitted into Freemasonry, or of his having visited any Lodges in the District of Northern China. Men who remember the circumstance of his departure suggest the possibility of his having joined the fraternity in America.

You are doubtless cognizant of the fact that all Lodges in China, under the English Constitution, were embraced in the "Province of China," until the year 1877, when the Province was divided into two sections, known as "Northern China" and "Hongkong and South China."

Bearing this in mind I addressed the District Grand Secretary of South China (Bro. A. O'D. Gourdin) and have pleasure in enclosing his reply, dated the 16th instant, which, though still not a solution of the question, makes it apparent that "Chang" was not entitled to use the designation "Lodge No. 3 China"; and as Bro. Gourdin is now naturally anxious to know further particulars I trust it will not be troubling you too greatly to ask if the records of the Lodge Scoon and Perth are available for scrutiny, to ascertain by whom "Chang" was introduced, or if any other brethren, hailing from China, visited that Lodge at the same period.

FREDK. M. GRATTON.

Hong Kong, 16th March, 1899.—F. M. Gratton Esq. No. 16, The Bund Shanghai.—Dear Sir and Wor. Brother,—In reply to your favor of 25th ultimo asking whether there is such a Lodge in this District as "Lodge No. 3 China," and whether Chang, the Giant, has ever visited it, I can only reply in the negative, and think there must be some mistake in the name and number as reported to you. Grand Lodge is (as you are of course aware), strongly opposed to the admission of Chinese into Freemasonry, and though we have the misfortune to have two or more of such nationality attached to one of our Lodges, their number is not likely to increase. We exercise the greatest possible precaution in the admission of visitors, regard the production of a Certificate and Clearance as collateral evidence only; and carefully examine each witness before granting admission. Chang is wholly unknown to us except as a monstrosity, and has visited no Lodge in our District. I cannot believe him to be a Mason (I think he is a common coolie), or that any Lodge would admit him without the fullest possible assurances of his having been regularly initiated in a lawfully constituted Lodge of Ancient Free and Accepted Masons.

Should you hear anything more of this extraordinary case, we would esteem it a favour if you would kindly let us know.—I remain, Dear Sir and Wor. Brother, Yours fraternally,

A. O'D. GOURDIN, P.M., D.G. Sec.

NOTE on the preceding letters by the author of the History of the Ancient Lodge of Scoon and Perth:—Chang, the Chinese giant, visited the Lodge on the 4th December, 1868, he is described in the minute as of No. 3 Lodge China, he was accompanied and introduced by Bro. Ward of No. 63 Constitutional Lodge, London. There was no attendance book until some years after this, so that there is no signature by these brothers. The Master of that day is alive but he was not present at the meeting, the Depute Master who was in the Chair is now dead, so is the Secretary who wrote the minute. If Bro. Ward could be found he might be able to throw some light on the subject. This brother was possibly the contractor or agent of the Exhibition. Chang left China when he was eighteen years of age, in 1864, so that he could not well be initiated in China, to describe him as of No. 3 China is no doubt an error or misunderstanding of the then Secretary. I think it likely that Chang may have received initiation in America. By all accounts he was an intelligent man, although doubtless sprung from the lower orders of Chinese. I am sorry our books shed no more light on the subject.

D. CRAWFORD SMITH.

Does any Brother know Bro. Ward of No. 63?—[*Editor*].

Masonic Jug.—I have just picked up an old Masonic Jug—the devices thereon are quite different from any represented in the *A.Q.C.* plates.—On one side is a device almost exactly the same as the Frontispiece to the History of the Lodge of Probity, 61, Halifax, which represents the heading of a very old summons used by that Lodge. On the other side is a device very similar to the Frontispiece of Batty Langley's "Builder's Jewel" of 1741, with a few additional emblems.

JNO. T. THORP.

The Charges of Ludlow Hammermen.—I give herewith a *verbatim et literatum* copy of the Charges of the Hammermen's Society of Ludlow, established in 1511. The Society included the Masons.

T. J. SALWEY.

The charge to be given to everie Master made free to this ffellowship of Smithes and the rest of the members

You shall take the Sixe men and Stewards by the hand promisinge by your fayth and truth to observe and keepe all such orders and decrees as shall be given to you in charge.

You shall be true to o^r^ Sov^r^aigne Lord the Kinge his heyres and succefsors and to the fellorshippe and occupation whereof you are made a freeman.

You shall keepe your Election day truly being the Saturday next after Holyrood Day in may yearly uppon Lawful summons given uppon payne of forfeiture to the said Occupations and Stewards the summe of three shillings and foure pence for ev'y shuch default, except a lawful excuse shewed and allowed by the sixe men.

You shall appeare at all Lawfull Summons given yo^u^ by the Stewards for the tyme beinge uppon payne of the forfeiture of Three shillings foure pence.

You shall not procure any worke out of any masters hands and cofellors being free of this fellorshippe upon payne of forfeiture of Three shillings foure pence to this Fellorshippe to be levyed by the Stewards.

You shall not commence any suit against any freeman of this fellorshippe without Lycense of the sixe men and Stewards or the most number of them uppon payne of forfeiture of three shillings foure pence to be gathered as before.

You shall not myssuse or speake any Ray leinge or indirect words towards any of the sixe men or Stewards uppon payne of forfeiture of three shillings foure pence to be gathered as before.

You shall pay your hall money as yt hath been accoustomed uppon the like payne you shall not Refuse beinge chosen and Ellected to the Stewardsippe of the said fellorshippe uppon the payne of five pounds uppon denyall of the same.

You shall also be content to beare yor portion for all Scott and Lott that shall be seased uppon yõ by the sixe men from tyme to tyme for any seasement that the occupation shall be charged withale uppon paine to be disfranchised from the said fellowshippe as a forriner

You shall not use any other trade but what you have been apprentize or allowed or made free into uppon payne of forfeiture for every day three shillings foure pence and be disfranchised.

Noe Master of this fellorshippe shall suffer his servant or apprentize to come to the Occupation dynner or Supper But only such as shall pay one shilling uppon payne of forfeiture of three shillings four pence.

You shall take no apprentize under the tearme of seven yeres and the same apprentize name to be registered in the booke of the fellorshippe uppon payne of hindrance of the said apprentize of his trade

You nor your wief or any other in your behalf shall not use to kneele in the Occupators pews before you have been steward.

The Boys' School.—Dr. Hammond, of Liskeard, calls my attention to the advertisement reproduced below. It is of interest as being the earliest document yet discovered concerning our celebrated Institution, and as tending to show that the date hitherto accepted for its foundation must be thrown back somewhat. It is inconceivable that if the Charity was only founded on the 3rd July, 1798, as recorded by Bro. Harper, Deputy G.M. and Editor of the 1813 Ahiman Rezon, a meeting of subscribers in October of the same year should already be prepared to elect 12 boys. It also furnishes us with a name, J. Montefiore, Secretary, not hitherto known or connected with the School.

G. W. Speth.

Advertisement in "*Times*," *No.* 4298—Wednesday, October, 3rd, 1798.

Masonic Charity for cloathing and educating the Sons of Indigent Freemasons according to the old Institutions [Constitutions?]

A General Meeting of the Subscribers to this Institution will be held at the Kings Arms, Greenbank, Wapping, on Friday next the 5th day of October inst., at 6 o'clock in the evening, in order to receive twelve children into this Charity.

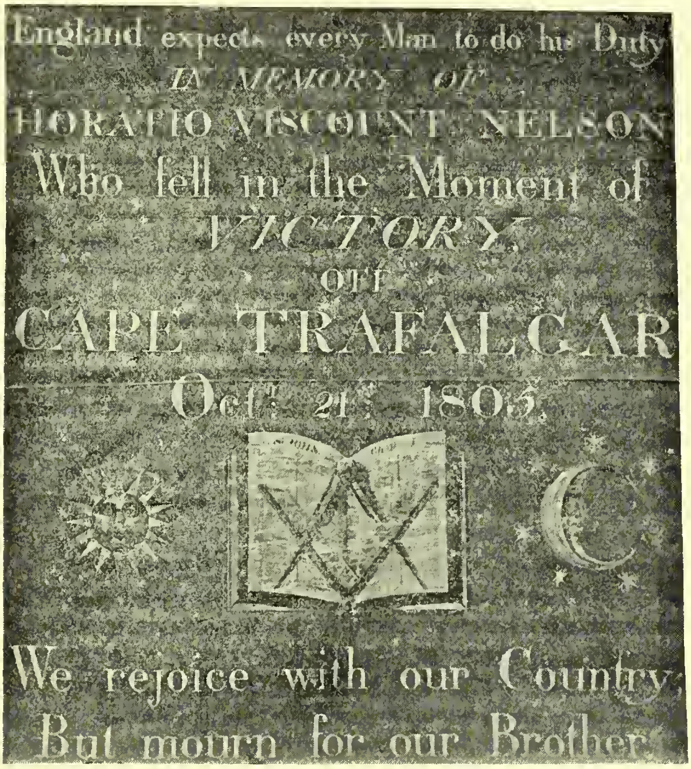
J. Montefiore, Attorney-at-Law, Sec.

Sampson's Gardens, October 1st, 1798.

Was Nelson a Freemason?—In an appendix to his History of Freemasonry in Norfolk, R.W. Bro. Hamon le Strange, Prov. G.M. of Norfolk, discusses this question and concludes as follows :

> "There is not enough in the above facts to enable us to affirm positively that Nelson was a Freemason, but the presumption points strongly towards that conclusion."

During the month of January last a small piece of evidence tending to support such a conclusion came to light. Our Stewards, in the course of correcting and completing an Inventory of the property of the Lodge, found on the floor of the Lodge in a neglected corner a Banner in memory of Lord Nelson, of which a photograph accompanies this note. I have made a search in our minutes with the following result :—



Extracted from the Minute Book of the Union Lodge, York, No. 331, now the York Lodge, No. 236.

Masters Lodge. December 16th, 1805.
Present John Seller W.M.
Thos. Clarke S.W.
John Monkman J.W.
H. Brearey Sec.
(and 12 other Brethren)

* * * *

The Worshipful Master on leaving the chair gave a suitable Charge and invested the new Master with the Insignia of his Office.
The new Master then invested the rest of the Officers with there Jewels who took their respective seats accordingly.

* * * *

The Masters Lodge was then closed and an apprentice Lodge oppend
Present (as before) * *
Br W. Master proposed that a public Procession should take place on the Interment of our Departed Bro and Hero Lord Nelson. Secd by Br. P.M. Thirded By the S. Warden.

The W.M. then expressed his wish that a Uniformity of Dress should be observed on the occasion And that the Revd J. Parker be requested to preach a sermon on the occasion at the Parish Church of St. Helen's.

Apprentice Lodge closed. Fellow Crafts Lodge oppened Present as before.

* * * *

I cannot trace any entry in the accounts relating to the Banner, but it seems most probable that it was made for this procession and carried in it. The Banner measures 3ft. by 2ft. 8in., is made of black silk and the lettering in gold. We have had it renovated and framed in black oak with a gold flat, and it makes a very interesting addition to the furniture of our ante-room.

The Rev. John Parker was Prov. G. Chap., and there are records of his having preached sermons on other Masonic occasions.

ALFRED PROCTER, I.P.M., York Lodge, No. 236.

SUMMER OUTING, EXETER,

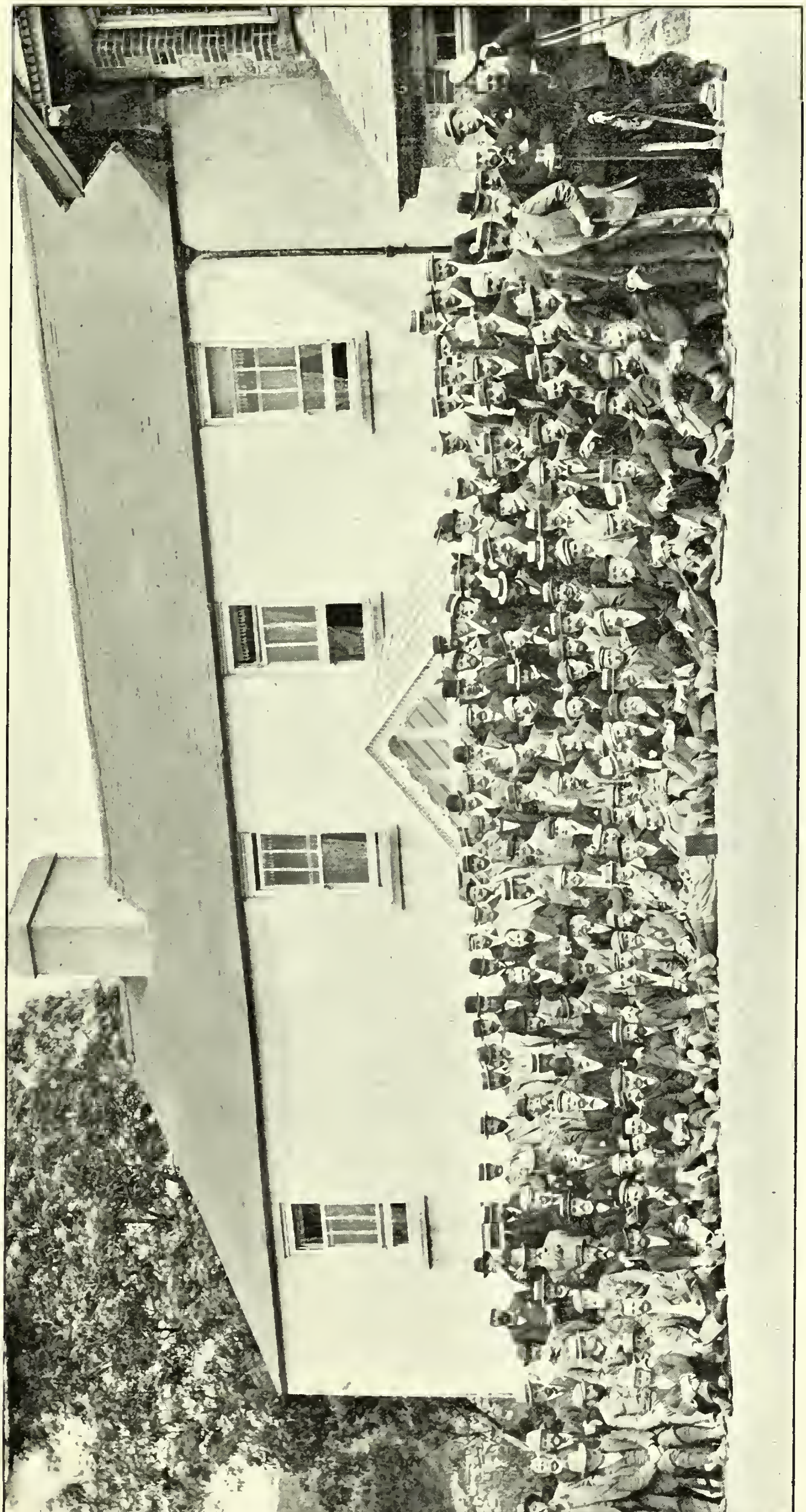
15th to 18th June, 1899.

THE choice of Exeter for the Summer Excursion of the Lodge was due to a pressing invitation from the four City Lodges to pay them a visit; and the result more than justified the alacrity with which the Lodge acceded to the request.

The following brethren left London by the 3 p.m. train from Waterloo on Thursday, the 15th June. Bros. Hamon le Strange, Prov. G. M., Norfolk; G. W. Speth, P.A.G.D.C., Secretary; J. E. le Feuvre, P.G.D.; T. J. Ralling, P.A.G.D.C.; R. Hudson, P.G.S.B.; W. F. Lamonby, P.A.G.D.C., P.Dep.G.M. Victoria; J. J. Thomas, P.G.St.B.; A. Browne, F. D. Davy, H. W. Noakes, C. E. Osman, E. R. Painter, G. W. Pavitt, F. A. Powell, W. J. Songhurst, J. Thompson, J. P. Watson, Dr. T. Charters White, C. J. Wilkinson Pimbury, all of London; H. Bambridge, Yarmouth; Percy Beer, St. Leonards-on-Sea; F. Bruce, Hastings; W. Bushbridge, Plumstead; Thomas Cohu, Bromley; A. Darling, Berwick-on-Tweed; Thomas Greene, Mageny, Kildare; David Hills, Beckenham; G. W. Hudson, Selby; R. Orttewell, Maldon; S. Pegler, Retford; Mark Scott, Selby; J. T. Spalding, Nottingham; W. F. Stauffer, Walthamstow; W. F. Stuttaford, Worcester Park; and W. Vernon, Stoke-on-Trent. At Salisbury, where afternoon tea was served in the saloons, they were joined by Bros. E. H. Buck, Gosport; and R. Thompson, Berwick-on-Tweed. After an excellent run, Exeter was reached at 6.45 p.m., whither the following brethren had already made their way independently or arrived in the course of the evening, viz., Bros. Rev. R. Peek, P.G. Chaplain, Drewsteignton; J. Lloyd Bennett, Bromley; H. J. Collins, Birmingham; Dr. W. Hammond, Liskeard; E. Hulbert, Stroud; E. M. Kidd, Nottingham; T. J. Salwey, Ludlow; H. Tarrant and W. H. Tarrant, Witney; W. Tharp and J. Tharp, London; and Dr. W. J. Chetwode Crawley, P.G.D., Ireland, from Dublin. Awaiting us at the station were many Exeter brethren, and after settling down at our headquarters, the Rougemont Hotel, dinner was served, Bros. Joseph Gould W.M. of St. John Baptist Lodge No. 39; C. R. M. Clapp, I.P.M. St. George's Lodge, No. 112; Sawdye, I.P.M. Semper Fidelis Lodge No. 1254; Russell Coombe, W.M. Northcote Lodge No. 2659; and John Stocker, Prov. Grand Secretary, kindly giving us their company. After dinner many of the visitors spent an enjoyable hour or two at the rooms of the Masonic Institute, Freemasons' Hall, the members of which had elected the visitors as members of their club during their stay. Others strolled about the town under the guidance of Exeter brethren, and of Bro. Peek, who like Bros. J. Gould and A. Hope managed to admirably combine throughout the dual role of guest and host.

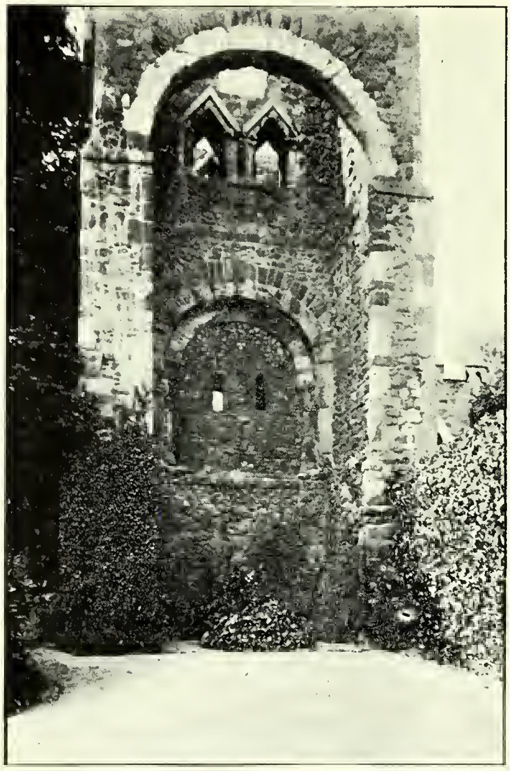
At various times during Friday 16th the brethren were strengthened by the arrival of the following, who had been unable to leave home on the previous day, viz., Bros. C. Purdon Clarke, *C.I.E.*, the Worshipful Master; Dr. W. Wynn Westcott, P.M.; W. J. Hughan, P.G.D., John Lane, P.A.G.D.C., and F. J. W. Crowe, from Torquay; H. Lovegrove, P.G.S.B., Dr. F. J. Allan, J. W. Stevens, Harry Tipper, P.G.P., and Dr. F. R. Miller, London; W. C. Burt and G. M. Doe, Torrington; Dr. H. Manley, West Bromwich; W. S. Miller, Witney; Col. R. J. Pratt-Saunders, Prov.G.M. of Wicklow and Wexford; C. M. Dyke, Plymouth, and E. Rivington, Bristol.

Breakfast at 9 a.m., after which a start was made for the ancient Gild Hall, whose elaborate porch, stretching across the pathway, is such a striking feature of the High Street.



E. Kelley, Newton Abbot.

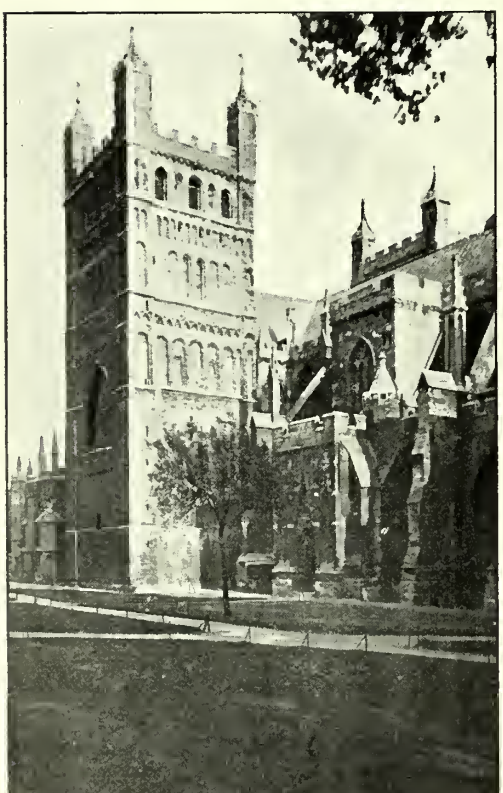
AT TWO BRIDGES, DARTMOOR, 17TH JUNE, 1899.



T. J. Salwey.
GATEWAY, EXETER CASTLE.



T. J. Salwey.
GILD-HALL, EXETER.



T. J. Salwey.
CATHEDRAL FROM N.W., EXETER.



T. J. Salwey.
CATHEDRAL AND PALACE, EXETER.

Within the beautiful hall, with its fine timber roof, the brethren seated themselves round a central table, on which was displayed the city regalia, and listened for upwards of an hour to an address from G. R. Shorto, Esq., Town Clerk, on the history and antiquities of Exeter, with unabated attention. The account given by the Town Clerk was absorbingly interesting, and owed no little to the obvious enthusiasm of the lecturer, and his natural pride in the marvellous records, deeds and documents owned by the Corporation. Many of these, as well as old seals, etc., were handed round for inspection, and at the close of the address, after Dr. Chetwode Crawley had warmly thanked the lecturer on the part of his audience, Mr. Shorto briefly pointed out the more remarkable features of the Hall itself.

ADDRESS IN THE GILD HALL, EXETER,

By G. R. Shorto, Esq., Town Clerk.

The Town Clerk expressed the pleasure he found in meeting so many who were really interested in subjects of antiquity. In asking them to see the city regalia he must needs tell them something of the history of the city, or he should be giving them the shells without the facts. Every bit of the insignia told its own tale and had its connection with the history of the city, which added to its interest.

The history of Exeter until comparatively modern times was preserved in tradition only. He was sure those present respected tradition. Tradition was the way of handing history on from one generation to another when the writing of books was unknown. In tradition they had the consolidated belief of the people, whilst in books they got the point of view of one man who looked at events through his own glasses. The first reference in books to what we may call the history of the city does not occur until the twelfth century. Then reference is made to the siege of the city of Exeter by Vespasian, duke of the Roman army. All agree that he besieged the city for eight days and was not able to take it. In the fifteenth century they found confirmation of this, and many of the papers of that time are preserved. In 1447, when John Shillingford was Mayor, the Bishop and Dean and Chapter raised the question of jurisdiction. Where Broadgate now stands there was a tavern, what is now called a public house. One entrance was within the jurisdiction of the city, the other within the jurisdiction of the Bishop and Dean and Chapter. The Mayor said this house was resorted to by disorderly people, and they defied the Mayor by going through the house from the line of jurisdiction of the city within the line of jurisdiction of the Dean and Chapter. One day the Mayor and a posse of constables went through the house and took the men into custody. The Bishop and Dean and Chapter protested. But the Mayor asserted his right. The papers in the suit and the Mayor's letters on the subject are preserved, and were printed by the Camden Society in 1871. A copy of the printed book is in the possession of the Council, as are also the original manuscripts. The point at issue was one of jurisdiction. The pleadings say the City of Exeter of right old time was called Penholtkeyre. It was a most ancient city, of which no man could find the beginning. It was well walled, and most defensible, and yet the most favoured. It gave succour to all the king's people of the land, especially in time of war repairing thereto. The history of the city in this document went back to the time of Vespasian, who, it was stated, failing to take the city after a siege of eight days went to Bordeaux, from Bordeaux to Rome, and then on to Jerusalem, which, with Titus, he besieged and took. It is said that he sold thirty Jews for one penny. However this might be, they had good grounds for saying that there was a siege of Exeter by Vespasian for many days, and that he did not succeed in capturing it.

The point he wished to make was this—that in the time of Vespasian Exeter was a place of large importance, a place of defence to all the people of the land, and it was a place of such importance that the Romans wished to get a footing here, but failed.

Professor Freeman, the editor of "Historic Towns," selected Exeter as the object of his work. Of course, as a severe critic would, he smiled at the story as to the market value of Jews, but he says that Exeter has had a continuous history from before the time of Vespasian up to the present. It has never ceased to be the habitation of man, never been entirely destroyed, never been devastated. He then points out the peculiarity of Exeter in that it was never conquered by the Saxons. It was a Celtic town, and the Saxon, as it were, flocked into it, became a part of it, and lived in peace with the Celts. The Britons were never turned out, and for two centuries the Celts and Saxons lived in different camps, but beside each other. In the quarter of the city in which they were then seated the churches had Celtic names. There were St. Pancras, St. Kerrian, St. Petrock, St. Pol, and St. David. The church dedicated to St. David was outside the city wall, but immediately adjoining the parishes with the churches dedicated to Celtic saints. But he must tell them something. They used to have a very learned editor of a newspaper in the city. In his

picturesque writing he always called the Ward of St. David the Ward of the Royal Psalmist, until a friendly critic called his attention to the fact that the Royal Psalmist was not quite a Christian saint. The border line of the Celts and Saxons was marked by the old High Street. It went in olden times in a direct line from the East to the West Gate.

When the bishopric came to Exeter the city had been a walled city for more than a thousand years. After a time the Bishop and others wanted an exclusive part where they could be independent of the control of the citizens. And King Edward I. granted them permission to enclose a portion. That portion was now known as The Close. At one time the entrances to The Close had gates, and so gradually the High Street was pushed further north. That was curiously shown now by the fact that the houses in the precincts of The Close are back to back with those in the High Street, and are in the parishes of St. Martin and St. Petrock. Although the High Street had been pushed northward it did not interfere with the boundary line of the parish which formerly marked the division of the Celts and Saxons.

The history of Exeter at the time of the Norman Conquest was most interesting. Harold's Queen Mother was here and Exeter did not surrender to the Norman until two years after Hastings. William himself came to take possession of the city. All the people round came in to defend the city. A few citizens went out some way to surrender to William, but when the Conqueror came to the East Gate he found the gate closed in his face and the citizens on the walls ready to fight. He at once put out the eyes of one of the hostages. But this did not have the effect of opening the Gate. The city stood out for eighteen days. At the end of the eighteen days Exeter passed into the hands of the Normans.

Freeman says that William punished the city and increased the head rent. But that is not correct. The city's burdens were not increased. They paid no more head rent to William than they paid the Saxon kings before him. They were willing to admit William as military suzerain, but they desired to retain the right to make their own laws, and inflict their own punishments. This was not conceded. But the fact that there was no punishment of the city, no increase of the head rent, justifies the assumption that the city was not taken by conquest. If William had taken the place by force of arms they may be perfectly sure that the citizens would not have been granted such terms.

Domesday Book classes Exeter with London, York, and Winchester, and the very first charter they had, in the time of Henry I., states as a fact that the citizens share the customs of the men of London, and all these privileges Exeter retained until the passing of the Municipal Reform Act, in 1835. They had still many of the customs of London in that old city of the West: as time went on the city got many charters. The King would cause them to be examined, and then he would think the best thing to do would be to grant another charter confirming those in existence. A charter cost money, and these periodical blood lettings, in the absence of an income tax, was one of the means the King had of filling his coffers. Altogether they had forty-eight Royal Charters. In the early part of the fourteenth century they obtained a charter from King Edward II., that no man of Exeter should be tried except by his fellow citizens, and that no foreigners should be put on juries with citizens. A foreigner was anybody who was not a citizen of Exeter. More than 250 years after the grant of that charter, a citizen brought a case against another citizen in the Queen's Bench. The city then produced its charter in Court and the case was sent back to Exeter. All these things are now swept away, but they show the active life which the citizens possessed of old.

In the time of Henry VIII. the city was made a county and the limits were defined by Act of Parliament in the reign of Edward VI. Within the limits of the county were included portions of the Manor of Exe Island, which previously belonged to the Earls of Devon and about which there had been many disputes. In the time of Edward VI., the Manor of Exe Island was given to the city, and they have held it to the present time.

The old city has had a continuous life for not less than two thousand years. It had continued a place of commerce and habitation from then till now. There was another thing he would like to call attention to. In Exeter there were no common lands. They knew that when the land was parcelled out by the Anglo Saxons there were common lands. There are now none here and the citizens had not an inch of such lands. The city also had control of the sea to the extent of the whole port, which extended from the eastern bank of the Axe to the western bank of the Teign. They held their privileges beyond the time of record. Kings found that they did hold them and confirmed them, but no one knows when they were first obtained.

He then called attention to the Guildhall in which they were seated. Those who professed to understand it say it is one of the finest specimens of domestic architecture there is in the country. The walls and roof are still those built as far back as 1330, and then it was not the first Guildhall, it took the place of a former Guildhall. The whole

was substantially repaired and additions made to it about 1450 and a final extension was made in 1588 when the old porch, which is the most modern part of the building, was erected. In 1588 the panelling as they saw it now, replaced older panelling. Then they fell upon bad times. Up to about 40 years ago there was a gallery which extended up to the second window in the Hall and was used as a Police Court, and the fine old oak was coloured and grained to represent mahogany. The pediments to the pillasters were cut off and sloping boards placed there. But the whole of the string course and the brackets round are the same as those placed there in 1588. The pillasters are the same but the pediments are new. Some fourteen years ago the Council started to complete the restoration of the Hall, which their predecessors began about forty years ago. Their object was to restore the Hall to what it was in 1588. The coats of arms they saw were there then. They had been defaced and discoloured, but none of them were new except the Mayor's and Sheriffs' which were placed there in Jubilee year. All the others were very old ones. They had cleaned and restored them and placed the owners' names under them, because it was not all who were well versed in heraldry. He then pointed to a few. One was that of Roger Fitz Henry, who was Mayor in the year 1217. Another was that of Walter de Jervis, Mayor of Exeter in 1218. His name would be connected with Exeter for all time. It was he who built the Exe Bridge—not the present one, but a former one. He not only built the bridge but he endowed it. The present bridge was built by the Turnpike Trustees, who took the income of the trust. The Council now received about £120 to £130 a year, the income of the trust, which was accumulating for the building of another bridge. The first Mayor of Exeter was elected in 1200.

Some thirty-five or thirty-six years ago the city got into some serious law suits. An attack was made on their rights and liberties and they determined to make a stand for them. They had a great mass of records but they were in a perfect chaos. Then Mr. Stuart Moore, who was largely interested in research of this kind, was engaged by the Corporation, and he took about seven years in arranging the records. They were arranged by him in two volumes and an index formed a third volume. They had forty-eight Royal Charters. The Mayor's Court Rolls began in the reign of Henry III. The Receiver's accounts commenced with the reign of Edward I. All these were arranged and calendared. He was able at any time to go and place his hand upon any one of those documents. They were attacked once by the Trustees of the Rolle Estate about the town dues collected at Budleigh Salterton. They put in documents shewing the receipt of the dues for many centuries and won the case. The city's taxed costs amounted to £2,000, and the costs on the other side must have been quite double that sum, and the Trustees had to pay those sums and did not get the dues after all. Had the city been approached in a different way they would perhaps have sold the dues for £1000. This case showed the value of keeping their old records.

Many of the old records were found under the tiles of the roof over the room where the Receiver's office was situated. They hoped soon to have in Exeter a Record Room, so that they would not have to bundle them all away together, as now, and thus be able to keep in perfect safety their unmatched records.

He then showed the company some of the records. One was in the time of William the Conqueror, and bore the seal of Osborne, the second Bishop of Exeter. It related to some Council property.

Another was a deed of the year 1299, just 600 years old, with an impression of the corporate seal which was in use to-day, thus showing that that seal had been used for Corporation documents for the past 600 years, and he did not know how many years it was in use before that.

Then there was the Mayor's seal, which was still in use, and had been used on a document fifteen years older than the deed he had just shown them. Both seals had been in use for six centuries, in addition to the time they were in use before those impressions were made. The seals (which were passed round) were lent for exhibition to the Institute of Archæologists, and Mr. St. John Hope told him that they were about the finest seals in the kingdom.

Next he passed round a lead seal—the seal of the Exe Bridge Estate, and then a document bearing an impression of the seal, which was 650 years old.

The oldest charter (produced) was tested in the name of Thomas à Becket, who was killed in 1170, so that the charter was over 700 years old.

Some little time since there was a dispute about a statue in the cathedral said to be that of Edward I. Canon Edmonds felt sure that he was right, but had no proof. So he asked the Town Clerk if he had anything there that would show what Edward I. was like. Well, he had the Charter of Edward I., and there they found on the seal the features of Edward. From it they saw the King's method of wearing his hair, his dignified features, and stalwart air.

The Town Clerk next showed an exemplification of the city arms, dated 1654, and which also made reference to the siege of Exeter by Vespasian.

Amongst other things they had a large number of letters found put away in different parts. They were now in a portfolio. Amongst them were many royal letters. All these royal letters were signed at the top, and never at the bottom. Amongst the signatures were those of Henry VII., Henry VIII., and Mary.

What was worthy of attention was this. They heard about the bloody Queen Mary, and her fondness for foreigners, but she was the only English sovereign who signed her name in English, "Mary, the Queen." All the others, including their present much-beloved Queen, signed differently—for instance, "Victoria R."

Other royal signatures they possessed were those of James I., Charles I., Charles II., James II., George II., and George III.

They had other documents in which were quoted the wages to be paid for labour. There were no trades unions then nor strikes. The wages showed that during harvest time the agricultural labourer was paid as much as the skilled artificer, who was a master man, but of course he did not get so much at other times of the year. This document was dated 1566.

The company was then invited to inspect some of the things on the table. There was the sword presented to the city by Edward IV. That was the identical sword presented to be carried before the Mayor when he attended Divine Service. It was not an ornamental sword. It was heavy, two-handled: heavy enough to drive through armour. This sword was presented to the city just before 1480. About twenty years afterwards Henry VII. visited Exeter and presented a Sword of State "to be carried before the Mayor for ever."

There was also the Cap of Maintenance presented by Henry VII. It was now within the needlework case of the reign of Charles II. The king stated that the cap was to be "borne" before the Mayor. For many years however they changed the ritual, and it was "worn" before the Mayor. Now they had gone back to the old way: it was carried before the Mayor on a cushion, which was to the advantage of the hat aud of the man who used to wear it, for it was somewhat weighty. The gilt maces were made in the reign of George II. By Royal Charter there were to be four mace bearers. There were silver chains which were 400 years old, and were very fine specimens of the silversmith's art. They were manufactured for the city waites or musicians who used to wear them.

Another peculiarity of Exeter was that the Mayors in olden times never wore a chain. If they looked at the old portraits around them they would find that there was not a single Mayor with a chain on. This was an illustration of the sturdy independence of the citizens. In olden times every tradesman who supplied a house wore the badge of that house. They were the liverymen. But at one time the Corporation decided that no member of the Corporation should wear any man's livery, and that, perhaps, was the reason why the Mayor did not wear a chain. In 1873 the Archæological Society visited Exeter, and they presented a very handsome gold chain, which the Mayor of to-day wears. The chain was handed round, as also was the Sheriff's chain. In regard to the latter there was nothing particular about it except that it is an S chain. It is said there are only two persons in England entitled to wear a collar of S, namely, the Lord Chief Justice of the Common Pleas, and the Somerset Herald. When the office of Lord Chief Justice of the Common Pleas was merged in that of the Lord Chief Justice of England the chain became the property of the late Lord Coleridge. The first Sheriff of Exeter was elected in 1537, but the chain was a new one.

The Town Clerk then called the attention of the company to some of the portraits hanging in the Hall. One was of Princess Henrietta, daughter of Charles I. The portrait was by Sir Peter Lily, aud was said to be one of the best samples of his work. Another was of the Duke of Albemarle, who brought back Charles II. The old flags were those of the Exeter Guards, who were raised by the second Duke of Albemarle in Exeter. There were also the colours of the City of Exeter Volunteers, who were raised with those in other parts of the country to resist the threatened invasion by Napoleon. The Exeter Guards afterwards became the 4th (King's Own) Foot. The banner represented the present city arms.

Moving to the upper room the company inspected a facsimile of Magna Charta, paintings representing the old city gates, portraits of the city officials, etc., and an old map of Exeter, showing the old High Street when it ran direct from the East to the West Gate.

From the Gild Hall a move was made to the Cathedral, where we were met, and conducted by the Rev. Canon Edmonds to the Chapter House, where some of the most interesting documents and books from the Cathedral library were on view. Amongst these was the "Exeter Book," Domesday Book, and the Charter of Edward the Confessor, constituting the Church at Exeter as the Cathedral Church. All being comfortably seated,



OLD HOUSES, EXETER. W. J. Songhurst.



THE NAVE, EXETER CATHEDRAL. T. J. Salwey.

the Canon briefly went through the history of the See of Exeter, of the Cathedral, and of its chief Bishops, and at the conclusion of a most interesting address led us through the structure itself, pointing out the most noteworthy features, and further explaining portions of his preliminary address. A tour was then made of the roof, whence a fine view of the city was gained. Descending we were permitted to wander through the beautiful gardens of the Bishop's palace, and were finally conducted into the house itself by the Rev. Mr. Bickersteth, the Bishop's son, who pointed out to us a very remarkable and historical carved chimney piece.

ADDRESS IN EXETER CATHEDRAL,

By Rev. Canon Edmonds.

Canon Edmonds first gave a short history of the See. Their ecclesiastical beginning was in 1050. Leofric was Bishop four years before that. But the See was then at Crediton. The inhabitants there were few, and the Danes were harassing the country and could get to Crediton much more easily than to Exeter. There was a double motive in bringing the See to Exeter. It was to bring the Shepherd to the sheep and to make the fold in a place where they could keep the wolves off. If they had looked up from St. David's station they would have seen that Exeter was on a cliff and that it was very easy to defend it. The Bishop was a foreigner. But they had a way of finding out what was in his head by taking notice of his companions—his books. They had a list of sixty books which Leofric brought with him. They indicated his strong sense, his love of knowledge and an absence of the prevailing prejudices of the foreigner. He had come with the full purpose of being a Bishop of Englishmen.

In 1050 the Cathedral they were going to look at was still in the future. There was nothing standing of the Cathedral in which Leofric was enthroned when the Bishopric came to Exeter. The first church, that of Athelstan, was probably burnt by the Danes. But Canute built them another church, and it was probably in that church that Edward the Confessor enthroned Leofric. But no part of it was visible in the present fabric. The present building was flanked by a tower on either side—North and South. These towers told their story plainly enough. One tower, the South, was taken down to the extent of one storey to let in the bell, called 'Great Peter,' and it was rebuilt in the perpendicular style, but the other tower was pure Norman from the base to the top. In the early part of the 12th century the present church was built. In the Choir they would see where the old Norman church ended eastward.

The Chaper House was a specimen of the early pointed architecture. There was nothing of the sort in the cathedral itself. Whilst Salisbury was being built Early English architecture blossomed out. They were a little slow in Exeter. But it was an advantage in the end. Their energies were gathering themselves up and their great effort was made at the high water time of Gothic architecture, the 'Decorated' period.

It was in this second period that windows were widened to take in tracery, and they would see that the windows of the cathedral were peculiarly rich in the variety of their tracery. No window was like its neighbour, but each was like its opposite fellow. Nothing was repeated on the same side of the cathedral. The transformation of Exeter cathedral out of Norman into Decorated coincided with the Kings Edward, from I. to III., and it begins with the advent of Peter Quivil. He began the work of transformation at the transepts. He then went to the far east and transformed the lady chapel. His successor filled in the interval. Bishop Grandisson dealt with the nave and followed the scheme laid down by Peter Quivil. The work was characterised by unity and harmony, not because one man did it, but because one man's mind dominated. The cathedral was substantially what it was intended to be in 1280. The Restoration by Sir Gilbert Scott had only taken it back to what it was when the building was finished in the 14th century.

The screen at the west front, the first thing they saw, was probably the last thing that was built. It was an afterthought. There was possibly some weakness and the screen was a huge buttress, a mass of masonry behind a screen of images. The Norman Towers were of the date 1112, and the latest part, the screen, was of the 15th century.

The Chapter House in which they were then seated was built in the time of Bishop Brewer, in the first part of the 13th century. He and the Bishop of Winchester went crusading, and forty thousand people followed them to the Holy Land. Then the Chapter House was built, and the Cathedral staff had met there weekly ever since. The document conveying the site is still in the archives of the Cathedral.

The company then proceeded to the Cathedral, and, taking up a position between the transepts, Canon Edmonds called attention to the pointed arches in the Norman towers. It was certain, he said, that the Norman towers originally had no pointed arches. The

inner walls of the towers were taken down, making the ground plan of the church cruciform, and those magnificent pointed arches at which they were looking took the weight of the towers. The first bays in the nave on both sides showed where Bishop Quivill commenced his work, which gave the law to the whole of the work done afterwards. In 1281 Quivill began with these arches the transformation of the Norman Church. They would find colour as well as form an element in the harmony of the building. The pillars are of Purbeck marble, the arches of sandstone, and that is so throughout the church.

Proceeding to the Lady Chapel at the east end of the Cathedral, Canon Edmonds explained that the Norman Church was not as long as the present Cathedral. The former building stopped at the third bay from the organ screen. There was no Lady Chapel in the Norman time. Henry Marshall lengthened the Cathedral, but his work also had been completely transformed. Pointing to two arches at the west end of the Lady Chapel, Canon Edmonds said they would see that the stone of the arches was not the same as the others. They would also notice that the arches were carried on a cluster of four pillars, one of which was in the wall. Further west, under the east window, they would see two pillars, which were like no others in the building. They consisted of a cluster of eight. Between them they would see a pillar formed of a cluster of sixteen. They would note the beauty of these clusters. It would seem that they started with clusters of four, then went on to eight, then to sixteen. They then reached the completely beautiful. They could not better it, and they kept to that cluster of sixteen throughout the remainder of the Cathedral. In this way they saw the growth, the development of what was known throughout the country as the Exeter Pillar. He then called attention to the tomb of Peter Quivil, who was buried in the Lady Chapel, and the curious inscription on the Purbeck stone slab over his grave :

Petra tegit Petrum
Nihil officiat sibi tetrum.

The company then moved to the centre of the choir. Here Canon Edmonds explained that all who were standing eastward of him were outside the line of the Norman Cathedral which ended just where he was standing. It ended in an apse. Eventually Bishop Marshall lengthened the old Cathedral—in fact almost doubled its length. Bishop Bitton brought that part of the Cathedral into harmony with the work which Bishop Quivil began in the centre of the Church and in the Lady Chapel. When they stood by the towers they were in the time of Edward I., now they were in the time of Edward II. The second Edward was not a king whose domestic life was a model for the people. They took sides. The Bishop of Exeter of that time was Stapeldon, and he was the king's treasurer. He stuck to the king, and for that he was pulled off his horse and killed in Cheapside. His body was brought to Exeter and his tomb would be found at the east. Stapeldon did not do much to extend the Cathedral, but he did something to enrich it. He gave them that beautiful throne there. It has not a nail in it. It cost £13—£6 for the oak, £6 for the workmanship, and £1 for paint, etc. It was the most beautiful thing in wood in the Cathedral. The three seats forming the Sedilia on the south side of the choir he also gave them. It was the most beautiful thing they had in stone.

The company then moved to the west end of the Cathedral.

Canon Edmonds said the east end of the Cathedral was done in the time of Edward I., the choir in the time of Edward II. They were now in the part which was completed in the time of Edward III. He called their attention to the Minstrels' Gallery where they find the figures of Edward III. and Queen Philippa. This part of the Cathedral was carried out under John de Grandisson, one of the greatest Bishops they had had in Exeter. He ruled the diocese for 42 years. He was consecrated at Avignon. He was sent to Exeter by John XXII. over the heads of the king and the people. He was foisted on the diocese by the Pope. But he was eminently worthy of the position, and when he got here he proved to be a very great Bishop. He was proud of what Quivil had done, and he wrote to the Pope saying that when the church was finished as it had been begun there would not be a finer church in England or France. He set to work to finish it, and he not only finished the Cathedral inside but he finished it outside. The present outer part at the west end was but a screen, highly ornamented with figures of saints and kings. It covers Grandisson's work.

In the thickness of the western wall was a small chapel, dedicated to St. Radegund, in this chapel Grandisson prepared his own tomb.

Some time was then taken up by the brethren in peeping through a small hole—from which a stone had been removed—through which the two walls could be seen and a portion of a little chapel.

The company then followed the Canon to the upper part of the Cathedral and the massive masonry, forming the vault of the nave and choir, was examined. On reaching the leads a good view of the upper portions of the towers was obtained, and through the great

east window a splendid view of the inside of the building from an elevated position. Many of the brethren had previously commented on the position of the organ, which stands in the centre of the Cathedral between the nave and the choir. It was thought by some that the organ interfered with the effect of the view both from the east and west ends. The view from the higher level afforded an opportunity for reconsidering the opinion previously expressed.

Canon Edmonds explained to those who ascended to the roof of the Cathedral and noticed that the gabled lead roof was carried on large oak beams resting on the main walls of the building, that when the Cathedral was transformed from the Norman to the present style, the roof had to be raised. The question was how high they could go without dwarfing the proportions of the towers. He thought they had settled the question in a most admirable way, an opinion that was generally acquiesced in. The beauty of the flying buttresses and many other points connected with the external portions of the Cathedral were noted, and the brethren who had ventured up the winding steps of one small tower, and remained in the scalding sun for some time, found the cool shade of another tower very welcome during the descent.

The Canon took an opportunity of remarking that the building under inspection was not merely an ancient monument. It was that indeed, but it was more. It was still what it was built to be, the Church of a Bishop and Canons with duties to the people in whose midst it was reared. It had its ancient documents, authentic and valid, but its best defence in our days was not its Norman massiveness, nor the sense of beauty to which it ministers in its decorated dress, but the fidelity which within its walls still labours to fulfil the high mission to which from the first it has been consecrated.

After lunch at the Rougemont, where we had the pleasure of entertaining Mr. Shorto and Canon Edmonds, a tour of the city, under the guidance of Mr. Shorto and Bros. Gould and Peek, was undertaken, beginning at the old Castle and the remains of the Castle walls, succeeded by a saunter through the wonderful gardens in and around the old city moat, by the kind permission of the proprietor, and concluding with a visit to many objects and buildings of interest in the city. Many of the visitors were, however, so delighted with the restful and picturesque gardens that they tarried behind, leaving the final portion of the tour to the more energetic and younger brethren. Dinner was served at 6 p.m.

At 7.45 the four Exeter Lodges assembled, by dispensation, as a combined Lodge in the supper room of the hotel, under the banner of the Senior Lodge, St. John the Baptist, No. 39. Bro. Joseph Gould presided, and the wardens' chairs were filled by the Masters of No. 112 and No. 1254, while the Master of No. 2569 acted as I.P.M. Lodge being opened, the visitors who had formed in procession in their dining-room, and were joined by Col. Davie, P.A.G.D.C., Dep.Prov.G.M., were received into the Lodge with all honours, and addressed in welcome on behalf of the Lodges by Bro. Gould, and on behalf of the Province by Col. Davie. The replies were by the W.M., Bros. Hamon le Strange, Col. Pratt-Saunders and G. W. Speth. Lodge was then closed, and the brethren and visitors to the number of some 250 adjourned to the ball-room, where the visitors were entertained to a smoking concert by the Exeter brethren. Conversation and excellent music and song made the time pass far too quickly, and at 11 o'clock the proceedings terminated by a hearty rendering of the National Anthem.

Saturday, 17th, was a long day, and a very early start had to be made. The programme could not possibly have been carried out had not the Exeter brethren arranged for special trains to convey us to Bovey Tracey in the morning and home from Tavistock in the evening. The organisation was marvellous, not one ot the complicated arrangements went wrong in any way, time was kept almost to the minute, and to give some idea of the difficulties to surmount, it will suffice to say that it was found necessary to send on an excellent luncheon for 150 hungry brethren in advance from Exeter, as no inn on the Moor would attempt to cater for so large a number. The thoughtfulness of the organisers was shown in the smallest details, and was supplemented by individual efforts. For instance, every brother had been presented with an excellent guide to the City by Bro. Dalgleish: every carriage driving across the Moor was supplied by Bro. Dymond with a large detailed sketch-map of the route, and every brother in every carriage with a series of notes on the natural and artificial features which would meet his sight, as also with a sketch, plan and explanation of the stone avenues, kistvaens, etc., etc., at Merrivale.

Breakfast was at 7 o'clock, and at 8 we assembled at St. David's Station. The rest of the day's proceedings are given from the *Devon* and *Exeter Gazette*, of Monday, June 19th.

"The members of the above Lodge, visiting Devonshire, with many Exeter brethren, drove across Dartmoor on Saturday. They were favoured with glorious weather. About

150 assembled at St. David's Station in the morning, and were conveyed by special train to Bovey Tracey. En route the visitors were much impressed with views of the estuary of the Exe, Dawlish, Teignmouth, Shaldon, and Newton Abbot. On arrival at Bovey Tracey eight four-in-hand brakes were in waiting to take the party across the Moor, a distance of some twenty-eight miles. On leaving Bovey the quarries of Hay Tor were noticed. It was explained to the visitors that from these quarries the stone was taken to build London Bridge. On approaching Hay Tor the view in front was imposing, while behind was the grand setting of the Haldon range. At Hensbury Gate the party were joined by F. S. Amery, Esq., J.P. Druid, Ashburton. Mr. Amery accompanied the party to Widdecombe and pointed out many interesting features of the building, and some hut circles were examined. On leaving Chagford Road the landscape became thoroughly moorland, and the visitors were given an idea of what the wilds of Dartmoor are like. Those who for the first time had been in this neighbourhood were especially charmed with the noble landscape. The steep descent to Widdecombe-in-the-Moor having been safely made, the party alighted at the village to view the famous church known as the "Cathedral of the Moor." Mr. A. H. Dymond described the leading features of the building, and drew attention to the many interesting relics in it.

"The church, as is generally known, was built to accommodate the tin-mining population of that period. The registers go back to 1570. The church is dedicated to St. Pancras. It is cruciform in shape, and is built of granite in the Perpendicular style. It has a magnificent embattled tower 120 feet in height, surmounted by four pinnacles terminated by crosses. It contains six bells, three of which are dated 1632. During divine service in October, 1638, the church was struck by lightning, four persons being killed and 62 injured, some of whom were hurt by the falling of one of the pinnacles of the tower. In the north aisle is a tablet bearing some verses commemorative of the event. They were written by Mr. Hill, the village schoolmaster. Some of the more expert brethren examined closely the architectural details, including the peculiar bosses in the chancel, which contain a symbol of the ancient alchymists with three rabbit ears in a triangle. The church is now out of proportion to the inhabitants, but it was not at all too large when the mines were being worked. Passing to Ponsworthy Bridge, which dates from 1666, the moor opens out into a vast undulating landscape with sweeping hills, with Sharp Tor and Benjay Tor clearly defined on the horizon. A drive of a few more miles brought the party to Dart Meet, where most alighted and crossed the quaint stone bridge. This was, perhaps, as pretty a view as the tourists had seen thus far. The huge boulders in the miniature bed of the east and west Dart shone in the sunlight, and the tiny waterfalls glistening around them made a very pretty picture. Some of the brethren who carried cameras with them did not fail to take advantage of many of the pretty little bits found within range. The next stop was at Two Bridges, where the party alighted for an hour and a half's rest and lunch. The moorland air had its effect on most of the London brethren, and they seldom, if ever, sat down to lunch with better appetites.

"After lunch the party were photographed, and then, under the guidance of Bro. Dymond, a visit was paid to Wistman's Wood. Here the visitors saw a very great number of stunted oaks, ranging from eight to twelve feet high, all of great age and ample girth—the remaining portion of the ancient forest of Dartmoor. The party was here joined by Mr. W. J. Richards, of Torquay, and Mr. Hansford Worth, of Plymouth, who had driven over from Lydford. The party then proceeded to Princetown, but none of the inmates of that grim residence were visible. It is said that Princetown is the highest Church Town in England. With a wide sweep round the top of the hill was reached, and views obtained of Pu Tor and Vixen Tor in front and Little and Great Nus Tor on the right. At Merivale Bridge the whole party alighted and went to one of the largest of the hut circles. Squatting in a picturesque group in the circle, the party listened to a lucid account of the probable origin of the hut circles and all that is known about them as an outcome of investigation by the Dartmoor Exploration Committee of the Devonshire Association. Next the parallel stone rows and other stone monuments were examined and further explained.

"Leaving Merivale Bridge the visitors soon obtained views of Brent Tor and church, and other familiar objects of this part of the Moor came into view. Then some good driving ground was reached, the speed was put on, and Tavistock quickly gained. There being but a quarter of an hour available a part of the programme had to be abandoned. Ultimately the railway station was reached, and the return journey by the South-Western Railway was made, with halts at Okehampton and Crediton to drop brethren from those places. The outing was admitted by all to have been highly successful in every detail.

"Reaching Exeter at 7, dinner was served at 7.30, and from 8.30 to 11 p.m. the members of the Quatuor Coronati Lodge entertained the local brethren at a smoking concert at the Rougemont Hotel, and the members of that distinguished Lodge revealed considerable



MENHIRS, DARTMOOR. W. J. Songhurst.



DARTMEET. David Hills.

talent in the way of entertainment. The chair was taken by the W.M., Bro. Purdon Clarke, and there was a numerous assembly of local brethren. A feature of the evening was some remarkable performances on the handbells by Bro. Tipper. The programme was arranged by Bro. Crowe, of Torquay, who also acted as accompanist.

"During the evening the Worshipful Master of the Quatuor Coronati Lodge took the opportunity of thanking the Masters of the four Exeter Lodges and the local brethren for the hearty welcome they had given the visitors. Bro. Speth, the Secretary of the Quatuor Coronati Lodge, also added his thanks. Reference was made to the part taken in the programme by the Town Clerk and Canon Edmonds, Mr. H. Worth, Bro. Arthur Dymond, Bro. Andrew Hope, and particularly to Bro. Joseph Gould, W.M. of Lodge 39. To all of these thanks were given for their efforts, and for the excellent arrangements made. The members of the Lodge had only had their appetites whetted, and the beauties of the scenery and the hearty welcome given them made them look forward with much pleasure to another visit. Brother John Stocker, Pr.G.Sec., in response, said the pleasure which the visit had given the brethren of the county would not soon be forgotten. The visit had been of mutual enjoyment and for the general good of Freemasonry."

To the above account may be added that the brethren were delighted and surprised at the unexpected appearance in their midst, during the concert, of our venerable Brother Canon Tristram, of Durham, a very old member of our Correspondence Circle, who, being on a visit to Exeter, and hearing that his Lodge was entertaining the local fraternity, kindly resolved, in spite of his advanced age, to take a share in the proceedings.

ADDRESS AT THE MERRIVALE HUT CIRCLE, DARTMOOR,

By R. Hansford Worth, Esq.

Hut circles are extremely frequent on some parts of Dartmoor, the localities in which they are most numerous are even now recognisable as those most desirable for residence. If all or nearly all the huts were ever occupied at one time the population resident on the Moor would have been most considerable. There is, however, every reason to believe that the different groups of huts represent an occupation spread over a lengthened period rather than the dwellings of a considerable population of any one time.

It is only of recent years that any light has been thrown on the date of these hut circles, chiefly as the result of the work of the Dartmoor Exploration Committee of the Devonshire Association.

A hut may range in internal diameter from nine feet to close on forty, as a rule its form is fairly true to the circle. The walls if re-constructed on their present remains have a height of about four to five feet, and a thickness of from four to six feet. The inner face of the wall is more usually formed of flat granite slabs set with their best face inwards, coursed work is however found sometimes, the heart of the wall is usually of turf or soil, sometimes mingled with small stones. There are cases where the wall consists of an inner face and an outer bank with only a few stones to retain the toe, no definite outer face having been constructed. The entrances usually face south or south-west and are two feet to two feet nine inches in width, and two feet six to three feet in height. Sometimes wing walls were built out to form a sort of porch.

Excavations show that the floor of the hut was formed on the decomposed granite subsoil or "calm." Cooking was carried on in rude earthenware pots, many of which were so formed with hemispherical base that they could only be kept upright by being set in holes in the ground. Water was boiled in these by trundling red-hot stones from the adjacent granite hearth over the rim of the pot into the water it contained.. Apparently roast meats were prepared in the same earthenware vessels, the inner portion of which is found discoloured with carbonised matter which, from their porous nature, stains more than half the thickness of the earthenware. Grease has been obtained from some of this old pottery by digestion in ether. Cooking-holes merely sunk in the ground and either unlined, or else lined with stone are usually found, and also a considerable number of fire-cracked cooking stones, usually hard water worn pebbles. The culinary pots sometimes have lifting lugs, and often bear strengthening bands worked around the shoulder, the ornamentation, which consists of incised chevrons, thumb-nail marks and indented work, differs in no way from the ornament found on sepulchral urns of the period. From appearances it would seem that a central support was usual in most huts of any considerable diameter, which broke the span of the roof. The nature of the roof itself is quite unknown. Flint flakes are not infrequent on the floors of the huts, but are rarely found highly worked, and only one has been found polished. One ground stone implement has been found, lying on the

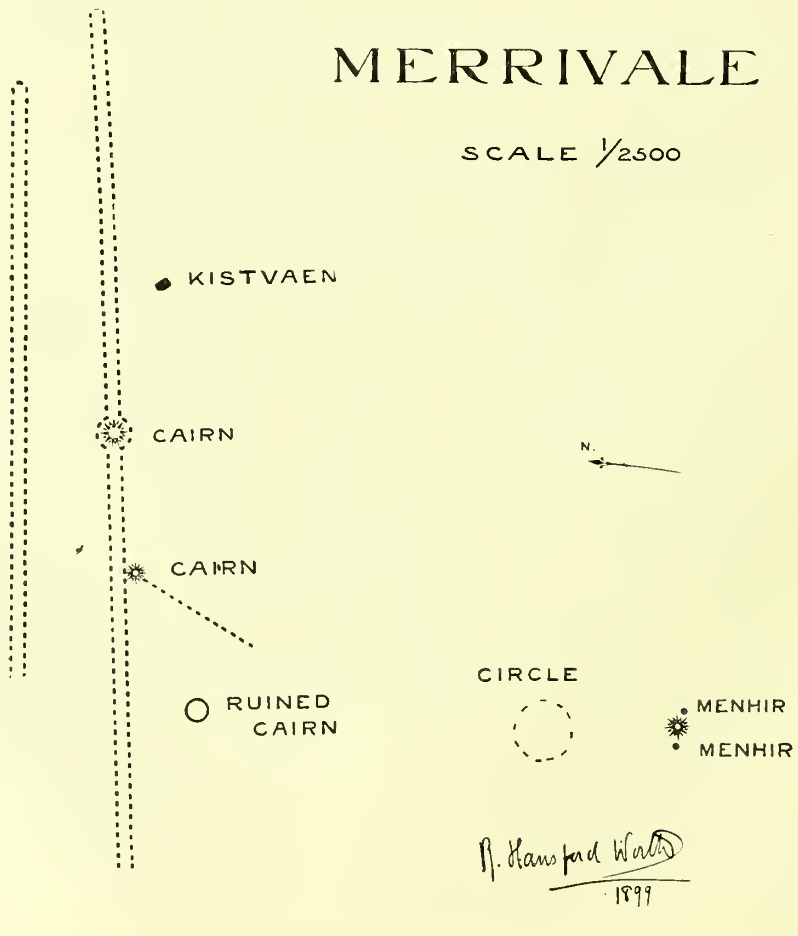
hone on which it had been formed and partly perforated from either side by a sand drill, this being the only evidence of a hut having been abandoned hurriedly. Rubber stones of smooth mica-schist, a spindle whorl in pottery, and mullers in red grit all bear evidence to the state of civilisation. Although no bronze has yet been found in a hut the pottery corresponds closely with that of the early bronze age, and the presence of bronze in some of the associated barrows bears out this conclusion.

The age of bronze was certainly reached very early in Devon and Cornwall. Stream tin has been abundant and native copper not unknown. Evidence has been found that tin was smelted in Cornwall at a time when the land was forty feet higher above sea level than now, and within the historic period no change in level has taken place.

The Stone Rows of Dartmoor are more than fifty in number and vary widely in detail. A stone row may consist of one single line of stones, of two or three parallel lines or even or seven. Single or double rows may be gathered in groups, in which case the elements are rarely parallel. The stones constituting the row may be very small compared with the length of the row, or may be of fair size in a row otherwise insignificant. The length of a row may be under a hundred yards, or, as in the case of one example, may extend over two and a quarter miles. A row may commence with a circle and end with a mênhir, or may commence with a barrow and may end with or without a mênhir, or again may neither begin nor end with any definite circle, barrow or mênhir. All these points are non-essential. The one essential feature of every known stone row on Dartmoor is that it is connected with sepulture in some one of many possible ways. A broad deduction therefore is that a stone row is a sepulchral monument.

It is only recently that at Fernworthy, where a double row, a so called "sacred circle," and a series of barrows are associated, there has been obtained evidence proving that in this case at least the row either belongs to, or was still treated as of sepulchral character in, the bronze age.

At Fernworthy and elsewhere the "sacred circles," possibly better called "pillar circles," as involving less certainty of use have been found to have the area within them covered with charcoal and ash. The apparent deduction is that either cremation or funeral feasts were carried on within them.



These pillar circles must be distinguished from the circles of stones surrounding cairns, barrows or kistvæns.

The stone rows of Merrivale visited by the Quatuor Coronati Lodge this year are perhaps the best known, because the most accessible on Dartmoor, but are not the most intricate or most important remains of their nature.

The accompanying plate and description will plainly indicate the nature of the Merrivale remains.

The plan is to some extent diagramatic, the lengths of the stone rows, the distance apart from centre to centre, the diameter of the stone circle and the general distances from object to object are accurate; the stone rows of the individual avenues are however set much further apart than the scale warrants, and the number of dots is no indication of the number of stones.

The left hand side of the plan is the north side.

The Merrivale rude stone monuments consists of two double rows or avenues, a shorter single row, a circle of detached stones, two Menhirs with the remains of associated stone rows, four cairns and a Kistvæn. The northern double row is 595 feet 8 inches in length, the southern 864 feet 1 inch. The distance between the two double rows, taken perpendicular to the southern, is 76 feet at the eastern and 100 feet at the western end. A cairn breaks the line of the southern row, and is surrounded by a circle of stones.

Westward from this point another cairn closely adjoins the southern rows and lies at the head of a single stone row 135 feet in length. Westward again there is another cairn now ruined, and south of this lies a circle of pillar stones, the diameter of which is 60 feet, and its centre 415 from the nearest point of the southern avenue. Southward, again, there are a cairn and two menhirs.

A Kistvæn, internal dimensions 7 feet long, 2 feet 9 inches wide at one end, 2 feet at other, lies south of the southern avenue at about one third of its length from the eastern end.

Enclosures and hut circles are to be found near the stone rows at the north.

The following notes will probably prove acceptable to the brethren who participated in this most enjoyable outing.

BOVEY TRACEY, OR SOUTH BOVEY

received its name from the Traceys, Barons of Barnstaple, and was named Bovey Tracey to distinguish it from North Bovey. The Church (perpendicular style) is dedicated to St. Thomas à Becket, and is supposed to have been built by the heir of that Sir William de Tracey who took a leading part in the murder of the Prelate. The late Vicar was the Hon. Leslie Courtenay, brother of the present Earl of Devon, and his predecessor was a brother of Macaulay—Lord Macaulay.

TAVISTOCK ABBEY

was founded in 961, and plundered and burned to the ground in 997. It was rebuilt with greater magnificence. Among its greatest benefactors was Henry I., and it was Henry VIII. who suppressed it. It became a mitred abbey in 1458. The site, buildings, manors and lordships were, in 1539, given to Lord John Russell whose successors have done much for the town of Tavistock. One of the earliest known printing presses in England, said to be the second in the country, was established here by the monks, and among the works issued from the Tavistock press was the first copy of Stannary laws for the regulation of the tin workers in the neighbourhood.

TAVISTOCK PARISH CHURCH

has a nave with a north and two south aisles. It is dedicated to S. Eustachius and is believed to have been founded by Orgar, the bones of whose son, Earl Ordulph or Ordulf, the Tavistock giant, are preserved in the chancel as relics. They were found in a stone coffin when digging for the foundations of the present Bedford Hotel.

> " A giant I, Earl Ordulf men me call
> 'gainst Paynim foes Devonia's champion tall;
> In single fight six thousand Turks I slew;
> Pulled off a lion's head, and ate it too;
> With one shrewd blow, to let Saint Edward in,
> I smote the gates of Exeter in twain;
> Till aged grown, by angels warn'd in dream,
> I built an abbey fair by Tavy's stream."—*Kingsley*.

WIDDECOMBE CHURCH,

"the Cathedral of the Moor," is dedicated to St. Pancras, built in the perpendicular style, was nearly destroyed on Sunday, October 21st, 1638, by a terrible storm, during which the lightning struck the tower, throwing down a pinnacle and killing four people and wounding over sixty others. The local tradition about the destruction of the tower is that on that particular Sunday an old woman who kept a little public-house at Poundsgate, about four miles from Widdecombe, was at home instead of being at church. A man rode up to her door on a coal-black horse and inquired his way to Widdecombe Church, at the same time asking for a drink, which she gave him. In paying the good lady of the house he also offered her money to accompany him as his guide to the Church, but she distrusted him on observing that the beer hissed as it went down his throat. Her suspicions were confirmed as he rode off at a gallop, by her discerning that his feet were cloven, and that neither boot nor stirrup could conceal the fact. The destruction of the church and the havoc by an unseen hand were but the sequel to this awful visit. The tower was provided by the tin miners of the neighbourhood who worshipped there and who congregated in that part of the Moor in large numbers. Hence the great size of the Church as compared with the probable requirements of a meagre and widely-scattered rural population such as it now is.

COPY OF THE TABLET IN WIDDEYCOMBE CHURCH.

It is of the Lord's mercies that we are not consumed,
Because his compassions fail not. (Lam. iii., 22.)

The merciful and gracious Lord hath so done,
His marvellous works that they ought to be had
In remembrance. (Psalm cxi., 4.)

In token of our thanks to God these tables are erected
Who in a dreadful thunderstorm our persons here protected.
Within this Church of Widdecombe 'mongst many fearful signs
The manner of it is declared in these ensuing lines.
In sixteen hundred thirty eight, Oct. twenty-six,
On the Lord's day, at afternoon, when people were addrest
To their devotion in this Church, while singing here they were
A Psalm distrusting nothing of the danger then so near,
A crack of thunder suddenly with lightning, hail, and fire
Fell on the church and tower here and ran into the choir.
A sulpherous smell came with it and the tower strangely rent
The stones abroad into the air with violence were sent.
One man had money in his purse, which melted was in part
A key likewise which hung thereto and yet the purse no hurt
Save only some black holes so small as with a needle made.
Lightning some say no scabbard hurts but breaks and melts ye blade.
One man there was sat on the bier which stood close by the wall
The bier was torn with stones that fell he had no harm at all.
Not knowing how he thence came forth nor how ye bier was torn.
Thus in this doleful accident great numbers were forborne
Amongst the rest a little child which scarce knew good from ill
Was seen to walk amidst the Church, and yet preserved from ill.
The greatest admiration was that most men should be free
The Church within so filled was with timber, stones and fire
That scarce a vacant place was seen in Church or in the choir.
Nor had we memory to strive from those things to begone
Which would have been but work in vain all was so quickly done.
Some broken small as dust or sand, some whole as they came out,
From of the building, and here lay in places roundabout;
Some fell upon the church, and break the road in many places,
Men so perplexed were they knew not one another's faces;
They all almost were stupified with that so strange a smell
Or other force whatere was which at that time befel;
One man was struck dead, two wounded so they died few hours,
No Father could think on his son, or mother mind her daughter,
One man was scorched so that he lived but fourteen days and died.
Whole clothes was very little burnt, but many were beside
Were wounded, scorched, and stupified in that so strange a storm
Which who had seen would say was hard to preserve a worm.
The different affection of people then were such
That touching some particulars we have omitted much,
But what we have related here is truth in most men's mouths.
Some had their skin all over scorched yet no harm in their clothes.
The wit of man could not cast down so much of the steeple
Upon the Church's roof and not destroy much of the people.
But He who rules both air and fire, and other forces all,
Hath us preserved, Blest be His name, in that most dreadful fall.
If ever people had a cause to serve the Lord and pray
For guidement and deliverance then surely we are they.

Which that we may perform we beg the assistance of His grace,
That we at last in Heaven may have with Him a dwelling place.
All you who look upon the lines of this so sad a story,
Remember who hath you preserved asscribe unto his glory,
The preservation of your lives, who might have lost your breath
When others did if mercy had not swept 'twixt you and death.
We hope that they were well prepared, although we know not how
'Twas then with them, it's well with you if ye are ready now.

Amos 4—Ye were as a fire brand plucked out of the burning.

PETER and SILVERTOR MANN, 1786, Church-wardens.

This extraordinary poem was written by Hill, the village schoolmaster.

THE REMARKABLE VANE OF EXETER CATHEDRAL,

By Bro. Henry Lovegrove, P.G.S.B.

I will not attempt to add to the excellent description of the Cathedral and its history, so well given by the Rev. Canon Edmonds, but wish to write a few lines on the very beautiful vane, made in the fifteenth century for the Cathedral. It was first erected on the spire in the year 1484, where it did continuous service for 268 years. It was then removed and fixed on the spire of St. Sidwell's Church, where it remained until May of the present year, when the spire of St. Sidwell's was taken down, and nothing now remains but the square tower seen during our visit.

The weathercock is of copper, cast in two pieces, soldered at the edges. The bird measures 2ft. 9in. from the point of the beak to the outside curve of the tail. The greatest thickness across the bird is eight inches. At the intersection of the horizontal and vertical portions of the vane there is a circular flat boss, with gilded rays, and the north-point indicator is a handsome fleur-de-lis terminal, gilded. Allowing for the time during which the vane was laid aside, the total age is 415 years; the actual service 355 years.

In my opinion the large clerestory windows of the Cathedral are dwarfed on the interior by the perforated balustrade, but the whole building is a fine specimen of the Gothic style.

Compared with Winchester Cathedral I append figures :—

Exeter Cathedral—

Superficial area	...	35,370 feet.
Length inside ...	...	385 „
Height of nave	...	70 „

Winchester Cathedral—

Superficial area	...	64,200 feet.
Length inside...	...	530 „
Height of nave	...	70 „

Sunday 18th, the brethren met at breakfast at nine o'clock, and at ten the majority proceeded to the Cathedral for morning service. Lunch at 12.30, and at two o'clock the final parting words were spoken on the railway platform. The weather hitherto had been glorious, but many were the hopes expressed that rain might come soon to relieve the parched soil. And as if to emphasize the fact that it does sometimes rain in Devonshire, it came down in torrents as soon as it could no longer spoil our pleasure. In gratitude to the Exeter brethren, we made them a present of the rain, we left it behind us and ran out of it before reaching Salisbury, where tea was again served. London was reached at 6.45, only a few minutes late, and one of the most successful of our annual excursions came to an end.

REVIEWS.

THE **Cathedral Builders;** the Story of a Great Masonic Guild: by Leader Scott. 83 Illustrations. London,—Sampson, Low, Marston & Co., 1899.

The great difficulty in the early history of European Architecture is to bridge over the gap of several centuries between the ancient classic art of Rome, which is supposed to have died out when the Empire fell to pieces in the 5th century, and the rise of Gothic Architecture in the 11th and 12th centuries, which covered every part of Western Europe with Cathedrals of similar type: the same hiatus has hitherto baffled Masonic historians, who have vainly sought for proof to establish the correctness of their surmise that the form and organisation of our Lodges were derived from the *Collegia* of the Romans. The above named admirably illustrated volume on the Cathedral Builders seeks to prove that the missing link is to be found in the *Magistri Comacini*, a mediæval guild of architects, who on the break up of the Empire fled from Rome to Comacina, a small island on Lake Como, and there kept alive the traditions of classic art during the dark ages; that from them were developed in direct descent the various Italian styles, Lombard-Byzantine, Romanesque, Lombard-Gothic, and Norman-Saracen, and that they eventually carried the knowledge and practice of architecture and sculpture into France, Spain, Germany and Britain.

The thesis is a difficult one, and, from its nature, not susceptible of strict historical proof; Leader Scott does not conceal from us that there are two weak points in the chain, (1) the derivation of Comacines of Lombard times from the Roman Architects who built for Constantine, and (2) the connection of this Lombard Guild with the Cathedral builders of the 11th and 12th centuries. To prove the first of these affinities the author adduces the identity of form and ornamentation in their works, and the similarity of nomenclature and organization between the Collegia and the Lombard Guild of Magistri; for the second pleads a like identity of form and ornamentation. and a like similarity of organization and nomenclature. A further proof, which will be particularly appreciated by the brethren of the Quatuor Coronati, is that the Patron Saints alike of the Lombard and Tuscan Lodges were four Martyr Brethren from a Roman Collegium.

A better proof than can be given by any words will be found in the series of photographic illustrations, ranging from the Roman churches of the 4th century down to the florid edifices of the Renaissance. It will be seen that in the Roman Capitals of Santa Costanza, built by Constantine, and those of any Comacine Church up to 1200, absolutely the same style of ornamentation is found, and that, though there was a natural decline of art during the period of barbaric invasions, the traditionary forms and methods were reproduced in the Lombard-Comacine Churches. The inference, which it is difficult to resist, is that when Rome was in ruins the Collegium of Builders fled to independent Como, and there, in after centuries, were employed by the Longobards, and became a powerful guild.

It is an open secret that the pseudonym "Leader Scott" conceals a sex which debars the author from being a member of our Masonic brotherhood, but this makes her testimony as to the early history of the Craft all the more valuable; she says that "*though there is no certain proof that the Comacines were the veritable stock from which the pseudo-Freemasonry of the present day sprang, we may at least admit that they were a link between the classic Collegia and all other art and trade Guilds of the Middle Ages. They were called Freemasons because they were builders of a privileged class, absolved from taxes and servitude, and free to travel about in times of feudal bondage.*" Exception, however, must be taken to the application by the author of the comparatively modern designation "*Liberi Muratori*," or some other equivalent of the term "*Freemason*," to this early Lombard Guild. Doubtless the Comacine artists were, in fact, free builders long before they were designated as such—free to travel from place to place, free to fix their own prices, while other workmen were bound to feudal lords, and by Statutes of Wages—but there is, as yet, no proof that, in the early middle ages, they called themselves, or were contemporaneously called by others, by any such designation. By the term "pseudo-Freemasonry" Leader Scott probably means to imply that the present Craft has no connection with the practice of operative Masonry; she is doubtless unaware of the proof in the records of the Masons' Company of London, showing how the speculative element was gradually "accepted" into the Craft and eventually absorbed the operative side of it altogether. Another interesting fact which Leader Scott traces from the Roman Collegia and illustrates over and over again from Comacine archives, is the threefold division into *Schola* for the apprentices, *Laborerium* for the *operarii*, who did the actual work, and *Opera* or *Fabbrica* for the *Magistri* who designed and taught.

The actual history of the Guild begins in the 7th century. Leader Scott quotes in the original Latin an Edict of the Lombard King Rotharis, dated 22nd November, 643, in which certain privileges are confirmed to the *Magistri Comacini* and their *colligantes*; it

is no new thing that is alluded to, but an existent and powerful body of Masters capable of acting as Architects, with men who executed work under them. Under the beneficent sway of these Christianized invaders, the Comacine Masters became active builders of churches to glorify the religious zeal of the Longobards, who probably had little to do with the so-called Lombard style beyond giving their names to it as patrons. There were older buildings in Italy, and in Como itself, of precisely the same style, dating from long before the advent of the Lombards. The Comacine Guild, having Roman traditions, adapted the Roman type of Basilica to Christian uses, the most characteristic form of ornamentation being the *intrecci* (interlaced work), the unbroken line with neither beginning nor ending, which, in some form or another, is to be found on every sacred edifice of Comacine work under the Longobards. In the original form the terminal apse or apses were usually at the west, so that the faithful in the Choir should face east; the elevated tribune had under it a crypt in memory of the subterranean churches of the early Christians; on high, round the apse, were galleries for women. The carved slabs and capitals were full of symbolism, appealing in mystic language to illiterate worshippers. The façade, which was invariably a true face to the church, was usually divided by pilasters into three portions—nave and aisles—with a low pitched gable, and a gallery of slight columns and round arches under the eaves. The use of spiral columns, derived from the Byzantines, may, Leader Scott thinks, be a Masonic link with the ancient traditions of King Solomon's Temple. The Byzantines may have taken their symbolism from the Hebrews, so that, after all, there may be some grain of truth in the traditional connection of Freemasonry with King Solomon's Temple. Byzantine ornament became dead and conventional after the iconoclastic edict of the Emperor Leo III., in 726, but the Italian Architect was not bound by this, and continued to express Christian symbolism by images which, if rude, were yet full of life and spirit, and instinct with meaning in every line. An inscribed stone, dated in the year of King Luitprand's accession (712), shows that the Comacine Guild of those days had the same organization of *Magistri* and *Discipuli*, under a *Gastaldo* (Grand Master), the very same terms as were kept up in the Lombard Lodges in the fifteenth century.

It was under the widespread rule of Charlemagne that the Comacines began their many emigrations. Adrian I. wrote for *Magistri* from the north of Italy to execute works in Rome, and still existing Comacine *intrecci* are a proof of their work there in the 9th century. Charlemagne is known to have brought marbles from Italy for his church at Aix-la-Chapelle, and the Lombard character of its style suggests that he also imported architects, who could scarcely have been other than the Comacine Masters. In the troublous times which succeeded the withdrawal of the Carlovingian dynasty from Italy the Guild found more employment in building castles than churches, and it was not until the distant warfare of the Crusades left Italy comparatively tranquil that the art of sculpturesque architecture revived. Leader Scott gives the genealogy of the style as follows:

" First the Comacines continued Roman traditions as the Romans continued Etruscan "ones; next, they orientalized their style by their connection with the East through " Aquileia, and the influx of Greek exiles into the Guild. Later came a different influence " through the Saracens into the South, and the Italian Gothic was born."

Independently of Charlemagne the great building guild of the Middle Ages had another connection with France through the Normans. The old chronicles shew that S. Guillaume, Abbot of S. Benigne in Dijon, a Lombard by birth, sent to his own country for Masters to build his monastery there, and further that he was invited to Normandy by Duke Richard II., where he stayed twenty years erecting monasteries and sacred buildings, and that when William of Normandy conquered England the round arched style passed over with him. Certainly the oldest churches both in Normandy and England have great affinity to Lombard buildings, the chief difference being that the roof has a higher pitch, necessitated by the damp climate. Leader Scott adduces evidence to show that at the time of the Norman occupation of Sicily there was a large emigration thither of members of the Comacine Guild; which accounts for the architecture there having so much more affinity to Italian than to French-Norman forms; and it also accounts for the Saracenic cast which Lombard architecture took after that era.

In Germany the style of buildings, such as are found at Cologne, Worms, Speyer and Zurich, seems to prove that Lombard influence preceded the native Gothic architects who subsequently developed the pointed style. Leader Scott's theory is that in their earlier emigrations the Comacine Masters founded the usual lodges; that the Germans entered their schools and became Masters in their turn, and eventually split off from the universal Masonic Brotherhood, forming a separate national branch. Albertus Magnus, a Bavarian who studied at Padua, strengthened the link between Germany and Italy.

The Chapter on the origin of Saxon architecture in England is written by the Rev. W. Miles Barnes, who, using different sources of information, arrives at much the same conclusions as Leader Scott. He shows that Pope Gregory, when he sent over Augustine

to convert the British, sent with him several of the fraternity of builders to provide the converts with churches. The convoluted ornament so common on Saxon crosses and fonts is of the same character as Comacine work, and the plan of many early churches was basilican in form: the tall towers with columned windows have clearly a Latin origin. Bede mentions that in 674 builders were sent for from Gaul to build the church at Wearmouth "*juxta Romanorum morem,*" and he uses phrases and words found in the Edict of King Rotharis, shewing that he was familiar with terms of art used by the Comacine Masters. The round towers of Ireland have their only counterpart in Italy, the point of contact between the two countries being found in the first missionaries. The characteristic Celtic Cross, crowned with a circle and covered with interlaced work, is a further instance of Comacine influence.

Returning to Italy, Leader Scott next traces the development of the Romanesque style which resulted from the inter-mixture of north and south formed in Sicily, and spread over Italy by the Comacine Lodges. The place of the *intreccio,* or Solomon's Knot, as the sign or token of Comacine work was now taken by the Lion of Judah, which henceforth for 400 years is almost invariably found either supporting the columns or the arch in all churches built by the Masonic Guild. A fine representation of the Quatro Coronati, the especial patrons of the Guild, is to be found on the Arca di S. Agostino at Pavia (1370); and the rules of the Venetian Guild of Sculptors, organised in 1307, prescribe that no one shall work on the feast day of the four Martyrs. The next great change was the humanization of the sculpture: the old grotesque symbolisms were abandoned, mysticism was no longer needed, and the sculptured story of the Bible took its place. With Niccolò Pisano the Romanesque period closes and Italian Gothic begins; true Gothic, however, never developed in Italy in the form which it adopted further north, the influence of classicism was too strong, and the Renaissance style was the result. Comacine art, as Leader Scott well puts it, "began with true Roman, and ended with a return to a false classicism, "that with rule and line crushed out the life of the rich Gothic."

Until the 14th century no one branch of art was separate from the others, the same man was found building, designing, sculpturing and painting; the Magister not only planned and erected his edifice but also adorned it. In 1355 the painters at Siena seceded and formed an organization of their own; but they no longer worked together to cover the walls with glorious frescoes, each man painted for himself, altar pieces or portraits, for personal fame and money. Not so the Freemasons: it is impossible to name a single architect for any of the great Italian Cathedrals; they were all the united work of a self governed Guild; the use of the word "Lodge" for their complicated organization seems a sign of Freemasonry, and that they kept up the system of the Roman Collegia. The Duomo at Florence, in which the arches of the nave are round and the windows pointed, marks the close of the Romanesque and the beginning of Italian Gothic of which Milan Cathedral was the highest development. Brunelleschi, who obtained by open competition the commission to erect the Cupola, at Florence, was not a member of the fraternity and refused to become one; his strike for independence gave the death blow to the Great Masonic Guild, which had for some time shewn a tendency towards disintegration. It had done its work; in France, Germany and Britain, as in Italy, it had led the way, and formed the centre from which the building art of Imperial Rome was kept alive and then diffused through many branches. The recognition of the long Succession of Comacine Masters links into one continuous chain the history of art from early Christian Rome to the Rome of Raphael and Michael-Angelo, and shews that, during the so-called dark ages, the Cathedral Builders, later known as Freemasons, kept alight and handed on to our own immediate predecessors the torch of science in many branches of art, though unfortunately, owing to the secret nature of the society the details of their management and organization are chiefly matters of inference rather than of strict proof.

Hamon le Strange.

Kenning's Archæological Library, Vol. II.—Constitutions of the Freemasons of the Premier Grand Lodge of England, 1723-1784, and of the United Grand Lodge of England, 1815-1896. By William James Hughan, . . . with a complete facsimile of the rare Appendix of A.D. 1776, to the Constitutions of 1767, and other valuable Reproductions. London: George Kenning, . . . MDCCCXCIX.

Volume I. of this series was issued in 1878, edited by our late dear Brother, the Rev. A. F. A. Woodford, and contained the Constitutions of 1723, and what Bro. Woodford thought to be the missing Wilson MS., but which I reluctantly proved not to be so many years ago, it being now known as the Phillipps MS. No. 2. The start was a good one, apparently so good that the publishers ran themselves out of breath, and for years no one, I venture to believe, has imagined that a volume II. would ever appear. But,—*Tout vient à qui sait attendre.* Bro. Hughan, to whom volume I. was dedicated, now appears as the

editor of volume II., and I feel convinced that had Bro. Woodford been able to appoint a successor to continue his work, his choice would have fallen upon the present editor.

The fourth edition of Anderson's *Constitutions*, revised by John Entick, was issued in 1767. In 1775 the Grand Secretary reported that owing to the additional regulations which had been passed since then a large number of copies remained on hand (the book was practically useless and out of date), and it was resolved that an appendix, 1767-1776, be compiled, printed, and annexed to the copies still in stock. The work, both of compilation and of printing, was entrusted to the celebrated Bro. William Preston. The move appears to have had the desired effect, because in 1782 the Grand Secretary reported that the *Book of Constitutions* was sold out, and a new edition was ordered, which appeared in 1784, the last one before the Union. Of all the editions of the *Constitutions*, the one of 1767 with the appendix of 1776 is the most difficult to obtain now, and, therefore, the chief reproduction of this volume II., is a photo-lithograph of the appendix;—title, resolution of Grand Lodge, history of the Grand Lodge during the period covered and songs, all are well reproduced in facsimile, taking up 75 pages in all. The service rendered to the student hereby need scarcely be dilated upon.

Additional reproductions are:—The frontispiece which served for both Bro. Entick's editions, 1756 and 1767; the portrait of the Rev. John Entick from his "History of London;" another of William Preston, and the title pages of the *Constitutions* of 1723, 1738, 1746, 1756, 1767, and 1784. The convenience of having these latter side by side for reference is obvious.

But good as all the above is, I am sure that most students will agree with me that the more valuable part of the book is the introduction by our Bro. W. J. Hughan, pp. i.-xxviii. This is nothing more or less than a chatty and pleasantly learned review of the whole series of *Constitutions* from 1723 to 1896. As we all know, it is a theme on which our brother has dilated countless times, but never so fully, and yet so concisely as in the present instance. Familiarity with his subject and long practice in dealing with it, have given Bro. Hughan a mastery which few would care to contest, and in this, his last effort, he has poured out for us a fullness of knowledge which leaves nothing to be desired.

The book is well and clearly printed and handsomely bound in stamped blue cloth, uniform with its companion volume I. The dedication is to Bro. Thomas Fenn, who has richly deserved any mark of respect which the Craft as a whole or its individual members can show him.

G. W. Speth.

OBITUARY.

WE regret to announce the death of Brothers

Tom Ash Wilkinson, of Madras, at sea, on February 15th last. Our brother had recently undergone an operation for abscess of the liver, and, after a long and protracted illness, was ordered home. His wife came out specially from England to look after his comfort on the voyage, but he died from weakness between Colombo and Aden. Bro. Wilkinson, who was a District Grand Officer of Madras, joined our Circle in March, 1894.

John Butterfield, of Bradford, on the 28th March, 1899, who joined our Circle in March, 1892.

Jabez Hogg, on the 23rd April last. The following obituary notice is from the *Daily Telegraph* :—

" Popular science has lost an admirable expositor by the death of Mr. Jabez Hogg, M.R.C.S., which took place somewhat suddenly on Sunday, at his residence, Palace Gardens Terrace, Kensington. It was only on the 16th inst. that *The Sunday Daily Telegraph* referred to his most recent publication, that of the fifteenth edition of his work on the 'History, Construction, and Application of the Microscope,' the first issue of which dates back to the year 1854. On that subject it has been for many years a recognised text-book, and by it probably Mr. Hogg will be best remembered. Mr. Hogg, while always trying to peer deeper into the recesses of the infinitely little, was one of the first to recognise the principles of the germ theory of disease, on which he wrote a volume in 1873, and to insist that it was in the organic life of drinking water that its most dangerous pollution was to be feared. Microscopy, however, by no means exhausted his interests. His earliest publication was a 'Manual of Photography,' in 1843, followed some years later by the 'Elements of Natural and Experimental Philosophy'; while in after years, having obtained the diploma of the Royal College of Surgeons, he wrote a number of treatises on ophthalmic surgery and the use of the ophthalmoscope for the exploration of the interior of the eye. He studied medicine at Charing Cross Hospital. The wide range of topics in which he employed his pen was in part doubtless due to the manner of his education. His first school was that of Mr. Giles, the teacher of Charles Dickens, and when Jabez Hogg entered it he found the future novelist installed as one of the older boys. From thence Hogg was transferred to the Rochester Grammar School, leaving which he was apprenticed to a medical practitioner; but it was some years later, after having tried his hand at journalism on the *Illustrated London News*, that he devoted himself to professional studies and secured his degree. He had quite early a great faith in the ultimate applications of photography to journalistic illustrations. For fifty-one years he edited the 'Illustrated London Almanack.' Possessing a facile pen and the gift of exposition, almost everything he wrote was a success. To the medical and scientific journals he was a voluminous contributor on nearly every topic concerning public health. For some years he co-operated with Lord Shaftesbury in the movement to secure better housing for the London poor, and these efforts assisted in the promotion of the Artizans' Dwellings Act."

As a medical man our Brother applied himself chiefly to the study of the eye, and from 1850 to 1890 practised as an ophthalmic surgeon. He was for 25 years consulting surgeon to the Royal Westminster Ophthalmic Hospital, and served in a similar position the Hospital for Women and Children, and we all know that he occupied the same position towards our Masonic Institutions. In 1867 he was created a Grand Deacon by the G.M., Lord Zetland. Our distinguished Brother joined our own Circle in March, 1889, and always evinced the keenest appreciation of and kindliest interest in our pursuits. Scarcely one part of our *Transactions* ever reached him without his writing to the Secretary to express his admiration of it, and the good he felt we were doing to the Craft in general. Increasing age and its attendant infirmities—he was born in 1817—prevented him attending our meetings during the past few years, but his interest in us never flagged, and he kept himself always in touch with the Lodge.

Edward Dixon Anderton, of Falmouth, in October, 1898. Bro. Anderton was for many years the Prov. Grand Secretary of Cornwall, and a Past Grand Deacon of England, and joined our Circle in March, 1889.

Alfred John Cooper-Oakley, M.A., Registrar of the University of Madras, on the 17th April last. Our Brother went to Madras many years ago in connection with the Theosophical Society, with the intention of studying Sanskrit and the religious and

philosophical systems of India in that language. While engaged in these labours he attracted the attention of the Principal of Pachiyappa's College, who induced him to accept a professorship in that institution. In addition to holding the Registrarship of the University, the deceased was Hon. Secretary of the Madras Literary Society and a member of the Madras Text Book Committee. As a Mason he was well known in Madras for his energy, and for studying the Craft from the point of view of a Theosophist and Mystic, which rendered his opinions exceptionally interesting even if not always quite orthodox. During his tenure of the Master's Chair in Perfect Unanimity Lodge No. 150 (the premier lodge in Madras) last year (1898) he delivered a series of lectures, taking as his text the papers by our Bro. Klein, on the "Hidden Mysteries," enlarging on them with the peculiar and extensive learning he had acquired in his favourite pursuit. These lectures were, unfortunately, delivered extempore, so that no record of them has been preserved in writing. The day before his death he was in perfect health and busily employed to a late hour in making preparations for a Masonic function to take place the next evening, but he was found dead in bed in the morning, presumably from an overdose of chloral, he being a martyr to neuralgia. Bro Cooper-Oakley joined our Circle in June, 1894.

William Frederick Hurd, of Concord, Mass., U.S.A., on the 3rd May, who joined our Correspondence Circle in May, 1898. Bro. Hurd was 73 years of age at the time of his death. He received the degrees in Corinthian Lodge, in 1854, and was exalted in Walden R.A. Chapter. He was the 28th Master of the Lodge, his grandfather, Dr Isaac Hurd, being its first Master, in 1797. He was also the first High Priest of Walden R.A. Chapter. His interest in these two bodies continued unabated until his death, his last evening passed away from his home being in his beloved Lodge. Nor was his interest of any selfish or personal nature; he gave liberally of time, thought and money to their welfare, and gave to the Craft the influence of a sterling character, a genial disposition, high social standing, and a pure and upright life, and the Craft in Massachusetts is distinctly poorer for his loss.—CHARLES S. HART.

Hendrik Willem Dieperink, M.D., at Hopefield, Cape of Good Hope, on the 7th May, 1899. Bro. Dieperink joined our Circle in May, 1887, which is as early as, considering the time required for notice of its foundation to reach him, he could possibly have done; he was one of our first hundred. From that day to this his interest in our doings was intense, and he proved it by working for us heart and soul as Local Secretary for upwards of eleven years, despite his advanced age and increasing infirmities. His long and chatty letters to our Secretary, dealing with Masonic affairs in general at the Cape, and occasionally with political matters also viewed from the Masonic standpoint, prove him to have been a genial, courteous, candid and lovable man. The following cutting is from the *Cape Times* of the 8th May, written by one who knew him intimately, our present local Secretary, Bro. C. F. Silberbauer:—

"We regret to announce the death of Dr. Hendrik Willem Dieperink, which took place at the residence of his son-in-law, Mr. A. J. Stigling, of Hopefield, yesterday morning. The deceased will be affectionately and gratefully remembered at Somerset West as the able and devoted physican and the cultured gentleman who took an active and leading part in everything connected with the intellectual and social advancement of that place. About nine or ten months ago, owing to failing health, Dr. Dieperink relinquished his practice at Somerset West, and his friends hoped that when once freed from the round of duties which his advancing age rendered an increasing burden he might have been spared for many years to come. Dr. Dieperink succeeded the late R.W. Bro. J. H. Hofmeyr as Deputy Grand Master in South Africa of the Supreme Grand Chapter of the Netherlands 1893. He had also for some time before held with distinction the office of Orator to the Lodge de Goede Hoop, and his discourses will never be forgotten by those who were privileged to hear them. His intimate acquaintance with the various constitutions, rituals, customs, the history, antiquities, and jurisprudence of Freemasonry was probably unrivalled in this part of the globe. He was the first local Secretary to the Lodge Quatuor Coronati, No. 2,076, in the Western Division of the Cape Colony, and his contributions which appeared from time to time in the *Transactions* thereof bear ample testimony to his ability and powers of research. His reputation as a student of the Craft was world-wide, as is abundantly evinced by the numerous volumes presented to him by their authors for some years past, his collection of books forming the most valuable private Masonic library south of the Equator. The deceased was a widower. For his children and other relatives the sincerest sympathy will be felt."

Andrew John Kauffmann, of Columbia, Pennsylvania, on the 19th May, aged 58. Bro. Kauffman had long been seriously ill, and his departure can scarcely be a matter of

surprise to those aware of the facts, although this will in no way diminish the regret of all who had the slightest acquaintance with him. In Pennsylvania Masonry he took a very prominent place, being the District Deputy Grand Master of the First District. He joined our Correspondence Circle as far back as June 1888, and has been our Local Secretary for the State since March 1895.

Anne Marie Maas Gesteranus, LL.D., at The Hague, on the 27th May, 1899, aged 63. Bro. Gesteranus was Deputy Grand Master of the Netherlands from 1886, and a P.M. and Hon. W.M. of the Lodge "L'Union Royale" at The Hague. He is described by our Dutch brethren as a hard worker, with great general knowledge, sound judgment and eminent capacities. Let us add from personal knowledge that he was also a most genial and courteous brother and an exceptional host. His loss is little less than a calamity for Netherlands Masonry. Bro. Gesteranus joined our Circle in June 1888.

Henry Athol Murray, of Rio de Janeiro, on the 22nd March, of yellow fever. Our brother joined our Circle in October, 1894.

John Usher, of Newcastle-on-Tyne, on the 5th June, aged 49. The death of our brother will leave a distinct personal gap in the Province of Northumberland, of which he was a Past Grand Officer; in spite of a quiet retiring manner he was well-known throughout the district and held in high esteem and even affection. Our brother joined our Circle in October 1891.

Othman Blakey, of Brisbane, Queensland, on the 10th May, run over by a train. He joined us in October 1897.

Bro. Ermilio G. Canton, Grand Secretary of the Gran Dieta Simbolica, and Grand Master of the Grand Lodge "Valle de Mexico, No. 1," died in the city of Mexico, on February 9th.

The "Regularity" of the Gran Dieta as a governing Masonic body, has been recognized by many of the American Grand Lodges, and there would appear to be no doubt whatever that the example which has been thus set will be shortly followed on a more extensive scale by other jurisdictions in the U.S.A. Unless, indeed—and as the existence of the Gran Dieta has been the act of Bro. Canton, the supposition is far from being a remote one—the Mexican edifice which was founded on credulity and imposture, may crumble into dust owing to the decease of its chief constructor.

Very able brethren, however, among the American reporters have recorded their protests against the recognition of the Gran Dieta. Of these it will be sufficient to cite the names of Bros. Joseph Robbins (Illinois), W. H. Upton (Washington) and the Rev. J. C. W. Coxe (Iowa)—whose views on the subject are quoted approvingly by Bro. Cristopher Diehl, Grand Secretary, Utah, in a message which will bear reproduction:—

"Bro. Coxe has not yet changed his mind concerning the Gran Dieta of Mexico and never will. Besides making women Masons and excluding the Bible from the altars of its Lodges, it has violated a universal Masonic law by publishing in full the ritual of the three degrees and sent it forth with official sanction. We should think that was enough to withhold its recognition by any Grand Lodge." (*Proc. G. L. Utah*, 1899).

In the above sentiments, the great majority of our English brethren, as well as an influential and representative minority in America—who are unswayed by the pretensions of "Supreme Councils"—will probably be found to concur.—R. F. Gould.

CHRONICLE.

ENGLAND.

AMONG the Brethren appointed to Grand or Past Grand Rank at the Festival of Grand Lodge, on the 26th of April, were the following members of the Quatuor Coronati Correspondence Circle: Bros. G. W. G. Barnard, A.G.D.C.; Edward Roberts, Dep. G.S.B.; W. Wright, G. Purs.; Rev. R. Peek, P.G.C.; W. F. Lamonby and C. F. Matier, P.A.G.D.C.; and James Newton, P.G.S.B.

Royal Masonic Institution for Girls.—The Stewards' Lists at the Anniversary Festival on the 10th May last, amounted to £21,045.

Royal Masonic Institution for Boys.—At the Festival on the 28th June, the Stewards' Lists amounted to £8,600.

Brighton.—It is with great pleasure we record the institution of yet another Society devoted to the pursuit of Masonic Archæology. The "Sussex Association for Masonic Research," which has been incubating for some time now, was finally ushered into active life on the 17th April, when it held its first meeting with its President, the V.W. and V. Rev. Dean Currie (of Battle) in the chair, who, in the presence of some 60 members and visitors, delivered an excellent, eloquent and interesting inaugural address. This was followed by a dissertation on the Old MS. Constitutions of the Craft by Bro. E. A. T. Breed, illustrated by facsimiles lent for the purpose by our Lodge. The Association started with 32 original members, 17 have been since elected, and several proposals for membership are now under consideration, so that the prospects are distinctly good. We wish it all possible success.

SCOTLAND.

Edinburgh.—On the 5th July a great Festival was held in the Music Hall, George Street, Edinburgh, to celebrate the tercentenary of the Lodge, Mary's Chapel, No. 1, or rather—as its origin is lost in the mist of antiquity—the tercentenary of the existing minutes of the Lodge. Over 400 brethren sat down to dinner, and the gallery was graced by a large number of ladies. Bro. P. L. Henderson, W.M., presided, and he was supported on the dais by Bros. Sir Charles Dalrymple, M.P., I.P.G.Master, Lord Haddington, P.G.M., Sir Lewis McIvor, M.P., the Hon. North Dalrymple Hamilton, Admiral Campbell, Rev. A. Fleming, Grand Chaplain, H. Lovegrove, P.G.S.B., Eng., Sheriff Campbell, Col. M'Crae, M.P., D. Murray Lyon, Grand Sec., Chas. Fendelow, P.G.St.Br., Eng., and others. A telegram was received from the M.W. Grand Master of England, H.R.H. the Duke of Rothsay, Lord of the Isles, also from the Duke of Abercorn, Grand Master of Ireland. There were brethren present from London, Newcastle, South Shields, Bolton, Wolverhampton, the Channel Islands, Egypt, and, needless to add, from all parts of Scotland. The Lodge gradually developed from a Lodge of operative masons, and the minutes of the first recorded meeting are dated 31st July, 1599; how many years prior to that time the Lodge met none can state. Many of the most noted men in Scotland appear as members of the Lodge. The Lodge has a glorious past, and is to-day full of life and activity. It strikes an English Mason as odd that at the ends of all the tables sat many office bearers and past masters under the designation of Croupiers, while the whole proceedings were in a way not so distinctly masonic as in England. Of the good fellowship and hearty fraternal feeling of the brethren of Edinburgh I cannot speak too highly.—HENRY LOVEGROVE.

MALTA.

FREEMASONRY is flourishing here, and to such an extent that the native leaders have formed an "Anti-Masonic League." I enclose a translation from an Italian paper published here of the article which ushered this precious league into publicity. No comments are necessary as the thing speaks for itself.—J. LOCKWOOD.

Extract from the "Gazzetta Di Malta" of May 26th, 1899.

"The Executive Committee of the Anti-Masonic League has just been formally constituted under the high patronage of H.E. the Archbishop of Malta, and its elements are such that they insure its eminence and the earnestness of its work. Its object is, in view of local circumstances, to keep a watch on the Press and the people, without, however, losing sight of the corrupt doctrines and ideas that are stealthily creeping under different forms into the islands. The league holds its meetings in the Bishop's palace, where he, besides his patronage. takes an active part in its proceedings.

"Among its officers we note Dr. P. Debono, one of H.M. Judges of the Superior Court, President; the Honourable P. Trapani, head of a department in the Civil Service, as Vice-

President; as ordinary members, Judges Ganado and Bullicino, Magistrate P. Frendo Azzopardi; Drs. V. Frendo Azzopardi and S. Castaldi, deputy Crown Advocate in H.M. Criminal Court, and F. Mizzi, Editor of the *Gazzetta di Malta* and member of Government Council; Chev. Galizia, late Superintendent of Public Works, and others, in all 34 members, of whom the majority are clergymen.

"It appears that some believe that the formation of this league was uncalled for and unnecessary, for they say that Masonry in Malta is purely a benevolent institution, or at most a toper's club. Unfortunately, however, such is not the case. Freemasons aim at ousting the Holy Religion of our forefathers and supplanting it by Protestantism, and it is no exaggeration to add that the substitution of the English for the Italian language is another means of attaining that end. In fact, language is one of the unsurmountable barriers against the extirpation of the Roman Catholic Religion from these islands. Therefore, there can be no doubt that there is not a single Mason, be he English or Maltese, who is not actuated by that motive in supporting so strenuously the introduction of the English language. Moreover, let those who maintain in good or bad faith that no attempts were ever made to overthrow the Roman Catholic Religion, be reminded that ever since 1847 Freemasons have bestirred themselves to scatter secretly among the lower classes, who swallow everything, a mutilated version of the Gospel in Maltese. We know for a fact that a tailor, who was supposed to be a very indifferent Catholic, received from London on several occasions packets containing scores of these spurious versions of the Gospel in Maltese, and it must be admitted that these Maltese versions could not have been published for the use of English people nor for the benefit of the Holy Church.

"Undoubtedly, they want to make Protestants of us, and they would surely have been far more successful were it not for the great bulwark of language. Let it therefore not be said even in jest that Masons in Malta are simply philanthropists or merry makers. Masonry is one all over the world and all Lodges are recognised by each other. Nay, according to history, English Masonry is the source of universal Masonry, although in Malta, for reasons easily understood, they try to pass it off as a harmless institution.

"Meanwhile, the league, in order to warn the lower classes against subversive literature, have decided to renew the publication of a Maltese paper formerly in great favour. The Bishop, to show his support to the publication of this paper, has addressed to Judge Debono, the President of the League, the following letter:—

"'Mr. President:—The decision arrived at by the A.M.L., established by us, and over which you so worthily preside, to publish in Malta, a popular paper intended to diffuse sound notions among the people and keep them aloof from the errors which are spreading among us, is the proper means of fighting that wicked sect—the enemy of God and of mankind. In fact, this is the weapon which H.H. Leo XIII, the reigning Pope, in his encyclical letter 'Humanum Genus' has strongly recommended to the Roman Catholic clergy and laity, so as to ensure victory in the great struggle between the powers of darkness and the children of light.

"Although Masonry has not gained much ground here, still its spirit is pervading everywhere and everybody. Hence, religious indifference; hence, unbridled licentiousness in reading and conversation and in habits of life; hence, the want of family attachment and weariness of life; hence, the immorality which is gnawing the very backbone of the Maltese upper clases.

"Your enterprise is holy and patriotic, and we not only bless it with all our heart but recommend earnestly to all good Catholics to join you in supporting and encouraging your paper, &c., &c., &c.

"As a mark of our good will and affection we impart to you and all the members of the league our pastoral blessing.

"(Signed) P. Arch and Bishop of Malta.

"To Judge Debono, President A.M. League.'"

NETHERLANDS.

According to the *Weekblad*, a member of the Lodge St. Lodewijk, introduced his five sons into the Craft on the 17th April. The same journal, however, recalls to mind that some years ago this feat was excelled by Bro. de Lange, of the Lodge De Nordstar in Alkmaar, who was initiated together with his seven sons in the same evening.

NORWAY.

The Grand Lodge of Norway, according to the Calendar for 1899, consisted at the end of 1898 of 2,534 members, an increase in the ysar of 128, of whom 1,533 had attained only the three Craft degrees, 561 the St. Andrew degrees (4°-6°), and 440 the Chapter degrees (7°-11°).—(*Latomia.*)

HUNGARY.

The following statistics of the Craft in Hungary have been compiled by the *Latomia* (Leipsic) from the annual report of the Grand Lodge of that kingdom for 1898. During 1898 two Lodges were added to the roll, the total number being now 52, of which, however, 8 are dormant. The total membership increased from 2,910 to 3,029. 312 petitions for initiation of joining were received, 247 candidates were initiated, 35 joining members were accepted, and 30 petitions rejected. Only 12 Lodges possess a library, the total number of volumes being 7,781. The Lodges in the aggregate possessed the following cash balances: General Funds, £8,793; Widows' Funds, £1,250; and Special Funds, £33,820. The income of the Grand Lodge of Hungary for the year amounted to £3,897, and the outgoings to £3,890. The General Benevolent Fund of the Grand Lodge showed a balance of £1,168.

SOUTH AFRICA.

Rhodesia has not been settled very many years, but already the following Masonic bodies are at work, and doing well. At Salisbury, Rhodesia Lodge No. 2,479; at Buluwayo, Buluwayo Lodge No. 2,566; Allan Wilson Lodge No. 851 Scot. Con; Zambesi Lodge, Neth. Cons.; and Buluwayo Royal Arch Chapter No. 2,566; and at Gwelo, Gwelo Lodge, Scot. Con.

UNITED STATES OF AMERICA.

Maryland.—Bro. Edward T. Schultz, of Baltimore, has lately been presented by the Grand Lodge of Maryland with a loving cup, in recognition of his signal services to that jurisdiction. The grace of the act and the honour accruing to our brother were immeasurably enhanced by the fact that a special Grand Lodge was called for the occasion on the 27th December last, at which no other business was transacted. That this signal honour was not undeserved will be readily admitted when the facts are taken into consideration. As far back as May, 1849, and again in November, 1854, and once more in May, 1863, attempts were made by the Grand Lodge of Maryland to prepare a history of the Craft in that State, but failure was the result in each case. Then, in 1878, twenty years ago, the time and the man presented themselves. Bro. Schultz was requested to write a history of Concordia Lodge, No. 13, in the execution of which task he naturally had to consult the records of Grand Lodge and of Grand Chapter. He took copious notes of all matters, and proposed that Grand Lodge should print a history which he was then in a position to write. As the finances of Grand Lodge were not equal to the undertaking Bro. Schultz determined to publish by subscription, in 25 parts of 112 pages each, but on the issue of the second part he had to admit that the encouragement extended to him was insufficient. It was then that Bro. Abrahams and Bro. Shryock, now G.M., came forward with handsome subsidies, which enabled the work to proceed. At the end of the 6th part Bro. Schultz was laid up on a bed of pain and sickness, owing to the state of his eyesight. He lost one eye, and, against the protest of his family, renewed his labours. Further aid from Grand Lodge enabled him to complete and issue the history up to the centennial year, although not without pecuniary loss to himself. This was accomplished in 1889, and in the following year, Christmas day, 1890, the Temple was destroyed by fire, and the original records of 100 years lost for ever, but now happily preserved in the printed pages of Bro. Schultz's work. As our brother himself stated in his speech of thanks, he had always felt that he had a mission to perform in writing the history, which induced him to risk the remainder of his eye-sight, and after the fire he felt this all the more strongly. Our brother ought, in fairness to himself, to have then retired from literary work. but when called upon subsequently to write the history of Maryland Commandery, and still later the Addresses for the Centennial of Concordia Lodge and for the Centenary of the Grand Chapter of Maryland, his sense of duty proved too strong, and he devoted the last remnants of his eye-sight to the task. The final lines of the last-mentioned work were written without seeing them, and when the proofs arrived, our brother could barely discern that there was a white sheet of paper before him. "I then became convinced not only that I had a mission, but that it was now ended, and that my historical researches must cease altogether." Surely the words of G.M. Shryock, when presenting the cup, of whose beauty our brother could only judge by examining it with his finger tips, "Very few men would have incurred the risk of total blindness involved in a resumption of the exacting and difficult work of looking up and deciphering old MSS." . . . "and yet this was accomplished by Bro. Schultz during an active business career, and while he was, single-handed, conducting the foreign correspondence of both the Grand Lodge and Grand Chapter of the State," are more than sufficient to warrant the exceptional honour conferred upon our brother.

It is hard to imagine anything more pathetic than must have been the scene in the Grand Lodge of Maryland on this occasion, with our blind veteran drinking out of the cup which he would never see, and grasping the outstretched hands of his fellows, whose faces were only a recollection to him. The accompanying portrait of Bro. Schultz is reproduced from the proceedings of the Grand Lodge of Maryland.

St. John's Day in Harvest.

24th JUNE, 1899.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. C. Purdon Clarke, *C.I.E.*, W.M.; Hamon le Strange, Prov.G.M., Norfolk, as S.W.; G. W. Speth, P.A.C.D.C., Secretary; G. Greiner, S.D.; W. H. Rylands, P.A.G.D.C., as I.P.M.; C. Kupferschmidt, A.G.S.G.C., P.M.; and Dr. W. J. Chetwode Crawley, P.G.D., Ireland.

Also the following 44 members of the Correspondence Circle:—Bros. J. Turton, L. Foppoli, W. F. Stauffer, Dr. T. Charters White, as J.W.; Prof. Swift P. Johnson, G. W. Reed, D. W. Carmalt Jones, W. R. Thompson, J. Hands, W. J. Rayner, W. H. Ruby, Hubert White, C. E. Osman, Mount Brown, C. Kemp, W. J. Songhurst, W. W. West, Edward Hall, J. Proctor Watson, S. W. Furze Morrish, W. Beattie, W. Hancock, R. J. Campbell, E. Newland, C. H. Perryman, C. S. Burdon, F. J. Cox, H. P. FitzGerald Marriott, Rev. J. T. Lawrence, A. Henning, W. Constant, J. C. Pocock, J. Peeke Richards, F. L. Schneider, R. Dudfield, W. Busbridge, H. Eaborn, F. A. Powell, H. James, R. Orttewell, Isaac Young, E. R. Painter, Harry Tipper, P.G.Purs, and Dr. F. L. Miller.

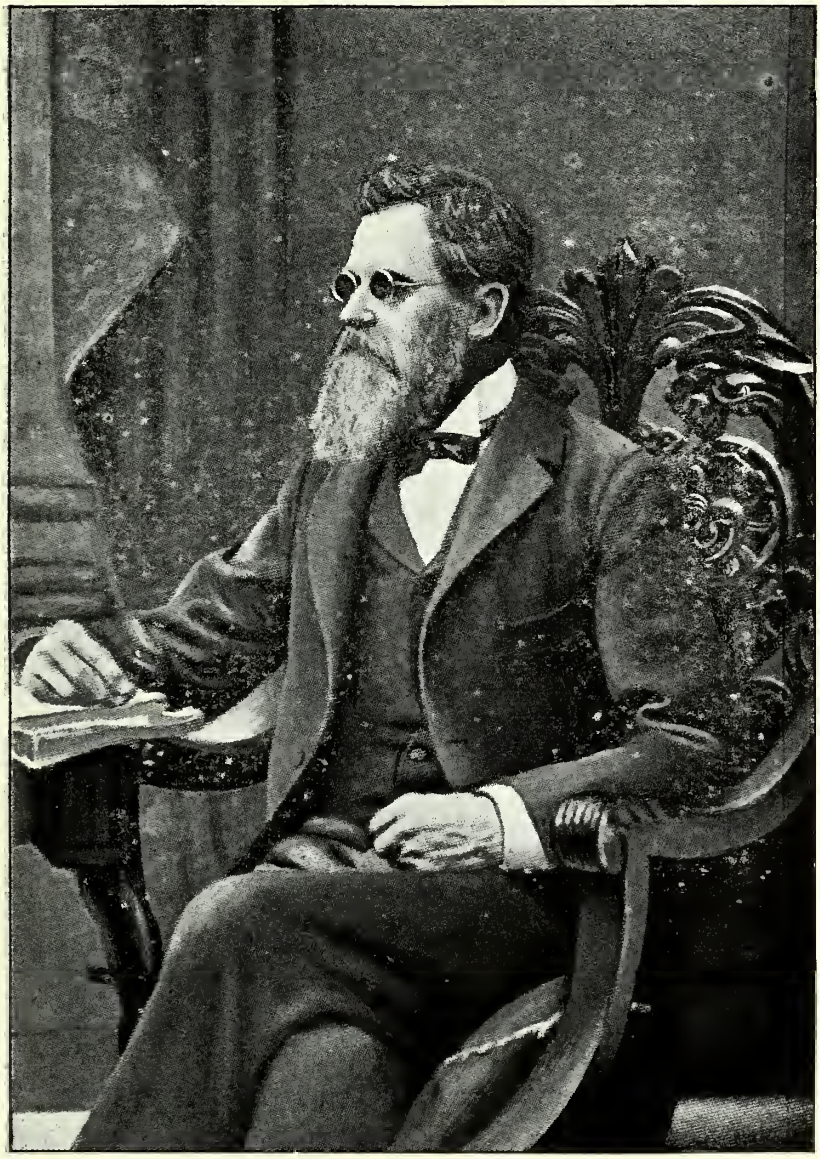
Also the following 13 Visitors:—Bros. T. H. Weissbach, Apollo Lodge, Leipsic; W. Dundas Bathurst, Dis.G.W., Gibraltar; Thomas Lewis, S.D., and J. Rice, J.W., Royal Naval College No. 1593; H. Appleford, W.M., Oak Lodge No. 190; Eric le Strange, Isaac Newton University Lodge No. 859; John Horsburgh, Mary's Chapel Lodge No. 1, Edinburgh; D. J. Barry, Royal Albert Edward Lodge No. 1362; Francis Bate, Arts Lodge No. 2925; F. L. Moir, Abercorn Lodge No. 1594; G. R. Baker, Crichton Lodge No. 1651; B. Hall, Elliott Lodge No. 1567; and C. Spanna, Italia Lodge No. 2687.

Four Lodges and forty-nine Brethren were elected to the Membership of the Correspondence Circle.

The Secretary was instructed to convey the sympathy of the Bethren to the Grand Lodge of the Netherlands, and to the Lodge Union Royale at the Hague, on the recent death of Bro. A. M. Maas Gesteranus, late Deputy Grand Master of the Netherlands and Past Master of the said Lodge, a member of the Correspondence Circle from almost the beginning.

The Secretary was also ordered to convey the congratulations of the Lodge to R.W. Sir James Creed Meredith, Deputy Grand Master of Ireland, a member of the Correspondence Circle, on the honour of Knighthood, which had been conferred upon him recently on the 80th anniversary of Her Majesty's birthday.

Professor Swift Payne Johnston read the following lecture, which was illustrated by lantern slides thrown on the screen.



EDWARD T. SCHULTZ.

SEVENTEENTH CENTURY DESCRIPTIONS OF SOLOMON'S TEMPLE.

BY BRO. PROFESSOR SWIFT P. JOHNSTON, M.A.,

Trin. Coll., Dublin.

HAVING become but comparatively recently interested in the study of Masonic history, I found that the period most attractive to me (and I think my experience is not unique) was that century immediately preceding the establishment of Grand Lodge. No other period suggests so many problems, or causes so many tantalizing hopes. The very difficulty of the task of investigation acts as a constant spur. Moreover, this is one of the few departments of our history that may possess a value outside our own circle: even a side-light on that wonderful seventeenth century is not to be despised. With its literature, its great religious movements, its political revolutions, with its giving birth to modern philosophy and to modern science, there is no department of human interest on which that century has not left its mark. In the history of our Craft it practically covers the period of transition from operative to speculative masonry.

We are thus presented with a problem, one that has the advantage of being expressible in compact terms: How can we account for the changes in the character of Masonry in the seventeenth century? But this in turn pre-supposes the further question: What are these changes?

In the fifteenth century we have a system differing in no very marked degree from that of other trade guilds: a system combining the idea of solidarity with that of secrecy, in addition of course to those elements peculiar to the operative craft. The secrecy, no doubt, referred to two distinct subjects, relating on the one hand to the modes of recognition among the members of the fraternity; on the other hand to the technical instruction communicated to the craftsmen. In this latter part it is probable that geometry was an important factor. What appears at the other end of the process? Speculative Masonry in its essentials as now practised. In other words a fraternity in which there is still a secrecy relating to the modes of recognition, but from which the trade secrets have perforce been eliminated, and a moral symbolism substituted. There no longer exists any body of knowledge on which Masons can lay any peculiar claim. The system of morality as taught in our symbols is common property and possesses no special theoretical excellencies in the eyes of the critical student of ethics. Any merit we assume in this direction must be based, not on our theory of morals, but on our practice of those duties towards ourselves and others which are as much a part of Aristotle's Ethics as of Butler's Sermons, of Kant's Kritik of Practical Reason as of Mill's Utilitarianism. The service Masonry has rendered, and still renders, to the good cause of morality—a service not to be depreciated, emphatically not to be ignored —must find its explanation, not in the matter but in the manner of its teaching. So far as our code of duties can be formulated, it contains nothing more than might be laid down by any " plain honest man."

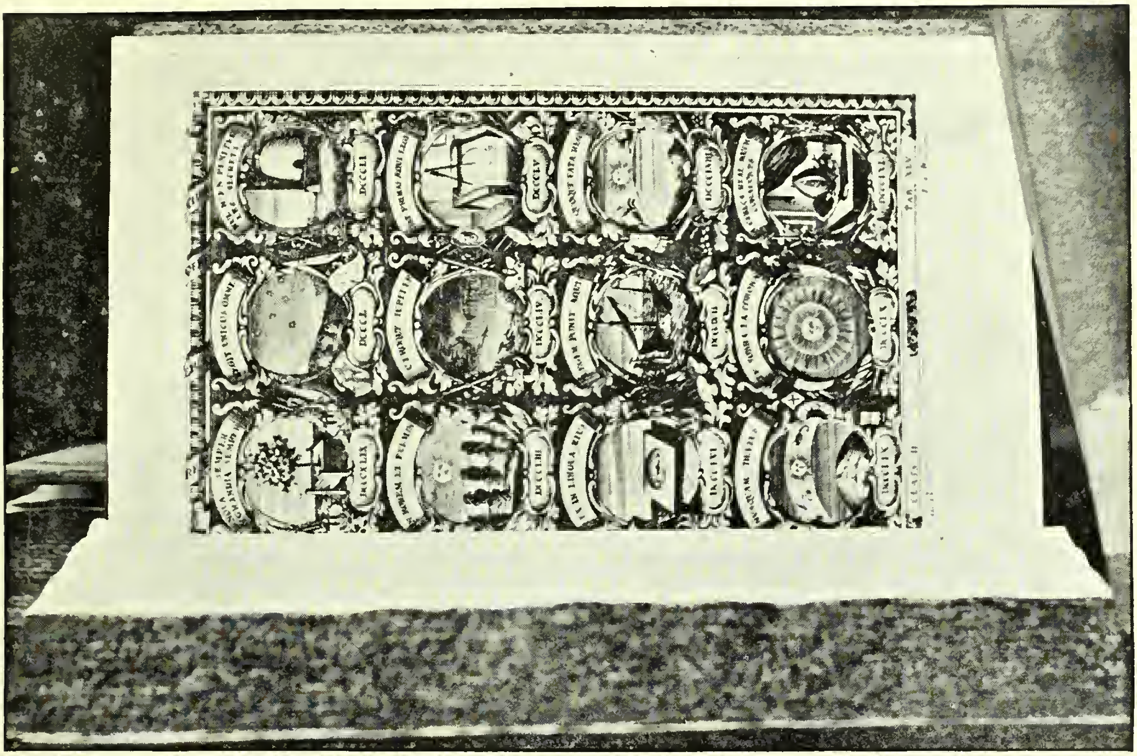
This seems a suitable opportunity for introducing a protest against the endeavour to establish some causal connection between Masonry and certain of the well-known secret societies of the seventeenth century. The Society of the Rosy Cross and the Mystics are examples of such fraternities. But the one sufficient answer to all such attempts is that the Rosicrucians claimed to possess a knowledge of the hidden mysteries of nature, and out of these truths constructed a body of secret teaching; their secrets were in the matter, not the manner. So, too, with the Mystics, the only difference in this case being as to the character of the secret knowledge. They went beyond Nature up to Nature's God, and stood aloof from ordinary mortals by virtue of a knowledge of the Divine Substance revealed by a higher faculty of intuition. It is true that individual men were members of such fraternities as well as members of the Craft. At all events we have one famous instance in Ashmole. But the admission can go but little towards establishing a connection between two bodies whose primary tendencies have such opposite directions. In the one

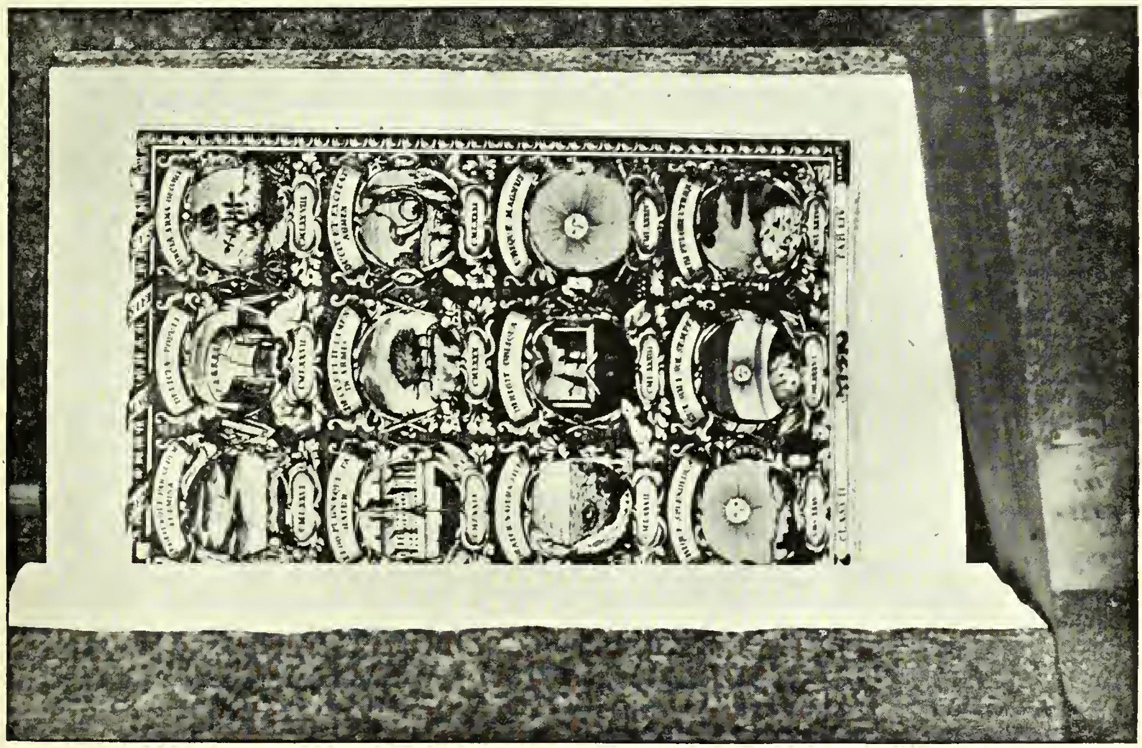
case the truths are entrusted only to the elect, in the other they are known to the whole world and throughout all time.

To resume: the problem presented by the seventeenth century to the historian of Masonry is the explanation of the transition as stated before: a change in which the secret technical instruction disappeared and a moral symbolism took its place. There is, however, another characteristic of Masonry, that some may hesitate to regard as a superinduction of this period, I refer to the legendary portion of our teaching. To those who take an ultra-conservative position, the very suggestion that the connection between Masonry and the building of the Temple dates from so late a period, may cause a shock. At the opposite extreme are those who may assert that the origin of our legends must be placed subsequent to the Grand Lodge epoch. The difficulty that meets the searcher for certainty in this dispute lies chiefly in the absence of a full account of what constituted Freemasonry in 1717. That our ignorance may be enlightened, we certainly have valid reasons to hope, not the least being the rise of that spirit of careful and cautious investigation so characteristic, in the last few years, of those who are working in the field of history. The positive evidence of the existence of the Temple legend in ancient Masonry is of a very slender character. In fact I do not know that there is any more important testimony on this point than that the Steinmetzen who constructed the porch of the Cathedral at Würzburg, and set up there two pillars marked respectively B. and J.

It is at least permissible to assume an attitude of philosophic doubt, doubt before proof, provisional doubt. And accordingly it occurred to me to search the general literature of the age for any traces of these legends; for any indications, positive or negative, of their existence in such form as might be easily assimilated by Freemasonry. The task of an exhaustive search passes beyond the limits of my power and available time; it may not be amiss, however, to put before you some notes made in a course of reading having this object in view. But before proceeding I may say that it also occurred to me to apply the same method, viz., searching in the current literature, to that other change, the moral symbolism that was introduced in the transition period. Symbolism there was in excess: every branch of knowledge, religion, politics, morality, science, were all illustrated in emblematic form. But on a careful examination of the very considerable number of these quaint collections that are in the Library of Trinity College, Dublin, I was unable to find among some thousands of emblems any such employment of essentially Masonic types, as could support the theory that our symbolism was borrowed from an alien source. True it is that occasionally the square and the compass appear, but it is a curious fact that symbols were taken just as frequently, if not more so, from the game of chess. Still the idea of symbolic representation was then current and found an important element in the intellectual spirit of that strange time. Thus, on the introduction of speculative masons, particularly men of a high degree of culture as we know some of them to have been, we need not be surprised that they gave to the characteristic implements of the Craft some such moral interpretation as has been transmitted to us.

Let us now return to the subject of the seventeenth century literature of Solomon's Temple. The leading English writers of the century who treated of the Temple were Broughton, Selden, Lightfoot, Walton, Lee and Prideaux. They were all men of that colossal erudition characteristic of the scholars of the seventeenth century. Three of these names are well-known: Lightfoot, the theologian; Selden, who requires no introduction; and Walton, whose famous Polyglot Bible is still a standard editon. However, I would rather begin with the Puritan divine, Samuel Lee, whose description of the Temple is typical of the period and the subject. Though a graduate and a Fellow of Wadham College, Oxford, and a man of scholarly tastes, Lee nevertheless left his University, and took an active part in the religious life of London. In his later years he crossed the Atlantic to Boston, where he resided some years. On his return voyage the ship was captured by a French privateer, and Lee died in captivity in 1691. The title of that one of Lee's works with which we are concerned is the Orbis Miraculum. Another link besides the Temple, though unfortunately one of a highly discreditable character, connects Lee's work with Masonry. The Orbis Miraculum consists of two distinct portions: the first, a descriptive part, treats of the edifice itself, its surroundings and its contents; the second, the symbolical portion, following the same order as the first, develops the inner significance of what has been previously described. Now in the year 1803, one Christopher Kelly, published in Dublin a book entitled, Solomon's Temple Spiritualized, which, as a matter of fact, is neither more nor less than a reprint of the second half of Lee's Orbis Miraculum. Kelly's title page convicts him of appropriating to himself Lee's work; it bears the words "Printed for the Author." Alas, it also exhibits the words "Under the Sanction and Patronage of the GRAND LODGE of IRELAND." In this case the wicked appear to have prospered, for Kelly's work was deemed worth reprinting in America some twenty years later.

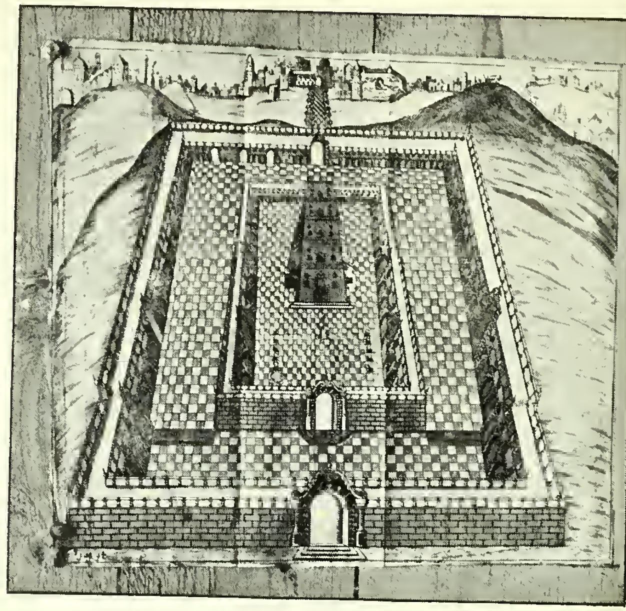




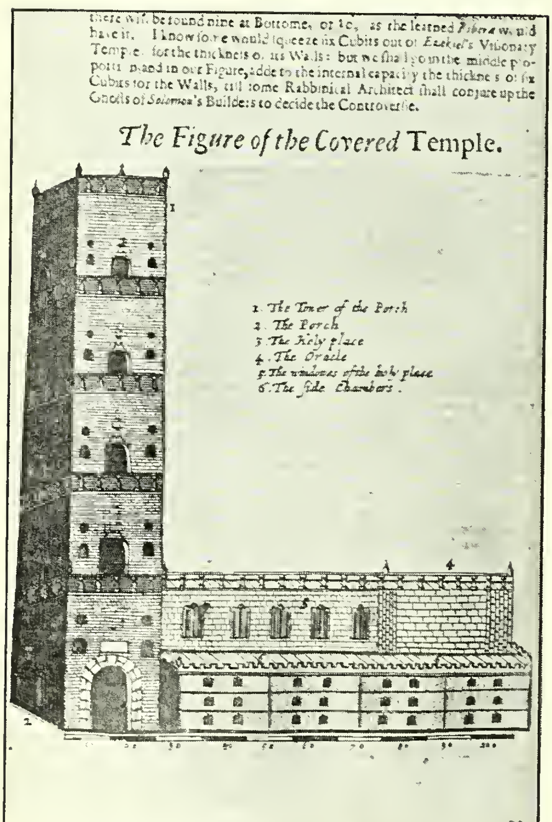
Two pages from "Symbolographia sive de Arte Symbolica Sermones Septem, Auctore R. P. Jacobo Boschio e Societate Jesu." To show the use of Masonic Symbols without any apparent Masonic intention.



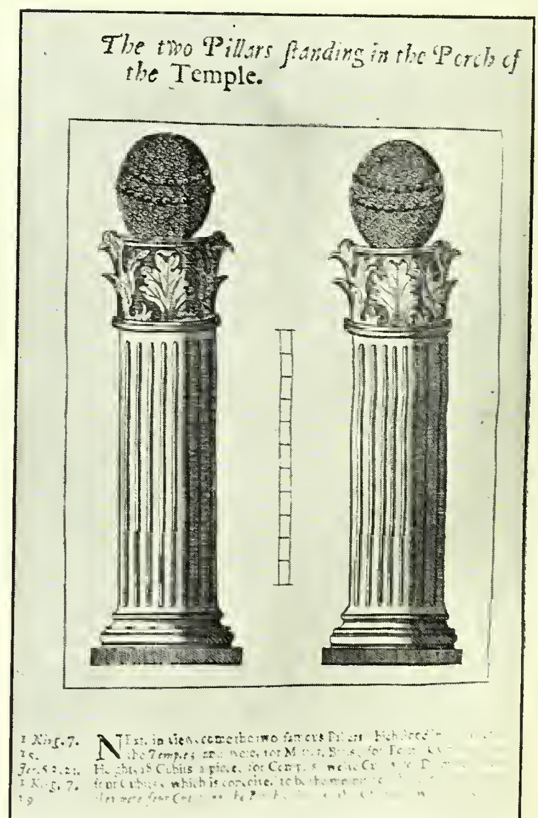
Frontispiece to
Lee's *Orbis Miraculum.*



View of the Temple building and its courts,
from Lee.



"The figure of the Covered Temple"
from Lee.



"The two Pillars standing in the Porch of the
Temple" from Lee.
(The scale between the pillars is in cubits).

The full title of Lee's work is:—

> Orbis Miraculum, or the TEMPLE OF SOLOMON, pourtrayed by Scripture-Light: wherein All its famous Buildings, the pompous Worship of the Jewes, with its attending Rites and Ceremonies; the several Officers employed in that Work, with their ample Revenues: and the Spiritual Mysteries of the Gospel vailed under all; are treated of at large.
>
> Psal. 27. 4.
> Psal. 43. 3.
> Psal. 84. 1. 2.
>
> London, Printed by John Streater, for Luke Fawn, at the Signe of the Parrot in Paul's Church-yard. MDCLIX.

As an instance of Lee's descriptive style I quote his chapter headed:[1]—

"*THE TWO PILLARS STANDING IN THE PORCH OF THE TEMPLE.*"

"Next, in view, come the two famous Pillars which stood in the Porch of the Temple; and were, for Matter, Brass; for Form, Cylinders; for Height, 18 Cubits a piece; for Compass, twelve Cubits; for Diameter, about four Cubits, which is conceived to be the meaning of that expression, *That they were four Cubits in the Porch*, that is, the Chapiters were four Cubits Diameter, and so the Brass Cylinder under them, taking up so much ground-room in the Porch. But some there be, who would have the meaning to be this, that the Lilly-Work, which hung over the Pillars, was four Cubits deep round about the Chapiters. Indeed, the Chapiters seem to be of an Oval Form; for, their Diameter, in their middle, was four Cubits, and their Height five, if we compare the I King. 7. 16. with the 19 ver. For having declared the measures of the Pillars, ver. 15. He proceeds to describe the Measures & Ornaments of the Chapiters, & tells us, v. 16. that the height of each was five Cubits; and then mentioning some of their Ornaments, goes on to tell us, that the top of the Pillars (where they were placed) was of Lilly-Work, and that the Chapiters thus situated on the top of the Pillars, which had a compass of Lilly-work at their upper edge, were four Cubits, that is, in their middle Dimetient Line, and so were about twelve Cubits round, like unto the Pillar beneath. So that we may read and point the 19th verse thus (And the Chapiters which were on the head of the Pillars of Lilly-Work, were in the Porch four Cubits) that is, did comprehend in the Line measuring their Belly, as much as would take up four Cubits on the Floor of the Porch. So that *Opus Lilii*, is by apposition to be construed with *Caput Columnarum*; and the two other words (Four Cubits in the Porch) are to delineate the quantity of these Chapiters that stood on the Lilly-wrought head of the Pillars. The Accounts for this Construction may be two-fold.

First, because this Verse aimes not at the mention of the Lilly-work on the Pillars: for if it did, then were it superfluous to mention it again, as a particular work by it self, v. 22. Wherefore it seems, that this verse aims rather at the Description of the Chapiters set upon that Lilly-work, which are the principal things, and so more nicely described, the Lilly-work being but an Ornament. But,

Secondly, if the hole of the Chapiter resting on the Pillar with this Lilly-work sustaining it, were as large as the Pillar it self, as is affirmed by some, to let in the top of the Pillar; and that this Lilly-work on the top of the Pillar, in a circling Border, stood out four Cubits in the Porch, at the bottome of the Chapiter, fastned to the top of the Pillar: then will there arise twelve Cubits Diameter, that is, four of the Pillar, and four on each side of this Lilly-work and so the pillars will be shut out of the Porch, which was but ten Cubits broad, I King. 6. 3.

On the top of the Pillars then were two Chapiters, of five Cubits higher then the Pillars with Nets of Checker-work; and each Pillar had seven Wreaths of Chain-work, with two Rowes of Pomegranates; in each Row, one hundred; but ninety six onely could be seen by those that stood upon the Pavement of the Porch. So that there were on both Chapiters four hundred goodly Pomegranates in all which were put upon Chains in two Rows. Both Pillars joyned together in their measure, were but thirty five Cubits high, that is twice eighteen, bating one Cubit, because each Chapiter did sink half a Cubit within the Socket of the Cylinder for their fastning. So that each Pillar, with its Chapiter, was twenty two Cubits, and, $\frac{1}{2}$ high. The Pillars seventeen, and $\frac{1}{2}$, and the Chapiter five: Whereas 'tis said each Chapiter was but three Cubits high, it's to be understood of the stately embroidery, and Ornaments of Net-work, Chains, and Pomegranates, which were at

[1] Following the example of the worthy Kelly, I have omitted the quotations Lee makes in Hebrew.

the beginning of the third Cubit. Thus being fitted and prepared, they were placed within the Porch; the Pillar on the right side that is, the South was called *Jachin*, (being the future *Hiphil* from *stabilire*), He shall establish: noting the fixediness of this pillar upon its Foundation, and that on the left hand, or on the North side, was called *Boaz*, denoting the strength and firmitude of that stately piece of Brass. These famous Pillars, though never so strong, were broken in pieces, and conveyed to the City of *Babylon*; but Saints, that are Spiritual Pillars in the House of God, shall go no more out of that Heavenly Temple."

As an example of the symbolical portion of Lee's work, the part pirated by Ch. Kelly, I select the portion corresponding to what I have just given.

IN THE PORCH

The Two Brazen Pillars.

" In ancient times, Pillars were erected for the bounds of Countries; as *Hercules* his Pillars (one in *Spain* and another on the opposite shoar of *Africa*) for the boundary of his Labours and Empire: and so, near the River Euphrates we read of Pillars set up for the limits of the Eastern part of the Roman Empire. A custome likewise there was of setting up Pillars on the Tombs and other Monuments of famous Heroes: as those of Trajan and Hadrian, to remember their glory and honour to posterity.

In Temples the body of the building rested upon Pillars, for security and firmity. In warr, when they erected Trophies, they set up Pillars, as Herodotus relates of Sesostris King of Egypt setting up some in Palestine: Suidas relates in the word Βραχμάνες of a Pillar set up by Alexander in an Isle of the Indian Seas among the Brachmans: Some Monuments of Alexander in India, Arrian calls His twelve Altars, near the River Hypasis. The like whereof (if they be not mistaken for those of India) are mentioned by Ptolomy to have been fixed by Alexander in the Asiatick Sarmatia, and called the Pillars of Alexander, in the Longitude of 80 Degrees and Latitude of 51 30. Nay that this was a frequent custome for limits, is asserted by Strabo, who mentions severall of the same kind, lib. 3. pag. 171 in his discourse of Spain. But to come nearer home: The Seventy doe inscribe the 16th Psalm (where the Hebrew hath Micktam), The Erection of David's Golden Pillar upon the conquest of his enemies. When therefore the People of God had their Territories most inlarged, as in the daies of Solomon, even from the River Euphrates, to the great Sea, or the Mediterranean. Now then, (when he built the Temple) at such a time was it fit and proper to erect the Pillars, as Monuments of God's praise in the Mountain of his chief City. But why in the Temple? To note that it was God that gave him the power and dominion over all those Nations, and had fulfilled his promise made to Moses and to his people Israel.

But to what are these to be resembled under the Gospel? Some would have the Apostles to be thereby signified, as the Primipili, and the Defensores fidei; The first magnanimous assertors of the Faith of Christ: They stood in the Porch oı entrance of the Temple; the Apostles lived in the beginning of the Church. James, Cephas, and John they seemed to be Pillars in the Church: and the Prophet Jeremy God promised to make as an Iron Pillar against Judah. Ministers, for their gifts and eminent site, are Pillars. Absalom, being without Male Children, erected himself a Pillar in the King's Dale, to keep his name in remembrance. Saul is mentioned to have made himself a Hand, the vulg. *fornicem triumphalem*, a triumphant Arch: We translate it a Place, and so the word being taken for monumental Trophy or Pillar, is mentioned in Isaiah as a promise to such as please God, that they shall have a Place and a name within his house the word is a Pillar erected for same. To which possibly the Spirit of God may allude in some measure in the Revelations; though both that and this may principally referr to Solomon's Temple: For he that overcometh shall be a Pillar in the Temple, and shall go no more out, as these did into Babylon: Brazen Pillars may be broken in pieces, but Saints as Sons, shall abide in the House for ever, Job. 8. 35. they shall endure against all weathers: Every Saint is Monimentum aere perennius; no eating showers, no blustering winds, nor length of years shall impair him: Axes and Hammers may break down the carved work of the Temple, but Saints are Pillars in the hand of Christ, and of the Father: No man can pluck them down.

Pillars are Emblems of permanency and stability, of Ornament, of Victory, of strength and service, patience, fortitude and perseverance; in all respects Saints are thereby set forth.

There were two Pillars in the Temple which some resembled to the two states of the Church of God, Jewish and Christian: I shall therein suspend. The one signified present strength, Boaz; the other Jachin, He will fortify; the promise of the Gentiles. They had

no names written on them, but were called onely by these names; and so Rev. 3. The Saints shall be called by the name of God's strength. Others understand thereby the two standing Ordinances, Magistracy and Ministry: or the two witnesses, in allusion to Moses and Aaron, Joshua and Eleazar, Elijah and Elisha, Zerubbabel and Jeshua; and so on in tho Revelation prophecies Christ sent out his Disciples by two and two. But this were to hunt after too much nicety.

The Tops of the Pillars were curiously adorned: to shew that those who persist to the last constantly shall be crowned. The Lilly work, the Emblem of Innocency: Pomegranates, of Fruitfulness, there being many grains in one Apple: their Crown shall declare their Glory: As Crowns did vary according to the nature of the Service among the Romans so shall every one be rewarded according to his works."

With regard to this symbolism, the passage is notable from the Masonic point of view from the predominance of moral illustration over purely religious interpretation. The converse holds throughout the main body of the work. In fact Lee has very explicitly limited himself to religious interpretation by his very narrow definition of the word type:—

"A type is an arbitrary sign representing future and spiritual matters by divine institution." This definition Lee expounds and defends in thoroughly scholastic manner and at great length, both as to its differentia and its genus. (Ch. Kelly prints this 'genius').

For reasons that may be apparent to some of those present, we may further quote the passage in which Lee gives the signification of the colors of the Vail of the Temple.

"The contexture of the Vaile we read to be of blew and purple, scarlet, and fine twined linnen, of cunning work, and imbroidered with Cherubims. The manner of the work was this, that one of the 4, suppose the fine twined threds of linnen made the warp or *stamen*: the other 3 made the woof or subtegem and were by curious Art framed into figured work of Cherubims: as it is common in our daies, in all sorts of weaving, to express many sorts of Beasts, Birds, Men or Flowers, most lively in their Works. *Ribera* following *Josephus*, Philo Judaeus, our Country man *Bede*, and others of the antients, expound them in their discourse about the Temple, p. 63. in these words. The blew, because it resembles Heaven in its colour, signifies that the Life of the Faithful should be Heavenly, (not Earthly, such as is the Life of unbelievers) and full of the desires of the highest good, which Faith manifests. The Scarlet, because it imitates fire, signifies the ardor of Charity, and ought to be twice dyed, that not onely God may be loved, but also our Brethren. The Purple, which is stained with blood, (of the Tyrian Shell-fish) notes the imitation of Christs sufferings, and patience in Labours, and carrying the Crosse, as *Bede* saith c. 15. The fined twined linnen (as the same author hath it in the same place) because it grows out of the Earth with a green stalk, and is prepared by the great labour of Artists in such manner that, losing its natural colour, it is reduced to whiteness; doth fitly insinuate the Chastisement of our flesh, which is to be exercised by works of Repentance, and to be thereby tamed, that it may become white and clean."

At the very end of the book Lee makes a quotation which is too highly important for us to pass by. Its bearing on Royal Arch Masonry is extremely interesting. Strange to say Christopher Kelly omits the passage completely.

"The other testimony of Nicephorus Callistus, is extant in chap. 32 & 33 of his Ecclesiastical History, which for the Press sake I shall not transcribe in Greek, but relate the principal things in English. These are his words:

The Jews having got together as many as were skilful in the art of Building, and prepared materials for the structure, and fully cleansed the place, they provided spades made of silver, their charges being allowed out of the publique stock. With such earnestness and alacrity did they labour in the work, that the very women did carry away the rubbish in their laps, and whatsoever Jewels or other precious ornaments they had, they expended upon that business, &c. and when as they had dug up the remainders of the old building from the lowest foundations and had cleared the ground, so that now there was not a stone remaining upon a stone, according to the prophecie. The next day coming to the place to lay the first foundation, they say there was a great earthquake, insomuch that the stones were cast out of the foundation, so that many of the Jews were slain, who either came to see the work, or had the oversight of the Structure. The publike buildings also which were neerest the Temple were loosned, and falling down with great force, proved the Sepulchres of those that were in them: Some that attempted to fly away, were found half dead; some lost their legs, hands, and other members, according as the violence of that sudden accident seized upon them. The Earthquake was scarce over, but those that remained fell upon the work again, &c. But when the second time they attempted it, some fire violently issued out of the foundations and, (other) fire fell down impetuously from Heaven, and consumed more than before. There is (he saith) some variations among Authors of the punctual time

and manner of this accident of fire, but the main of the truth is without doubt. Moreover, the fire which came down from Heaven consumed to ashes the hammers, graving tools, saws, hatches, axes, and all the other instruments which the Workmen had brought for their service, continuing a whole day together, &c. when Cyril, who was at that time Bishop of Jerusalem, saw these things: He considered in his minde the word of the Prophet Daniel, to which Christ also had set his seal in the holy Gospel: He told them all, that now was the time that the Oracle of our Saviour had its accomplishment; which said, That a stone should not remain upon a stone in the Temple. And when he had spoken this, a sore earthquake assailed the foundations, and cast out all the remaining stones, and dispersed them. Upon this, there arose a fearful storm, and whirled into the ayr many thousand bushels of lime and plaister, and sudden flames of fire flashing from beneath, burnt up in a moment an innumerable company of people, that were as yet either labouring in the work, or that came to behold it. Thus did Julian fulfil Christ's predictions concerning Jerusalem, which he designed to have made void, &c. These prodigies are sufficient to prove the truth of the Oracle: But what shall be now declared, being very wonderful, will further confirm it, which I shall report, as I have found in the Archives, and it is thus: When the foundations were a laying, as I have said, there was a stone amongst the rest, to which the bottom of the foundation was fastned, that slipt from its place, and discovered the mouth of a cave which had been cut in the rock. Now when they could not see to the bottom by reason of its depth; the Overseers of the building being desirous to have certain knowledge of the place, tied a long rope to one of the Labourers, and let him down: He being come to the bottom, found water in it, that took him up to the mid-ancles, and searching every part of that hollow place, he found it to be four square, as far as he could conjecture by feeling. Then returning toward the mouth of it, he hit upon a certain little pillar, not much higher than the water, and lighting with his hand upon it, found a book lying there wrapped up in a piece of thin and clean linnen. Having taken it into his hands, he signified by the rope that they should draw him up. When he was pulled up, he shews the book, which struck them with admiration, especially seeming so fresh and untoucht as it did, being found in so dark and obscure a hole; the Book being unfolded, did amaze not onely the Jews, but the Grecians also, holding forth even at the beginning of it in great Letters (in the beginning was the Word, and the word was with God, and the Word was God). To speak plainly, that Scripture did manifestly contain the whole Gospel, which the Divine tongue of the Virgin Disciple had declared. This, together with the other miracles, which at that time were proclaimed from Heaven, did demonstrate, that not any word of our Lord should fall to the ground, which had foretold the utter desolation both of City and Temple."

The author from whom Lee makes this notably accurate translation, Nicephorus Callistus, lived in the first half of the fourteenth century and was one of the Byzantine school of theologians. His Ecclesiastical History was dedicated to Andronicus Palæologus. Though not pretending to any higher rank than that of a compiler, Nicephorus discharged his task so creditably and with such literary taste as to earn the title of "the Thucydides of the Church." The history possesses a permanent value from the fact that it contains much matter derived from sources no longer available. It was first presented to Western scholars in the middle of the sixteenth century, and between 1553 and 1650 was several times reprinted.

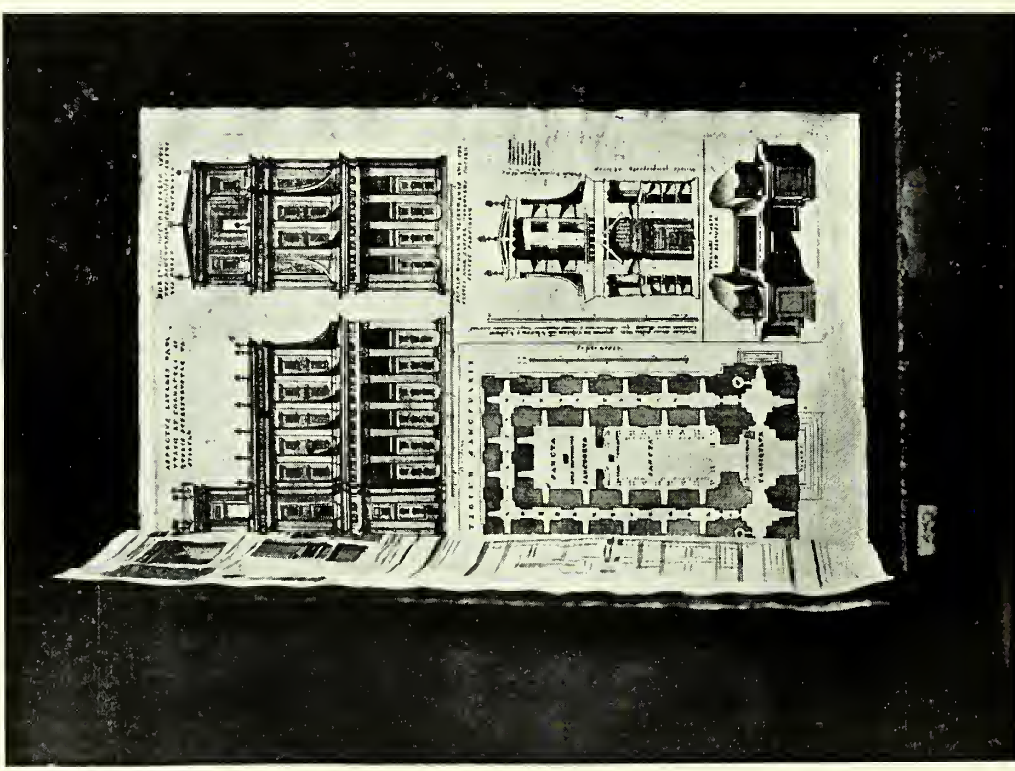
With regard to the other English writers who have referred to the Temple, I may very briefly dismiss them with a hint as to the character of their works. The mention of King Solomon's House in Lord Bacon's *New Atlantis* might suggest that the list should be headed with the name of the philosopher-Chancellor. But the House in question was not the Temple; it was merely a fanciful name for a community of ideal beings, one of the Utopian schemes popular not only then but in all ages. Bacon, no doubt, selected the name of the wisest of kings simply as a symbol of wisdom, and any ulterior suggestion of Masonry is too remote for serious consideration.

Let us begin with Broughton. Hugh Broughton, who died in 1612, had the unenviable reputation of being one of the most virulent of the theological controversialists of his time, a pre-eminence by no means easily attained among those "most terrible of fighting men." Though his name was a power among the scholars of the seventeenth century, it is now almost completely ignored, being mentioned only in connection with that hardy perennial of theological dispute, the true force in Scripture of the term Sheol, Hades. Broughton wrote on many branches of biblical criticism and makes frequent references to the Temple, but they relate chiefly to its ceremonials and to the duties of the priests.

Nicholas Fuller (died in 1626) has occasional references to the Temple in the work he published at Heidelberg, in 1612, under the imposing title *Miscellaneorum Theologicorum quibus non modo Scripturae Divinae sed et aliorum Classicorum Auctorum plurima Monumenta explicantur et illustrantur, Libri tres.* Disgusted with the carelessness of the German printers,



View of the Temple and Solomon's Palace from a German collection of Biblical illustrations published in 1552.



Different aspects of the Temple from the Critical Apparatus of Walton's Polyglot Bible.

Fuller reprinted this work at Oxford in 1616; it is also to be found in Pearson's *Critici Sacri.* The passages about the Temple quote freely from the Jewish authorities, but are little to our purpose; they are concerned mainly with the interpretation of the Scripture text.

Just as vehemence marked out Broughton, so mildness in controversy, nay even, when possible, complete avoidance of controversy, characterised gentle John Selden (1584—1654). A lawyer by profession and a scholar by inclination, his talents found a suitable sphere of activity in ecclesiastical law; his treatise on Tithes has even now a value for the specialist. For the general reader, the Table-talk makes his name still familiar. In common with his intimate friend, Archbishop Ussher of Armagh, Selden was interested in chronology and occasionally alludes to the Temple in his writings on the subject. Also in his *De Synedriis et Præfecturis Juridicis Veterum Ebraeorum* he gives much curious information about the laws and customs relating to the Temple, but practically nothing concerning its foundation or its architecture.

Christopher Cartwright (1602—1658) is deserving of mention, on account of his researches among the Talmudic and the Rabbinical writings on many points, including our particular subject. The nature of his investigations is sufficiently indicated by the title of his work: *Nullificium Hebraicum seu Observationes diversimodae ex Hebraeorum praesertim antiquorum Monumentis desumptae unde plurimi cum Veteris tum Novi Testamenti Loci vel explicantur vel illustrantur.* This is to be found in the *Critici Sacri* of 1660.

The earliest English treatise exclusively devoted to the subject of the Temple, is, as far as I have been able to determine, that written by John Lightfoot (1602—1675). Lightfoot was another of those giants of biblical criticism that won for English scholarship of the seventeenth century its high position in the republic of letters. One most important service was rendered by him; he put into the vernacular the results of his Hebrew reading, and by thus abandoning the scholarly Latin, opened up to a wide circle the field hitherto confined to the theologians. The title of his work on the Temple is: *A Prospect of the Temple, especially as it stood in the Days of our Saviour.* Solomon's Temple is described in Chapter x, but there is also a long account of the pillars Boaz and Jachin in Chapter xiii, Section ii.; in fact, Lightfoot discusses these pillars at much greater length than Lee in the passage previously quoted. In Chapter x, Lightfoot devotes much of that somewhat brief section to an investigation of the ancient units of measurement and consequently he leaves but little space for the account of the Temple itself. It is a distinct relief to meet with a writer of the time who treats of the Temple in a strain in which common sense predominates. Most of the Temple descriptions of the time are wild flights of architectural imagination, but Lightfoot takes a very modest view that he sums up in the words: "And indeed Solomon's Temple did very truly resemble one of our Churches but only that it differeth in this that the Steeple of it (which was in the Porch) stood at the East end."

A new departure in the Temple literature of England is marked by the appearance in 1657 of the famous Polyglot Bible, edited by Brian Walton, Bishop of Chester. That monumental work contained in its critical apparatus the account of the Temple that had been published some years previously by the Continental scholar, Ludovicus Capellus. This work is in three sections as declared in the title; *Templi Hierosolmitani Triplex Delineatio*; one part is from Villalpandus, another from Josephus, and the third from Maimonides and the Talmud. Villalpandus comes first, not only in the order of the text, but also, according to Capellus and inferentially according to Walton, first in importance and accuracy. "Vir admirabilis diligentiae, praeterea Architecturae Linguarumque Latinae, Graecae, Hebraicae, et Chaldaicae peritissimus Villalpandus." Villalpandus was a Spanish Jesuit, who was born about the middle of the sixteenth century and died in 1608. In obedience to a royal command he drew up a description of the Temple and city of Jerusalem that was early accepted as the most perfect work of its kind. Regarding the Temple as given in plan by the Most High to the wisest of kings, he incorporated in his account all those architectural excellencies that he deemed essential to a most perfect edifice. He seems to reason thus: according to the principles of architecture certain adornments were necessary, therefore they were there. The chief source from which he drew his account was the vision of Ezekiel, and he makes no great endeavours to harmonise the vision with what we have in Kings and Chronicles. Though this view of the Temple ultimately became popular—we see its influence in most of the illustrations of the Temple that appeared in the second half of the century—yet it met with some opposition; for example, Lee's *Orbis Miraculum* was in great measure a protest against the prominence given by Walton to Villalpandus.

In 1659, that is two years after the publication of the Polyglot, John Ogilby printed, at Cambridge, a Bible with two dedications, one to King Charles II., the other, to the Provost and Fellows of Trinity College, Dublin. I mention it because among the many illustrations of the Temple printed about this time, this Bible contains by far the most elaborate that I have seen. The representation is on the ornate lines laid down by Villalpandus. In the

background is seen the city of Jerusalem dotted over with erections suggestive of the sky-scrapers of Chicago. Matthew Henry's Bible and Commentary, a work that was very popular and frequently reprinted is somewhat later in the century. The earliest edition I have seen, though not of the seventeenth century, also contains a plate of the Temple of the Villalpandus type.

Towards the close of the century the most notable contributor to Temple literature was Humphrey Prideaux (1648—1724), Dean of Norwich, who lived the quiet life of a scholarly divine. He was distinguished as an Orientalist, and his work on the history of the Jews soon acquired a European reputation and authority. In his description of the Temple we find a departure from Villalpandus, and an endeavour to develop the plan according to the Rabbinical traditions.

Sir Isaac Newton may be mentioned in our enumeration, though in strictness outside our time-limits, for what he wrote on the Temple was not published until 17[illegible]7, shortly after his death. His work on Chronology, the frivolous subject with which he beguiled his idler moments, contains a chapter descriptive of Solomon's Temple. Newton returns to the vision of Ezekiel, but with this difference, that instead of following the Septuagint, he quotes what he calls "the present Hebrew copy." A comparison of Newton's plan of the Temple with that of Villalpandus would most certainly not lead one to suspect that they had drawn from a common source, so remarkable is the divergence.

Of contemporary continental literature of the Temple there is a vast mass. Besides Villalpandus and Capellus, who have been mentioned, we have a long string of names; Witsius, Spanheim, Pfeiffer, Dassovius, L'Empereur, Lundius, Relandus, Ribera, Vlam, are among the most prominent. Fortunately, for Masonic purposes it is not requisite that this extensive region should be explored.

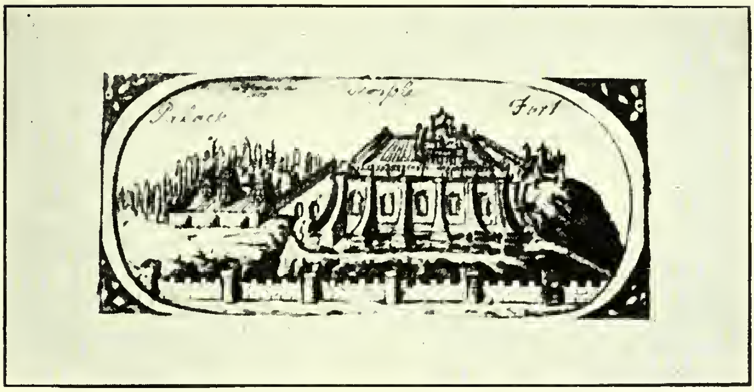
There is one other department of the literature of the seventeenth century that should be referred to, possibly for the Hibernian reasons that it is not literature, and that most of it does not come within the seventeenth century. There were a number of models of the Temple constructed in the latter half of the seventeenth century and at the beginning of the eighteenth. These models were exhibited and, in some cases at least, a descriptive hand-book was prepared for financial reasons. The most important was the work of a Portuguese Jew, whose name is variously spelt, but is generally given as the Rabbi Jacob Jehuda Leon. Both the Rabbi and his model are mentioned in terms of extravagant flattery by Lawrence Dermot in his Ahiman Rezon. Leon visited England in 1675, and possibly brought his model. That same year also saw in London two other continental writers on the Temple; Spanheim and Vossius.

Then also in the early part of the eighteenth century a model of the Temple was constructed by Counsellor Schott, of Hamburgh, exhibited there and afterwards at London. The handbook of this exhibition bears the date 1725, and was printed in London, but it is nothing more than a free translation and a contraction of a similar German pamphlet printed at Halle in 1718. As to whether the model described in the German book was the same as that exhibited in London, I have not obtained conclusive evidence. The plates are the same, and the English letterpress has been pasted over the German. But on the other hand, the English model is said to have been constructed at Hamburg, and the German model at Halle. The German handbook mentions also a model that had been made by a Jewish Rabbi, of Prague.

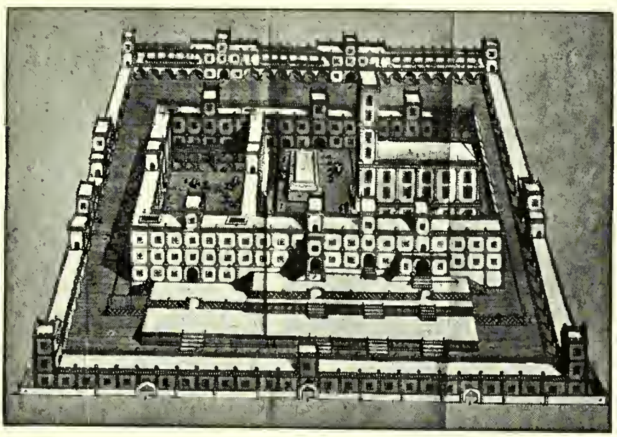
Another model of this period, though I have not been able to fix its date accurately, was constructed by Gottfried Hensel, Rector of Hirschberg.

As a result of such search as I have made in the subject put before you, we may conclude safely that in the seventeenth century the description of Solomon's Temple excited a very considerable amount of attention and interest, but that in the writings that appeared there was little if anything of special Masonic importance. The result may be called a failure, were it not that we should always bear in mind the sound Baconian maxim that the negative instance is even more valuable than the positive. It shows that the legends were not taken wholesale into our system from an outside source of current knowledge, and leaves us with the alternative that this characteristic of our Craft was either part and parcel of the ancient teaching, or that it was an addition made at or about the beginning of modern Masonry. Personally I have a strong opinion on the subject, but the caution I was taught to observe in all things Masonic extends to its archæology as well.

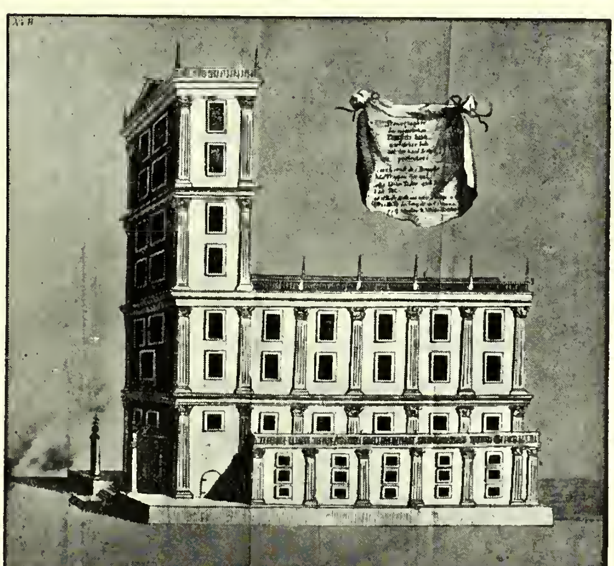
The object of my search has not been to trace the development of the theories relating to the architecture and the dimensions of the Temple, though incidently some light has been thrown on that investigation. But I have gone to the works of those English scholars of the seventeenth century who have referred to the sacred edifice, hoping to find in them some indication of the source of the legends current in our Craft: I have gone to these works as the most promising field for such information, but, with the one exception quoted above, my hopes were disappointed. Of the Hiramic Legend, not even the slightest trace was discover-



View of surroundings of Temple from Rabbi Jacob Jehuda Leon's pamphlet.



General view of the model of the Temple as given in
the handbook published at Halle in 1718.



Perspective view of the Temple from the Halle handbook.



Title Page of "L'Art de Serrurier," Paris, 1627.

able. It is not pretended that the search is thoroughly exhaustive, but for the purpose of the conclusion I would draw, such finality is not essential. We may infer the negative result—that the legends were not foisted on the Craft during this period—if we do not find the traditions mentioned by the leading writers of the time. We are safe in drawing this conclusion, because, *before the epoch of Grand Lodge*, one condition of the acceptance by the existing Lodges of an innovation of such importance is that the imported elements should be, if not familiar to the brethren, at all events in some easily accessible form. When once a central authority had been established, it may be possible for that body to impose on the Craft additions born in the imagination of only a single member of the inner circle. Such innovations may then be possible, but until Grand Lodge had acquired an undisputed position in the fraternity, they would even then be highly improbable.

In conclusion, even were my natural endowment of gratitude limited to its rudimentary state, it would compel me to make some acknowledgment of my indebtedness to Bro. Dr. Chetwode Crawley. As he was the first to awake in me an interest in Masonic history, so, too, he has suggested the present line of investigation and given continual and cordial assistance in its prosecution. Further too, I must take this occasion to express my obligations to Bro. W. Rylands and to Bro. W. J. Hughan more especially with regard to information supplied concerning Rabbi Jehuda Leon and the Temple models.

The W.M. Bro. C. Purdon Clarke said: Bro. Professor Johnston in the opening of his highly interesting paper remarks that the period most attractive to him in Masonic research "was that century immediately preceding the establishment of Grand Lodge," and that "In the history of our craft" the 17th century "practically covers the period of transition from operative to speculative masonry." Beyond expressing my cordial concurrence with his views, and proposing a vote of thanks to our Brother for his valuable contribution to our proceedings, I have only one remark to offer, and that with respect to the use in the 17th century of a pair of columns in decorative compositions, especially in book title pages. I have little doubt as to the origin of their use for this purpose, as they can be clearly traced to the Pillars of Hercules which Spain flaunted throughout Europe at the close of the 16th century. But it is of interest to the Masonic student to note how the Pillars gradually changed their form and significance, and became two columns bearing two of the lesser Lights and representing the well-known ornaments of our Lodges and Masonic certificates. Of the earlier forms many examples may be found in book title pages, dating about the close of the 16th and the beginning of the 17th century, but of the Masonic types I will instance the title page of L'Art de Serrurier, published in Paris, in 1627, which is all the more interesting as having similar emblems although used by another craft, the Locksmiths. I have known this title page (which is reproduced herewith) for some years, and have not yet discovered whether the design was adapted from English 17th century Masonry, or already belonged to the French Guild of Locksmiths at an earlier date.

Bro. Chetwode Crawley warmly endorsed the praise bestowed by the W.M. on Prof. S. P. Johnston's paper, and proceeded to indicate the points of interest it presented to the modern Freemason, and to analyse the problems it suggested to the student of our history. The following is a summary of his remarks as far as they can be reproduced without infringing on the esoteric questions involved.

"The Hiramic Legend is so prominent in the Speculative Freemasonry of to-day that we find it hard to conceive a time when it did not form part of our Ritual. But, unquestionably, the moral lessons enshrined in it could have been conveyed as impressively in another setting. As a matter of history, we have every reason to believe that identical lessons were so conveyed in a totally different setting through the Mysteries of Classical and pre-classical antiquity.

At what epoch then, and by what influence, did these lessons become encased in a Hebrew casing? If we may apply the ordinary canons that govern historical investigation, it would seem that the choice of such a stage for the setting of a Builder's Legend could only be made in Christian times. For the Jews were singularly unversed in the arts of architecture, and the renown of King Solomon's Temple has been altogether built up in later ages, when Jewish history had become for Christians a matter of interest and research. Some speculators have, indeed, suggested that such a Legend might have come to the *Collegia Fabrorum* in the interval between the building of King Solomon's Temple and the Birth of Christ. But there is not a shadow of probability, much less a tittle of evidence to support the speculation. Even if it were proved that such a Legend was current in the Roman *Collegia*, the difficulty would not be sensibly lessened. The gap caused by the Dark Ages, the gap of five centuries between the cessation of Architecture in the West and the resuscitation of

the art by the Cathedral builders after the eleventh century, cannot be bridged over, consistently with our present knowledge. Byzantine architecture will not help us, for it is the connection with the Roman *Collegia* that has to be traced. Thus the difficulties in assuming a date prior to the Cathedral-building epoch seem to be insuperable.

Taking the next epoch possible for the manufacture of a Hebrew setting for our Lodge jewels, was it to the Cathedral-builders, on whose history our accomplished Secretary, Bro. G. W. Speth, has cast so much new light, that we are indebted for the introduction of the Legend? There is no trace of such a debt. Everything points the other way. The Cathedral-builders were occupied with the transmission of Geometrical methods that enabled them to conquer the intricate mechanical and mathematical problems involved in the construction of the marvels of architecture they have bequeathed to us. Thus the Geometry derived from classical sources tinged their inner work, and a Hebrew Legend would have been incongruous. This is plain enough from the earliest versions of the Old Charges, which in all their irrelevant allusions, give no hint of the Hiramic Legend. Besides, very cogent evidence would have to be presented before any student acquainted with the anti-Jewish prejudices of the time could give credence to the acceptance of a Hebrew hero in our Craft Assemblies at any period during the Middle Ages.

Thirdly, King Solomon's Temple may have presented itself to the authors of the Revival of 1717 as a fitting *mise en scéne* for the embodiment of the highest moral truths. Both Anderson and Desaguliers had likely antecedents. The Rev. James Anderson, though his reading lay in a different region, must be credited with some acquaintance with Talmudic tradition[1], and Desaguliers, in his capacity as Professor of Natural Philosophy, was familiar with the striking picture of King Solomon's House, presented by Lord Bacon in his *New Atlantis.* But it is fairly incredible that the Legend should have been introduced by them as a pure innovation. The introduction of incomparably smaller innovations in the same generation raised such a storm that the Craft in England was split in twain for many a year. We may rest assured that the Brethren at large throughout the British Isles would not have accepted a totally new environment for the tradition, merely because it found favour with the Lodges of the "Cities of London and Westminster." Here, again, the historical circumstances seem to show that the Revival of 1717 was not the epoch of which we are in search.

Though we have thus dubiously disposed of the three epochs which have from time to time found favour in the eyes of historians seeking to determine the age of our tradition, there remains a fourth epoch which has hardly yet emerged from the realm of pure conjecture. The suggestion has been made that the Legend may have been brought home by Craftsmen who had accompanied the Crusaders to lands where such a Legend may have been current. It is not right to pass over the theory in silence, for every student is aware of isolated facts that could be better explained by it than by any other theory. But the hobby was ridden so hard in the hope of establishing some connection with the Knight Templars, that all men nowadays fight shy of it. It will be worth while some day to piece together the indications of which we speak, and to ascertain how far they can be depended on, and whither they tend. We venture to predict that they will point not so much to Templarism as to the charitable organization that held as its Patron saint St. John of Jerusalem,[2] and that the appellation of "St. John's Lodges," applied to the non-Regular Lodges, will turn out to be somehow related with that Saint.

A special interest of Professor S. P. Johnston's paper lies in its bearing on this enquiry. If we can ascertain the forms under which the Temple of King Solomon presented itself to the mediæval mind, we may get a clue to the epoch at which the Legend took its present shape, or, at least, we may be prevented from making some obvious error. It is with a regret, in which our eminent Brother himself shares, and which he has commissioned me to express, that Bro. W. H. Rylands has found himself unable to continue among us at this Communication sufficiently long to discuss this sequence of mediæval ideas about the Temple. So far back as 1882, that Past Master in Masonic Archæology laid the foundations of our present knowledge of the engravings and models that enable us to judge of those ideas. He, long ago, pointed out that there were dis-

[1] *Trinity in Unity, and Unity in Trinity: A Dissertation. Shewing, against Idolaters, modern Jews, and anti-Trinitarians, etc., etc.* . . . . by Rev. James Anderson, D.D., Chaplain to the Rt. Hon. David, Earl of Buchan. London: 1733.

[2] This idea was wide-spread enough in the early days of Grand Lodge to supply Dean Swift, in 1731,with a feather to wing a shaft of irony (see *Introductory Chapter* prefixed to *Masonic Reprints by Henry Sadler*; London, 1898.) It was eagerly grasped at by the Chevalier Andrew Ramsay, in the *Oration*, 1737, ascribed to him. The disputed points about the exact date and authorship of the *Oration* serve only to show that the general current of opinion was in favour of accepting the connection of Freemasonry with St. John of Jerusalem, quite irrespective of the personal weight of the Orator.

tinct stages in their development. First, there was the idea prevalent when Western curiosity began to be awakened about King Solomon's Temple, when the Bible was on the eve of being translated, or had just been translated. Then comes the stage when the gorgeous details due to the pen of Josephus become the property of the learned, and filter from them to the common people. This was the stage of inquisitive enthusiasm, giving occasion for elaborate models. To-day we have reached a stage of more intelligent curiosity, which has resulted in the brilliant discoveries of our Senior Past Master, Sir Charles Warren, who has placed the world of scholars under the most lasting obligation. Who shall say that the Temple, as he has made it known, agrees with the first stage or with the second stage, or with the Hiramic Legend ?

The subject is not ripe for judicial decision, and it is only by the patient labours of such well-equipped inquirers as Prof. S. P. Johnston that we can hope to arrive at any trustworthy conclusion. Still, it would not come wholly as a surprise if it should turn out the planting of the Legend in a Hebrew environment was due to English Craftsmen, amongst whom the leaven of Lollardism was working."

Bro. Chetwode Crawley then formally seconded the vote of thanks to Prof. Swift P. Johnston.

From Bro. W. H. Rylands, F.S.A., P.A.G.D.C.:—

The paper brought before the Lodge by Professor Johnston is one of considerable interest and it was a subject of great regret to me that I was quite unable to remain long enough to hear the whole of it: the more so as the subject so well treated by him was an old sweet-heart of my own. Many years ago I vainly searched for some little evidence, on much the same lines as he has done, touching the Masonic legends and symbols. Like him I examined many of the Emblem Books, thinking and hoping that something might be found in them, but only with like results. The symbols were there, squares and compasses with other working tools, also the sun, moon and stars, but never with any distinctive mark which was undoubtedly connected with Masonry. They simply, as Professor Johnston remarked, took an ordinary place with many others in no way of special interest.

The paper brings forward questions of so much importance, that I feel I cannot do better than put forward a train of suggestions and theories, which have for some years past been forming themselves in my mind.

Of the origin of the legend about the Temple of Solomon, which I at first suspected had originated from a Miracle Play associated with some guild of Masons, but which I was unable to trace, and of the period at which the Masons first adopted it, I have never found any clear and distinct evidence. But it would be as absurd to argue that because no record has yet been found, therefore the legend came into Masonry at a very late period, as it would be to say because the Emblem Books do not contain Masonic symbolism, therefore at the date they were published there was no moral teaching in Masonry.

It must never be forgotten that Solomon was a character around whom hundreds of legends and stories have gathered, many of them being taken from other heroes. One of the best known is that of the " Schamir," the miraculous power by which Solomon prepared the stones for the Temple. The legend, like the name, takes various forms, but may be very simply explained if we understand the powerful " schamir " to be nothing more than a perversion of the word " schēma."

The Temple itself was supposed to have been the most wonderful building ever constructed, and in legend such a building required the introduction of more than ordinary human help: it is therefore not difficult to believe that other legends existed than that of " Schamir," and more nearly resembling that which connects the origin of Masonry with the Temple. These stories journeyed like all others, and it is not unnatural that the Masons should wish to be originally connected with a building standing alone in its magnificence.

Another legend may be mentioned, that of the French Compagnonnage, though I feel uncertain as to its antiquity. At the same time it would be impossible to consider it on the same lines as the legend of the English Masons, as it is only one of the legends possessed by the French Trades, and was credited by some and not by others; not being generally known to them it was of no great importance.

To my mind the legend adopted by the English Masons must be placed in quite a different position, and the peculiarities of selection and construction, have always seemed to me to preclude the possibility of its being of late introduction: that it has been tinkered I feel certain, but the main lines are original.

It seems probable that another building of renown, the Tower of Babel, played some part in the early symbolism of Masonry, but this is a point on which I am not quite clear. Of the fact I feel all but certain, and am doubtful if there was not a time when it was a rival of Solomon's Temple.

Professor Johnston has happily selected the seventeenth century as the period of his enquiry: there is no doubt, as I have often pointed out, that the "Reformation" caused the breaking up of the operative guilds of Masons, and worked an entire change in the Craft. Without for a moment contending that this was the period of the introduction of the legend, it cannot be overlooked that this was the time when the "old charges" were multiplied, and had in 1676, and most probably earlier, as we know from the Inventory of the Masons' Company, published in Bro. Conder's History,[1] already become the "Constitutions of the Accepted Masons": and that in 1722, Roberts, as I believe, met a demand, by issuing one of the texts in printed form.

These Old Constitutions were of course inherited from the operative Masons, and were multiplied at the time when the Lodges assumed a more speculative form. The legendary history contained in the scrolls, as well as the rules are purely operative, and what would be of more importance to the operative division of the Masons, rehearse in the form of a chronicle a semi-historical account of the formation of the Craft, rehearsing also a number of benefits, Charges and Charters, real or supposed, conferred by Sovereigns and Rulers. It is a *history* of the building art and not of its symbolical teaching.

For this reason no difficulty need arise because in this Masonic Chronicle, Solomon and the Temple do not play important parts. A separate and distinctly symbolical legend relating to the Temple like that of the "Schamir," and many others probably existed at the same time, but it would find no place in an Historical Chronicle of Masonry, and naturally it would not be put into writing.

The late Mr. James Fergusson was of opinion,[2] and it would be difficult to find an authority more worthy of respect and consideration, that "There is perhaps no building of the ancient world which has excited so much attention since the time of its destruction, as the Temple which Solomon built at Jerusalem, and its successor as built by Herod. . . . . . . *Throughout the middle ages it influenced to a considerable degree the forms of Christian Churches*, and its peculiarities were the watchwords and rallying points of all associations of builders."

The italics are mine: and this statement once accepted, a distinct and very important connexion is at once established.

It is clear that no more renowned character or building could have been selected than Solomon and his Temple, and it would have been difficult to find a parallel instance. Speculative Masonry, as I have said, would require a very different legend from the history used by the operative Masons in their chronicle, although it would of course take for its foundation some event celebrated in the history of building. If, however, the Temple and its builder were subjects of admiration, imitation, and it may be emulation, with the Master Masons of the middle ages, we need not look far for the origin of the connexion between the Temple and its builder, and the legend of the speculative Masons.

A greater difficulty arises when the time of the introduction of the Masonic legend is considered: operative Lodges were held for operative purposes, and the work carried on, as well as the teaching, would necessarily be the secrets of the building art. It need hardly be repeated that there were important secrets beyond the manner of recognition and all connected with it. All this, however, was of purely operative usage, but running side by side and largely hand in hand with it there was, I believe, a form of moral teaching appropriately based on those tools and implements which were ever present in the daily life of a working Mason. A system of morals which, as Professor Johnston points out, was common property, but which was inculcated in a peculiar manner by the Masons. It is impossible for such a system to have been the creation of a day or of one set of men. The whole system was, perhaps, a gradual growth, but the foundation existed. It is only to be expected that when a Mason was "accepted," using the word employed in the seventeenth century by the clerk of the Masons' Company when referring to the speculative Lodge connected with that Company, that there was a ceremony, and it is much easier to believe that the ceremony was inherited than that it was a seventeenth century invention. Of this ceremony we have no definite knowledge.

I have endeavoured as shortly as possible to point out a possible connexion between Solomon and the Temple, and the operative Masons: the speculative Lodges being like that at Masons' Hall, connected with their operative brethren, and I cannot believe that this a unique example, what is more natural than that the speculative Masons should choose some legend associated with the Temple of Jerusalem?

The legend may have been adopted at any period, but I cannot think that it was within the power of the newly "revived" Grand Lodge to at once make any radical change in the Masonry it inherited.

[1] *See* also his paper *A.Q.C.* ix., 1896. pp. 38-48.
[2] *Smith's Dictionary of The Bible, article* Temple.

It may be worth remarking that in the early illustrated Bibles it was usual to give some prominence to pictures of the Temple and its belongings. This I have always attributed to the importance given to the building itself, but more to the fact that the descriptions are more than usually complete.

The more sensible interest taken in its architectural features and composition may have influenced the production of models of the Temple, but I very much doubt if either had anything to do with the introduction of the legend into Masonry.

It is a very difficult subject, from many points of view, and as Professor Johnston truly remarks, there is little or no evidence to work upon; we can therefore only attempt possible suggestions and explanations until the happy moment arrives when the clue is found.

W. H. Rylands.

Bro. G. W. Speth writes:—

Undoubtedly Professor Swift P. Johnston has done good service by formally raising the question "At what period did the Temple legend make its entry into Masonic lore?" Although he has not solved it, he has cleared the road by conclusively showing that 17th century literature had no share in the result. He cautiously refrains from stating his own opinion as to whether the introduction of the legend preceded the publications which he has so sedulously studied, or succeeded them. It appears to me that the only consideration which should give us pause in advocating the earlier introduction into Masonry of our legend, is the fact that we find no reflection of it in the literature brought under review. A very tenable argument would be that if such a legend already existed in Masonry, one or other of the learned writers quoted would have gained some inkling of that fact. I admit the force of this line of reasoning, and yet the arguments of Dr. Chetwode Crawley appear to me so cogent and so convincing on the other side, that I incline to the opinion that the Temple legend must be looked for much earlier.

I am sorry to gather from Bro. Crawley's statement "the earliest versions [of the Old Charges] give no hint of the Hiramic Legend," that he attaches less weight to a certain passage than I am inclined to do. By earliest versions I presume he refers to the Masonic Poem and the Matthew Cooke MS. Although the Poem is void of any allusion to the Temple, going straight from Euclid to Athelstan, we do in the Cooke MS. find a beginning of the Temple influence, whose construction forms the connecting link between Euclid and Europe. Moreover it is stated that "The kyngis sone of Tyry was his [Solomon's] master masen." Although wrongly described, no one will allege that the king's son is not Hiram the Builder. I have always maintained that the Cooke MS., although slightly later in date of transcription than the Poem, follows an earlier original, a conclusion which has since been supported by Drs. Begemann, Crawley and other students. So that we find (or rather, let me say that I believe we find) allusions to the Temple and its importance in Masonic tradition, dating from probably the 14th century, and possibly from much earlier. It is impossible to state, or even guess, what development the drama had received in those days: all we can say is, that the scene for its enacting was certainly existent. Two factors have already shewn themselves, the renewing of the Charges by Solomon, thus placing him at the head of the Craft, and the employment of Hiram as Master Mason.

After the lapse of many years we have the Dowland MS., presumed to be of the 16th century. Here we find the characters of our legend in full, Solomon, "Iram, a Kinge of another region," and his "Sonn Aynon." And from this time onward, every version of the MS. Constitutions contains similar references. As all the *dramatis personæ* are cited, the natural inference would be that the acts related of them were already a part of our mysteries. But, in any case, the ground was prepared for the superstructure of the Hiramic Legend long before the appearance of the literature so carefully and laboriously studied by Prof. Johnston.

The name given to Hiram is almost always, Anon, Aynon, Aymon, A man, or something similar. It has been urged that the earliest versions, unknown to us now, may have merely left a blank for the name, which was considered too important to commit to writing; that subsequent copyists, finding a blank, substituted Anon, short for anonymous; and that the other forms are natural perversions of this. The argument appears to me somewhat far-fetched in any case, and moreover the earliest use of "anonymous" in English literature dates from 1601-3, and then it was so rare as to be given in glossaries, and its abbreviation, anon., is not to be met with till Pope's time. But it certainly is difficult to derive Aynon from Hiram philologically, especially if we remember that a mere reference to any Bible would have instantly given the correct name. Why then this persistence in setting out a false one? Is it intentional? and does it point to a mystery?

Then we must consider another point of some importance. Dr. Chetwode Crawley has insisted, and I heartily agree with him, that it is incredible the legend should have been

introduced as a pure innovation about the time of the Revival. And yet we find it not indistinctly hinted at by Dr. Anderson, in 1723, in the first Book of Constitutions, p. 13, where he dilates upon the subject of the building of the Temple and writes "But leaving what must not, and indeed cannot, be communicated by Writing." This expression cannot refer to mere architectural details. And, at p. 11, he gives, in a long note, the explanation of the name Abif, a name, be it remembered, which was not to be found in the A.V. of the Bible then and since in current use, but only in much earlier versions. Are we to suppose that Anderson carried his pedantry so far as to introduce into a book intended for the Fraternity, a name hitherto unknown to them, in order that he might exhibit his learning by explaining it? And, had he done so, would the name have obtained an instant universal acceptance?

Finally, we must bear in mind the well-known fact that it was an invariable thing from very early ages, even into this century, among all peoples, to connect a tragedy with every building of importance.[1] The tradition, and the custom upon which it was founded, were known to the Semitic tribes, as proved by the curse pronounced upon the re-builder of Jericho. Why must we assume that no such tradition was connected with the Temple of Jerusalem? Its absence is almost inconceivable to my mind. I have indeed been told at third hand that a version of the Hiramic legend is a well-known tale in the bazaars of the Orient, and forms part of the stock-in-trade of the public narrators. But my friend had been told so by a friend, etc., etc., and I can only give the story for what it is worth. It seems to me, however, that here we have a more promising field for research than the seventeenth century literature has proved itself to be.

When then could such a tale have been incorporated into Medieval Masonry? I can see no epoch more likely than that of the return from the Crusades. The Knights of the Cross were enthusiastic builders: the remains of their churches dot the Holy Land to this day. The European builders must, in the nature of things, have required large numbers of native workmen to assist them, and among these the Temple legend, if it existed, would certainly be known. The builders on their return would have brought the legend with them, and it would have been adopted all the more readily as it was in perfect accord with the traditions, aye, even the practices, of that age in England. And possibly the first echo we have of its existence is, as already pointed out, in the Matthew Cooke MS. This is only a theory, but a plausible one, I submit.

For generations Freemasons greedily swallowed any tale which writers chose to indite: we are to-day more critical, but have we not gone to the other extreme? Do we not foolishly refuse to even entertain any supposition, however natural in itself, unless we can produce absolute proof in black and white of its correctness? Let us, by all means, make a distinction between what is proved up to the hilt and what is only highly probable, but let us cease to assert that nothing is possible which is not capable of Euclidian demonstration.

G. W. Speth.

Bro. W. J. Hughan, P.G.D., writes :—

Professor Johnston has done well to take a broad view of the subject he has so ably treated, for the publication of Works on the Temple of Solomon during the seventeenth century, and also later on, when the Grand Lodge of England had recently been formed, may have led to the prominence subsequently given to that historic building, in connection with the traditions and symbols of the Craft. It seems quite clear that until what is known as the "Revival" (1717 *circa*) neither Solomon's Temple, nor its "great architect" (Hiram Abiff) were conspicuous figures in Masonic Ritual, and assuredly the "Old Charges" are generally indifferent as to the matter; or that "the positive evidence of the existence of the Temple legend in ancient Masonry is of a very slender character." I think that the pillars of the Temple were familiar to our ancient brethren, but neither of the historic trio—Solomon, Hiram of Tyre and Hiram Abiff—appear to have been elevated to the central position they have secured subsequently.

I have quite enjoyed a perusal of the extracts from various books on the Temple, as furnished by Prof. Johnston, and had intended giving that remarkable excerpt from Lee's "Orbis Miraculum," which was translated from *Nicephorus Callistus*' Ecclesiastical History (printed in the sixteenth century), and probably led to what is known as the Royal Arch Legend, adapted rather early last century; following closely on the separate arrangement of the Third Degree.

It is remarkable that so many models of the Temple were constructed, and equally so that some of the representations of that edifice differed so much from each other, that no one would ever have known they referred to the same building but from the descriptions appended.

[1] I may be perhaps allowed to refer the brethren to my lectures on "Builders' Rites."

We may safely conclude with our learned professor that "in the seventeenth century the description of Solomon's Temple excited a very considerable amount of attention and interest," though "in the writings that appeared there was little, if anything, of Masonic importance." His researches have been most valuable in many ways, and especially in relation to "the source of the legends current in our Craft," the disappointment of his hopes in "a promising field for such information," and not the slightest trace having been discovered of the Hiramic legend, being negative results of a very suggestive character. I must not say more now, but imitate the caution observed throughout this interesting paper, save to express my warm gratitude to Dr. Crawley for awaking in Bro. Swift P. Johnston an interest in Masonic history, as it is to be hoped this will prove the herald of many similar contributions—to the manifest advantage of students of Craft literature.

Dr. Chetwode Crawley's remarks on the paper are most interesting, and require no little consideration. As he says, truly, "The subject is not ripe for judicial decision, and it is only by the patient labours of such well-equipped inquirers as Prof. S. P. Johnston that we can hope to arrive at any trustworthy conclusion." The fact is, it is only of recent years that the material noted has been available, and even now we are not in a position to settle the points raised, so had better continue our researches on the excellent lines laid down by Dr. Chetwode Crawley.

W. J. Hughan.

The reference made by our W.M. Bro. C. Purdon Clarke to pillar ornamentation on title-pages reminds me of a familiar example partially confirming his suggestion that the intention in these designs was to represent the Pillars of Hercules, not those of Solomon's Temple. The instance is the frontispiece of the first edition (1620) of Bacon's *Novum Organum.* There we see two pillars (miles in height, to measure by the scale of the remainder of the design) and between them a narrow strait connecting a storm-tossed ocean with a peaceful sea. Entering the harbour, in full sail, is a ship symbolic of the Baconian philosophy, while another in the offing at the mercy of the waves, is freighted with the logic of Aristotle.

With the speculations of Bro. Dr. Chetwode Crawley, of Bro. W. H. Rylands, and of Bro. G. W. Speth, suggestive as their theories are, it is not possible for me to deal. The Crusaders of Bros. Crawley and Speth have been credited with bringing home from the East so many and various elements of life and thought (not always praise-worthy contributions to our western culture) that an additional parcel in their hamper is no great matter. Bro. Rylands' Miracle Play, by no means inconsistent with the Crusader theory, seems to me a valuable indication of a definite and possible direction of research. It is to be hoped that previous disappointment may not deter Bro. Rylands from further efforts. Bro. Hughan's caution must be my example, and strengthen my refusal to enter on a discussion outside my limits.

In conclusion, I would be more than mortal did I not confess to a feeling of intense pleasure at the kindly encouragement given to a mere novice by the past masters of Masonic research; and I am contented with the result of my work if it has rendered unnecessary for future enquirers the labour of reviewing the Temple-literature of the seventeenth century.

Swift Paine Johnston.

RABBI JACOB JEHUDAH LEON.

BY BRO. W. J. CHETWODE CRAWLEY, LL.D.

The Models of the Temple and the English Craft.

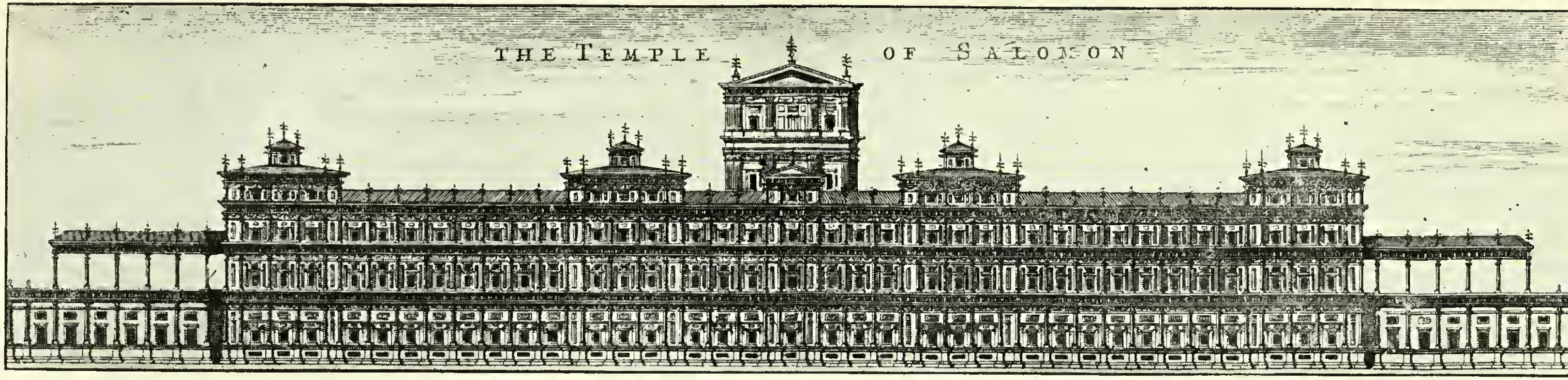
IT is not a little remarkable that the two cardinal epochs in English Freemasonry were associated with the appearance in London of Models of the Temple of Jerusalem. At the first epoch, that of the Revival of Freemasonry, the Model ascribed to Councillor Schott had arrived in London, and was on exhibition in 1723 and 1730. At the second epoch, when the organisation of the Antients was struggling into existence, the model of Rabbi Jacob Jehudah Leon was on view in 1759-60. The former exhibition seems to have won its way to popular favour, and cannot have been without effect on the rank and file of Freemasons at the very time when our legends were being moulded and harmonised. Much of the outside interest in the affairs of the Craft was doubtless due to the object-lessons presented by these popular Models of the Building to which, it was understood, Freemasons referred their origin. As a matter of history, the three years we have specified, 1723, 1730 and 1760, were severally marked by an otherwise unaccountable outburst of Spurious Rituals, called forth by the curiosity of outsiders.

Schott's Model and Senex's Engraving.

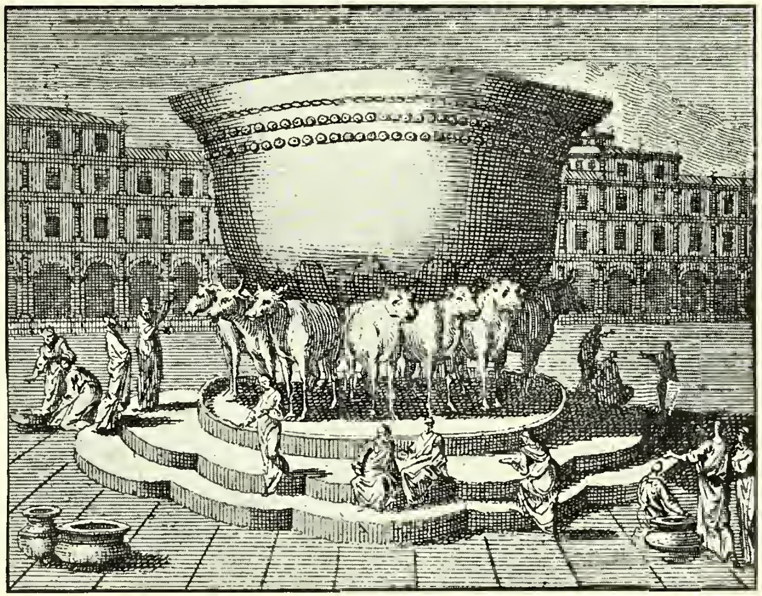
From this point of view, the first-mentioned Model, that of Councillor Schott, must have exercised a real influence on the development of our Ritual. Bro. John Senex, the publisher of the first *Book of Constitutions*, in 1723, in which year he was Junior Grand Warden, also published a finely executed engraving or plan of Jerusalem, with views of the Temple and its principal ornaments. This publication, by one of the Grand Officers, could not fail to have extensive circulation among the Lodges. The setting of such Legends as had to do with the Temple must have been so framed as to accord with the impression left by an engraving that might fairly be regarded as semi-official. Simultaneously, a stimulus was given to the interest of outsiders by the publication of Sir Isaac Newton's *Chronology of the Ancients*. This book, the only one of Sir Isaac Newton's posthumous MSS. deemed worthy of publication by his literary executors, devotes an entire chapter, nearly one-fifth of the whole, to a visionary description of the Temple. The author's renown, and the incredible pains he had taken with the MS., gave the volume instant vogue. It was published in London in 1728, and re-published in Dublin in the same year, a sure token of its popularity.

The Model itself was freely advertised in 1729-30. The following advertisement, taken from *The Daily Courant* of the 3rd March, 1729-30, contains such quaint details of this model that we venture to reprint it, as an incidental illustration of Prof. S. P. Johnston's admirable paper.

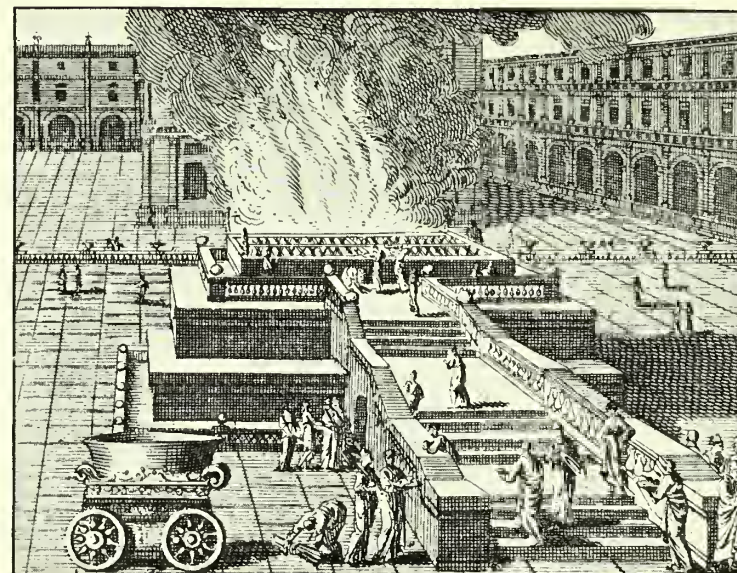
> "*To be seen at the* Royal-Exchange *every Day*, The Model of the TEMPLE of Solomon, with all its Porches, Walls, Gates, Chambers and holy Vessels, the great Altar of the Burnt Offering, the Moulton Sea, the Lavers, the Sanctum Sanctorum; with the Ark of the Covenant, the Mercy Seat and Golden Cherubims, the Altar of Incense, the Candlesticks, Tables of Shew-Bread, with the two famous Pillars called Joachim and Boas. Within the Model are 2000 Chambers and Windows, and Pillars, 7000; the Model is 13 foot high and 80 foot round. Likewise the Model of the Tabernacle of Moses, with the Ark of the Covenant, wherein is the Law of *Moses*, the Pot of Manna and the Rod of *Aaron*, the Urim and Tumin, with all the other Vessels. The printed Description of it, with 12 fine Cuts, is to be had at the same Place at 5s. a Book.
>
> "N.B. The Publick is desired to take Notice, that the Sanctum Sanctorum, with all the holy Vessels is new gilt, and appears much finer and richer than before.



[Reduced to two-thirds of original size]



THE BRAZEN SEA.

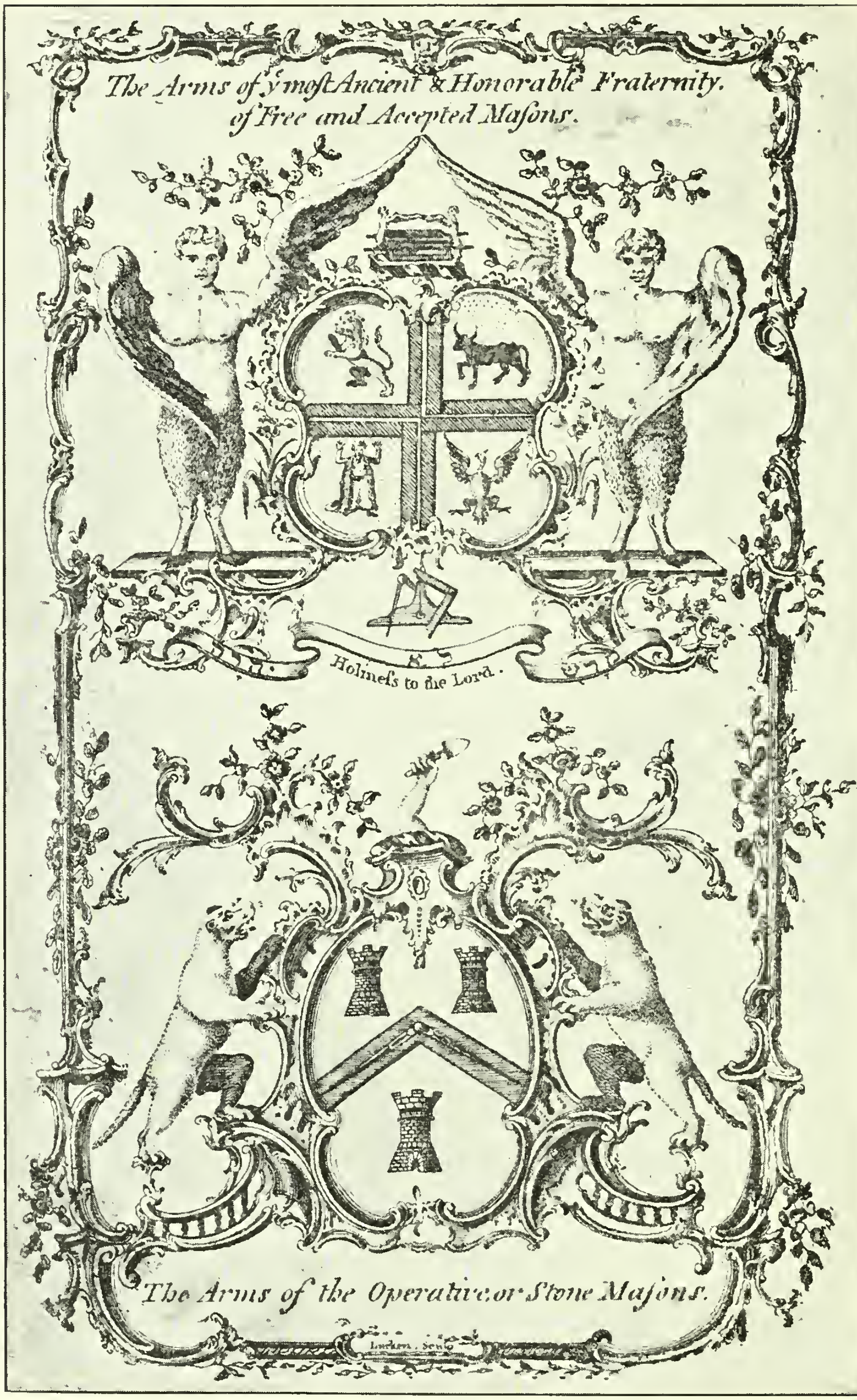


THE ALTAR OF HOLOCAUST.

From *Plan of Jerusalem.*

(" Sold by John Senex at the Globe in Salisbury Court near Fleet Street: and Will. Taylor at the Ship in Paternoster Row.")

[From the original in Dr. Chetwode Crawley's possession.]



FRONTISPIECE OF LAU. DERMOTT'S AHIMAN REZON, LONDON, 1764.
[From a large paper copy in Dr. Chetwode Crawley's collection.]

"This Temple is to be seen from 10 in the morning till 5 a Clock at Night, at the Backside of the Royal-Exchange, as you go upStairs the first Door on the Right Hand over against the East India Company's Tea Warehouse. The Price is 2s. each Person."

The advertisement was repeated in *The Daily Courant* at intervals for many months, and appears in other newspapers of the day. A copy of one of these latter, from *The Daily Advertiser*, 11th March, 1730, was inserted in *The Freemason*, 9th September, 1882, by the well-known Masonic author, Bro. Robert Morris, LL.D., of Kentucky. He, however, was not aware that there were two, or more, distinct Models in existence, and, naturally enough, thought it referred to the Model afterwards mentioned by Lau: Dermott.

The Rabbi's Model and Laurence Dermott.

This latter Model took great hold on Laurence Dermott's imagination, already excited by the wondrous tales told in Irish Lodges about King Solomon's Temple. For it was a matter of cross-Channel reproach against itinerant Irish Masons, that they were prone to bore their brethren in England by too copious an exposition of Symbolism derived from the mediæval idea of the Temple. The Oratorio of *Solomon's Temple*, which was prominently inserted in every edition of the *Ahiman Rezon* that appeared after Dermott had seen the Model in 1760, was in reality due to the Grand Lodge of Ireland, for whom it had been written and composed by Irish Brethren in May, 1753. Imbued with this Irish view of the importance of the Temple and its symbolism—a view which survived in Ireland from the time when the Ritual of England and Ireland was still one, before the "alterations" of 1730—Laurence Dermott appends to his address *To the Reader*, prefixed to the second edition of his *Ahiman Rezon*, 1764, an artless, though tumid, account of his having met with the Model in the interval since the publication of the former edition of *Ahiman Rezon*, 1756. The weakness of half-educated men is that they cannot appreciate the relativity of knowledge, and are by turns credulous and incredulous in the wrong places. Dermott's keen intellect, though, or because. reinforced by a smattering of Hebrew, could not save him from the penalty of his half-education. Like the old woman of the sailor's tale, who refused to believe in the flying fish, or the coral insect, but readily accepted Pharaoh's chariot wheel fished up from the Red Sea, Laurence Dermott, who had strained at many a gnat because it smacked of the Moderns, swallowed with relish a whole troop of Jerusalem camels, because he thought them impregnated with an Antient flavour.

The book is rare, and the passage must be quoted, in order that the connection of Rabbi Jacob Jehudah Leon with our Craft may be understood.

"N.B. The free masons arms in the upper part of the frontispiece of this book, was found in the collection of the famous and learned hebrewist, architect and brother, Rabi, Jacob Jehudah Leon. This gentleman at the request of the states of Holland, built a model of Solomon's temple. The design of this undertaking was to build a temple in Holland, but upon surveying the model it was adjudged that the united provinces were not rich enough to pay for it; whereupon the States generously bestowed the model upon the builder, notwithstanding they had already paid him his demand, which was very great. This model was exhibited to public view (by authority) at Paris and Vienna, and afterwards in London, by a patent under the great seal of England, and signed Killigrew in the reign of King Charles the Second. At the same time, Jacob Judah Leon published a description of the tabernacle and the temple, and dedicated it to his Majesty, and in the years 1759 and 1760 I had the pleasure of perusing and examining both these curiosities. The arms are emblazoned thus, quarterly per squares, counterchanged Vert. In the first quarter Azure a lyon rampant Or, in the second quarter Or, an ox passant sable; in the third quarter Or, a man with hands erect, proper robed, crimson and ermin; in the fourth quarter Azure, an eagle displayed, Or. Crest, the holy ark of the covenant, proper, supported by Cherubims. Motto, Kodes la Adonai, *i.e.* Holiness to the Lord. To this I beg leave to add what I have read concerning these arms.

"The learned Spencer says, the Cherubims had the face of a man, the wings of an eagle, the back and mane of a lion, and the feet of a calf. *De Legib. Hebr, lib 3. diss: 5. ch. 2.*

"The prophet Ezekiel says, they had four forms, a man, a lion, an ox and an eagle.

"When the Israelites were in the wilderness, and encamped in four cohorts, the standard of the tribe of Judah carried a lion, the tribe of Ephraim an ox,

the tribe of Ruben a man, and the tribe of Dan an eagle; those four standards composed a Cherubim; therefore God chose to sit upon Cherubims bearing the forms of those animals, to signify, that he was the leader and king of the cohorts of the Israelites. *Trad. of the Heb.*

" Bochart says, that they represented the nature and ministry of angels, by the lion's form is signified their strength, generosity and majesty, by that of the ox their constancy and assiduity in executing the commands of God; by their human shape their humanity and kindness, and by that of the eagle, their agility and speed. *Bochart de animal sacr. P.* 1.

" As these were the arms of the masons that built the tabernacle and the temple, there is not the least doubt of their being the proper arms of the most antient and honourable fraternity of free and accepted masons, and the continued practice, formalities and tradition, in all regular lodges, from the lowest degree to the most high, *i.e.* The HOLY ROYAL ARCH. confirms the truth hereof."

AHIMAN REZON, 1764, *To the Reader*, pp. xxxiv—xxxv—xxxvi.

The foregoing passage embodied all that was known to Masonic students about the Model or its maker till our accomplished Bro. W. H. Rylands took the matter in hand seventeen years ago. To him belongs the credit of being the first to show that the Rabbi Jacob Jehuda Leon and his Model were not mere creatures of Laurence Dermott's fancy, or chimeras begotten by him to awe the vulgar.

Since Bro. Rylands' contribution to the *Freemason*, July, 1882, Laurence Dermott's reputation for honesty has been steadily gaining ground. It is no longer possible, as it was twenty years ago, to dismiss any statement of Laurence Dermott's as untrue, merely because it clashes with the orthodox view of the last generation. It behoves us, therefore, to ascertain who and what Rabbi Jacob Jehuda Leon was, and what it was that he really did.

RABBI JACOB JEHUDAH LEON.

The main authorities on the career of Rabbi Jacob Jehudah Leon are three in number. First in point of date, comes Johann Christoph Wolf (1683-1739), successively Professor of Philosophy at Berlin and of Oriental Languages at Hamburg, who included our author in his *Bibliotheca Hebraea.* This ponderous Thesaurus, filling four thick quarto volumes, took twenty years to compile and eleven years to print. The title page is as follows:

"JO. CHRISTOPHORI WOLFII, Profes^s. Publ. Lingvarum Orientt. & h. a. Gymnasii Rectoris BIBLIOTHECA HEBRÆA, Sive notitia tvm avctorvm Hebr. cvjvscvnqve ætatis, tvm scriptorvm, quæ vel Hebraice primvm exarata vel ab aliis conversa svnt, ad nostram ætatem dedvcta. Accedit in calce JACOBI GAFFARELLI Index Codicum Cabbalistic. MSS. quibus Jo. Picus Mirandulanus Comes, usus est. Hamburgi & Lipsiæ, Impensis CHRISTIANI LIEBEZEIT, Anno R.S. cIↃ IↃcc xv." [1715.]

The next authority is David Franco, a learned Jew of the Portuguese Synagogue, who contributed a notice of Rabbi Jacob Jehudah Leon to HAMMESEF (*The Collector*) a sort of magazine or miscellany, published in the Hebrew tongue at Berlin in the Jewish Year, 5548, that is, A.D. 1788.

Lastly, the great Hebrew catalogue drawn up for the Bodleian Library, 1850-1860, by Dr. Steinschneider, who supplements the labours of Wolfius and Franco as far as that Library is concerned. Dr. Steinschneider's volumes, though dealing with the Oxford Library, were published at Berlin under the following title:

"CATALOGUS LIBRORUM HEBRÆORUM in Bibliotheca Bodleiana, jussu Curatorum digessit et notis instruxit M. STEINSCHNEIDER. Berolini: Typis Ad. Friedlaender. 1852-1860."

David Franco's Miscellany is printed altogether in Hebrew. Wolfius and Steinschneider wrote in Latin, arranging their authors under Hebrew titles, and plentifully interlarding their Latin text with Semitic quotations. Steinschneider, no less than Wolfius, throws a needless obstacle in the path of the inexpert reader by never writing a word in full when he can help it, thus saving a little space at great cost to the reader in time, intelligence and patience. Such arbitrary systems of contractions appeal to the souls of catalogue-makers, in proportion as they are only catalogue-makers, and nothing more. Warned by such examples, the various sources, from which this article has been compiled, will be found cited by full titles, conveniently arranged for skipping.

Once upon a time, the Podesta of an Italian State determined that Guicciardini's great *History* should be read through by at least one patriot. Then, as now, patriots were liable to be misunderstood, and the Podesta betook himself to the galleys as the readiest place to find one. He made his proposition; the galley-slave was released on condition of reading Guicciardini. At the end of a few years, the galley-slave came back, and begged to be restored to his fetters. The Wars of the Pisans had been too much for him. If, instead of Guicciardini's *Storia*, the ponderous tomes of Wolfius and Surenhusius had been proposed, the galley-slave would have permitted himself no illusions. He would never have chosen to leave the galleys.

The Rabbi's Career.

Few learned men have enjoyed such a complicated variety of aliases as Rabbi Jacob Jehudah Leon, or Arje, or Arye, or Leonitius, or Templo, or Hispanus. His Hebrew cognomen, variously rendered on the continent as Leo, Leon and Leonitius, and in England as Lion or Lyon, was shared by an equally learned contemporary, Jehuda Ben Jechiel, a native of Mantua, who wrote upon similar subjects, and with whom he is consequently often confounded. The surname of Templo was given our author by contemporary scholars, owing to his intimate association with the literature bearing on the Temple at Jerusalem, and the epithet seems to have become hereditary, as we shall find his son denominated Salomo Templo. Professor Swift P. Johnston has pointed out another perplexing alias, Aie, under which our author appears in the *Universal Lexicon*, Leipzig, 1735, vol. xiv., p. 46. He is also quoted under the name Leonitius Hebraeus, in Bayle's Dictionary, as an authority on abstruse Talmudic subjects (*e.g.*, *sub voce EVE*).

Rabbi Jacob Jehudah Leon was a Spaniard by birth, but migrated early in life to Middelburg, and subsequently became Rabbi of the great Jewish communities at Hamburg and Amsterdam, where he was appointed Chief Master of the Jewish schools. He was born about the year 1603, as is plain from his address, *Al pio lector*, prefixed to his *Las Alabanças de Santidad*, published in the Jewish year 5431 (A.D. 1671). In this address he ascribes to himself the age of 67 years :—

> "My work . . . . which I compiled in the space of seven months, in the moments of leisure from the exercise of my collegiate duties, [a haste] so inconsistent with [my] sixty-seven years."

This disposes of David Franco's statement that the Rabbi Jacob Jehudah Leon was thirty-four years of age when he began publishing, in 1642, his works on the Temple of Jerusalem. In 1649 he was elected Chief Master of the Jewish Schools at Amsterdam, whither he proceeded with his celebrated Model of the Temple, which had been completed in 1640. He obtained the patronage of William, Prince of Orange, and his wife Mary, who afterwards succeeded to the English throne.

While William was still in Holland, the Rabbi Jacob Jehudah Leon went to England, and about 1675 exhibited his Model to King Charles II. The King is said to have received him in the Royal Palace, and to have expressed great commendation of the Model. All that was really known about this visit to England was contained in the extract from the *Ahiman Rezon* quoted above, till the appearance of Bro. W. H. Rylands' article in *The Freemason*, to which we shall refer more than once for information concerning the Rabbi's English works.

The Rabbi went back to his Professorship at Amsterdam, and died there soon afterwards. The exact date of his death does not appear, though David Franco has preserved to us a long Hebrew epitaph of the most eulogistic character, which omits such common-place details as dates or events.

The works of Rabbi Jacob Jehudah Leon in the Bodleian Library begin with the Spanish version of his *Temple of Solomon*, 1642, and end with *Las Alabanças de Santidad*, 1671, comprising twenty-nine years of literary life. We borrow the following list from Doctor Steinschneider's catalogue, which comprises all those preserved in the Bodleian.

Op. 1. Retrato del templo de Salomo. 1642.
,, 2. Afbeeldinge von den Tempel Salomonis. 1669.
,, 3. Libellus effigiei templi Salomonis (Hebr.). 1650.
,, 4. Jac. Jeh. Leonis de Templo Hierosolym. 1665.
,, 5. Afbeeldinge van den Tabernakel. 1647.
,, 6. De Cherubinis tractatus. 1647.
,, 7. Las Alabanças de Santidad. Año 5431 (1671).

Dr. Steinschneider's list must be collated with the list of our author's works in the British Museum, for which Masonic students are indebted to our accomplished colleague, Bro. W. H. Rylands, F.S.A. As far back as 22nd July, 1882, this distinguished antiquary published in *The Freemason* the result of his researches, in the course of which he identified the English version of 1675, which, as we shall see, had escaped the notice of previous Bibliographers, and the very existence of which was doubted.

Nor does this complete the tale of editions of Rabbi Jacob Jehuda Leon's works. For there is in the Library of Trinity College, Dublin, a greatly enlarged edition of No. 5 of Steinschneider's list, *Afbeeldinge van den Tabernakel*, that does not appear elsewhere. It is undated and uncatalogued, but the Dedication, signed by Jacob Jehuda Leon, is addressed to William, Prince of Orange, then Stadtholder of the United Provinces, and Mary his wife. The book must, therefore, have been published after the marriage of William and Mary in 1677, and before their accession to the Throne of England in 1688.

The Original Version and Saubert.

It will be observed that the original version, *Retrato del templo de Salomo*, was written in Spanish, and not in Hebrew. This might have been expected, for the Rabbi's mother-tongue was Spanish. But there seems to have been a general opinion that Hebrew was the language in which a book about King Solomon's Temple ought to have been written, and more than one of the translations profess to be from a Hebrew original. The question was threshed out in Rabbi Jacob Jehudah Leon's lifetime by Johann Saubert, a Semitic scholar of the first rank. How Saubert came to give an opinion upon the question is a quaint story and worth the telling.

There have been three eminent men named Johann Saubert all living at the same time, or at least with their lives overlapping each other. One was a musician; the other two, father and son, were Professors of Oriental languages. Johann Saubert the elder, Professor at Altorf, Nuremberg (1592-1646), had Johann Saubert the younger born to him in February, 1638. Our Saubert displayed ability from the first, and became, like his father, a profound Oriental scholar.

Before he was thirty years of age he became Professor of Hebrew at Helmstadt, a chair formerly held by the great Orientalist, Calixtus. In proof of young Saubert's attainments, it may be mentioned that no successor to Calixtus had been appointed for many years, as it was thought expedient to wait till a scholar of equal reputation should be found to take his place. Saubert died in 1688, still holding this professorship, in conjunction with one specially created for him at Altorf.

The way in which Rabbi Jacob Jehudah Leon's works were brought to the notice of Saubert is told by himself in his *Address to the Reader* prefixed to his Latin translation of 1665. He tells us that when he visited Wulf Buttel "the year before," his attention was drawn to a book which had come into the possession of the Duke of Brunswick-Luneberg a few months previously (*nempe* XXVII. *Feb.*, CIↃ. IↃ. C. LXIII).

This Duke of Brunswick-Luneburg is best known to English readers as a kinsman of George I. of England. He was a patron of letters, and had already induced Saubert to translate the Old Testament from Hebrew into German, 1664. The book alluded to by Saubert was the Hebrew version of Rabbi Jehudah Leon's *Temple*, and had been presented to the Duke by one Abraham Henricus, a Saxon Jew, *ex majori Gloggaviâ oriundus.* It was written in the Rabbinical dialect, and the Duke having so competent a scholar as Saubert at his disposal, commissioned him to translate it into Latin. Saubert found that the Hebrew purported to be a translation from *Lingua Barbara*, and set on foot enquiries for the original. As the Hebrew did not state what particular language this *Lingua Barbara* was, Saubert had some difficulty in ascertaining the original. Finally, he obtained a clue from Esdras Edzardus, a learned Hebrew visitor to Helmstadt, who had it from a certain Portuguese Jew that the book had been originally written in Spanish. Probably with a view to enhancing the value of his information, one or other of the reporters added a cock and bull story that the original was kept in MS. by the author, from whom it could not be wrested: "*nunquam autem eâ linguâ editum esse, sed adservari ab auctore MS um. nec ipsi posse extorqueri.*"

Saubert goes on to relate how he discovered that the author, Jacob Jehuda Leo, had made a model of the Temple in wood, which had been so much admired that he had found it worth while to write a commentary or handbook to explain it, first in Spanish and afterwards in Hebrew.

Saubert takes notice of versions in other languages, especially of the French edition of 1643. This version he found so different from the Hebrew, and so incomplete and ill-arranged, that it looked like a mere trial essay in comparison.

Saubert then proceeds with what he modestly calls his translation of Leon's Hebrew handbook, which stands as No. 4 of Dr. Steinschneider's list given above. It has hardly a

right to stand amongst Leon's works, being practically a new treatise, greatly enlarged in scope, and embellished with plans and engravings. The title page runs as follows:—

> "Jacobi Jehudæ Leonis de templo Hierosolymitano, Tàm priori, quod ædificavit Salomo rex, Quàm posteriori, quod devastavit Vespasianus, Libri IV: Jussu & auspiciis serenissimi Principis, DN. Augvsti, Ducis Brunsuicensium ac Lunæburgensium, ex Ebreo Latinè recensiti à Johanne Savberto. Accesserunt editioni huic variæ figuræ, ex Ebræorum monumentis desumtæ, ærique accuratissimè incisa. Helmstadt, CIϽ. IϽ. C. LXV." [1665].

From the foregoing title page, it will be seen that Saubert, with his accustomed sagacity, avoided the weak spot in the traditional idea of King Solomon's Temple, which conferred upon the earlier, all the architectural splendour of the later Temple. It must be remembered that King Solomon's Temple had no claim to magnificence of architectural proportion, and commanded only local respect as being a permanent edifice raised by a nation of tent-dwellers. Saubert expanded Leon's meagre pamphlet of thirty-eight pages into a stout closely printed quarto, with a text of over two hundred pages, with a frontispiece and six plates, etc. Following on the publication of this treatise, Saubert was drawn into a controversy as to the original language of Rabbi Jacob Jehudah Leon's handbook, which seems to have excited considerable warmth of feeling, and occupies a surprisingly prominent place in the accounts of this eminent scholar's career. A German version of Leon's treatise appeared at Hanover, on the title page of which the translator stated that it was taken from the original Dutch. He further stated in the *Preface to the Reader* that the Dutch was the authentic text, in which the book was first published by the author, and in a sidelong fashion hinted that this German version was alone to be depended on, to the exclusion of all others. Upon this, Saubert took fire, and issued a little tract in a single octavo sheet, printed in German, at Helmstadt, in 1665, which was thought to be of sufficient importance to be translated into Latin, and preserved for us in Wolfius' polyglot quartos. In this tract, entitled *Solida Naratio* (*The Real Story*), Saubert inveighs against the German translator, and heaps together arguments to show the priority of the Spanish version to any other. The most surprising thing is that he thought all this *Solida Naratio* to be necessary. He quotes a letter in Hebrew received by him from Rabbi Jacob Jehudah Leon, in which the latter states his intention of forwarding the original Spanish and the Dutch version from it.

Most people would think the author's own statement sufficient, and further arguments derived from the Higher Criticism superfluous.

The last book on Dr. Steinschneider's list, *Las Alabanças de Santidad*, is a very curious work, containing the Psalms in Hebrew, with a Spanish translation, and many original poems in Hebrew, inscribed to various friends and patrons, amongst whom we find mention '*Del muy Noble y Sabio Senor, Doctor Ishak Orobio de Castro, Filosopho Medico.*' This name is met with again, a century later, in connection with the Rabbi's Model of the Temple, on the title page of the English version brought to light by Bro. W. J. Hughan.

The Rabbi's Unpublished Works.

We are indebted to Basnage (*Histoire des Juifs depuis Jésus-Christ jusqu'à présent*: A la Haye, MDCCXVI, vol. ix, p. 1059), for a list of posthumous unpublished works of Rabbi Jacob Jehudah Leon. The titles run as follows:—

I. Theatro de todas las Figuras que se necessitan para Intelligencia de los difficultosos Passos de todo el Talmud, obra de mucho Estudio.

II. Disputas que tuvo con differentes Theologos de la Christianidad.

III. Exercicio del Templo en Hebrayco sobre el modo con que se ofrecian los Sacrificios todos los Dias.

IV. Argumentos y Questiones para Aprovacion de sus Estudios sobre la Fabrica del Templo.

To the foregoing, Prof. J. B. de Rossi (*Bibliotheca Judaica Antichristiana*: Parma, MDCCCI, p. 18), adds an edition of the Mishna with vowel points, which he elsewhere characterises as a work of great learning. In this favourable estimate, de Rossi follows the eminent Talmudic scholar, Surenhuys of Amsterdam (Surenhusius). But Surenhuys's testimony has so important a bearing on the passage quoted above from the *Ahiman Rezon*, that we shall have to treat of it at length later on.

The English Version.

In all this mass of bibliographical information, derived from continental sources, no mention is made of any English version, except an incidental allusion by David Franco, and

on this doubt is cast by that most learned and painstaking authority, Dr. Steinschneider. He writes hesitatingly of "an English version, if we may trust David Franco, whose account does not seem to be altogether accurate." (*Anglice si fides habenda Dav. Franco, cujus recensio vero partim confusa videtur.*). It was reserved for Bro. W. H. Rylands, F.S.A., and Bro. W. J. Hughan to bring the English versions to the notice of modern scholars.

The remarkable passage in the preface to the English version of 1675, which connects Rabbi Jacob Jehudah Leon's Model with Queen Henrietta Maria, in 1642, or thereabouts, might be susceptible of another explanation, less improbable than that of her having purchased the Model. The verb "owned" used in the passage quoted by our learned Bro. W. H. Rylands (see *The Freemason*, 22nd July, 1882,) might be taken to mean "acknowledged" (*sc.* to be correct). If this interpretation appears strained, we must remember that the translator was working on a foreign idiom, and that few things are less probable than that Queen Henrietta Maria should have spent on the purchase of a useless Model, the money so painfully raised by pawning the Crown Jewels of England. In any event, the case may be safely left for discussion and determination in the competent hands of Bro. Rylands.

Bro. W. J. Hughan's discovery of the later edition, by De Castro, is a triumph for that indefatigable investigator, as characteristic as was his prompt courtesy in placing his discovery at the disposal of Prof. S. P. Johnston in time for use at the St. John's Day Communication of our Lodge.[1]

The Rabbi and the Freemasons' Arms.

Reverting to the passage quoted from the *Ahiman Rezon*, 1764, we find Laurence Dermott stating that the Freemasons' coat-of-arms, delineated in his Frontispiece, had been "found in the collection of the famous and learned hebrewist, architect and brother, Rabbi Jacob Jehudah Leon." It is well known that the whole subject of the Arms of the Freemasons will presently be discussed by Bro. W. H. Rylands, in one of those lucid and exhaustive papers in which he is accustomed to settle for us the most intricate archæological problems. While awaiting the publication of Bro. W. H. Rylands' paper, and without trenching on the field he has made so peculiarly his own, we may venture to point out that Laurence Dermott's statement will not seem to the next generation of Masonic students so wildly improbable as it did to the last generation. Indeed, Rabbi Jacob Jehudah Leon seems to have been a not unlikely man to have left some such fantastical coat-of-arms among his posthumous papers, if we take the subjoined evidence into account.

Professor Grätz, of the University of Breslau, in compiling his elaborate *Geschichte der Juden*, came upon a curious note by Surenhuys, the Talmudist, which wafts the coat-of-arms out of the realm of the Impossible, and almost lands it on the shores of the Probable.

Dr. Grätz's words, roughly rendered and condensed, run as follows:

"It is also worthy of notice that Rabbi Jacob Jehuda Leon made sketches of more than two hundred objects in illustration of the Talmud and its traditions. His son, Salomo Templo"—it will be remembered that this epithet became a family name—"handed over these designs to the learned Surenhuys for the latter's Latin version of, and Commentary on, the *Mischna*. The passage will be found in Surenhuys' *Praefatio*, near the end. Among these designs, there were illustrations of all objects mentioned in the various Treatises of which the Talmud is composed. Surenhuys gladly availed himself of the sketches for his edition of "the *Mischna*," and Grätz goes on to say that the designs were, "for the most part, of a most ingenious and appropriate character." (*Geschichte der Juden, ältesten zeiten bis auf die gegenwart. Aus den Quellen neu bearbeitet, von Dr. H. Graetz, Professor an der Universität, Breslau.* Leipzig, 1888. vol. x., p. 201.)

In the passage to which Dr. Grätz refers, Surenhuys, or Surenhusius as his name is Latinized, after mentioning the difficulty he had had in finding illustrations, that would give any adequate idea of the matters they professed to illustrate, goes on to speak of his enquiries among his learned Jewish friends, and then enters on particulars of Templo's sketches models (*figurae*) . . . . "The first of them to present himself was the eminent scholar, Salomo Jehuda Leon Templo, Chief Master of the Hebrew Schools of the Portuguese Jews, Rabbi of their Synagogue, and third in rank in their High Court of Justice, or *Beth Din*, as they style it. He contributed to the common stock of knowledge more than two hundred pictorial designs bequeathed him by his father. The acceptability of these designs was all the greater in my eyes, because they came from a most cultured man, who was well-known by his numerous literary productions. His name was Jacob Jehudah Leon, sometime Rabbi of the Synagogue at Hamburg, and subsequently of that at Amsterdam. He had won the admiration of the highest and most eminent men of his day by exhibiting to antiquaries, and

[1] Equally characteristic of our Brother Hughan was the unselfishness with which he facilitated the acquisition of this extremely rare pamphlet by our Lodge Library.—G.W.S.

others interested in such matters, an elaborate Model of the Temple of Jerusalem, constructed by himself. His renown induced Augustus, Duke of Brunswick-Luneburg, to have his Hebrew treatise on the Temple turned into Latin by Johann Saubert, and to have his portrait engraved. Furthermore, he published the following treatises: *Fabrica Tabernaculi; De Cherubimis*; *Versio, et Notae in Psalmos; Misna cum punctis.* His unpublished works, still in his son's possession, comprise *Quaestiones variae ad adstruendum ea quae de Templi Fabrica ediderat, et De Ritibus Sacrificiorum quotidie in Templo offerendorum.* . . . ." —(MISHNA, *sive totius Hebraeorum Juris, Rituum, Antiquitatum, ac Legum oralium Systema.* . . . . *Latinitate donavit, ac Notis illustravit* GUILIELMUS SURENHUSIUS. Amstelaedami, CIↃ. IↃ. C. lxxxxviii. Pars prima, *Praefatio ad Lectorem*, pp. vii, viii.—abbreviated).

From the foregoing condensed quotations it appears that Rabbi Jacob Jehudah Leon really did leave among his papers many scores of drawings illustrative of the Talmud and its legends. An inspection of his published works will show that he was prone to embellish them with coats-of-arms and allegorical designs. We know, too, thanks to Bro. W. H. Rylands, that Rabbi Jacob Jehudah Leon promulgated, in English garb, the so-called Talmudic tradition that 163,600 craftsmen were employed for seven years on King Solomon's Temple; nay, that he gave currency, with sublime exaggeration, to the stultifying statement that their number was 4,100,900.

Is it not likely then, that, with a similar idea of impressing on the visitors to his Model the elaborate organisation of the workmen, he emblazoned a coat-of-arms for them? The anachronism of ascribing coat-armour to King Solomon and his Craftsmen would not have weighed for a moment with antiquaries of the Rabbi's day and generation. At any rate, the Cherubim who stand as supporters were borrowed directly fron a design by the Rabbi himself. The archetype appears as a vignette on the title page of his treatise *De Cherubimis* 1647, No. 6 in Steinschneider's list.

Whether the coat-of-arms was the offspring of the Rabbi's imagination or not, it found favour with all the Grand Lodges who held with the Antients. To this day it stands as the coat-of-arms of the Grand Lodge of Ireland, and it shares the field in the arms of the Grand Lodge of England, from which the Rabbi Jacob Jehudah Leon's Cherubim have fairly ousted the Beavers of the Operative Masons.

LEON = LYON?

Finally, the name of Leon might possibly explain a puzzling mention of a certain "Mr. Lyon" that occurs in the First Edition of Laurence Dermott's *Ahiman Rezon.* The book is scarce, scarcer even than the Second Edition from which we have quoted, so that no apology is needed for reproducing the passage.

Laurence Dermott begins the series of Constitutions that have passed under the name of *Ahiman Rezon* by breaking a good humoured jest on the absurdity of the stock *History of Freemasonry* served up to the Brethren of that day. Prefacing his jocular observations with the serious "Quere, whether such Histories are of any use in the secret Mysteries of the Craft?" he continues in the same vein of raillery.

> "Having called to mind the old proverb, *Better out of the World than out of Fashion*, I was fully determined to publish a History of Masonry, whereby I did expect to give the world an uncommon Satisfaction; and in order to enable myself to execute this great Design, I purchased all, or most of the Histories, Constitutions, Pocket Companions, and other Pieces (on that subject), now extant in the English Tongue.
>
> "My next step was to furnish myself with a sufficient Quantity of Pens, Ink and Paper: This being done, I immediately fancied myself an Historian and intended to trace Masonry, not only to Adam, in his sylvan lodge in Paradise, but to give some account of the Craft even before the Creation. And (as a Foundation), I placed the following Works round about me, so as to be convenient to have Recourse to them as Occasion should require, viz., Doctor Anderson and Mr. Spratt directly before me, Dr. D'Assigny, and Mr. Smith on my Right-hand, Doctor Desagulier and Mr. Pennell on my Left-hand, and Mr. Scott and Mr. Lyon behind me: A Copy of (that often called) the Original Constitutions (said to be in the Possession of Mr. John Clark, in Paris), and another copy of the same Magnitude handed about in England, together with the Pamphlet printed at Frankfort in Germany, I tied up in the Public Advertiser of Friday, October 19, 1753, and threw them under the Table."—*Ahiman Rezon*, 1756; *The Editor to the Reader*, pp. vi.,vii.

The Mr. Lyon here associated with Mr. Scott, the publisher, and probably the compiler of *The Pocket Companion* of 1754, is not known to students in the same way as the

other authors mentioned. Can it be possible that he is Leon, with his name Anglicized? This is only a guess, ventured in default of certain knowledge

The mere fact that Mr. Lyon is unknown at the present day as an author, does not amount to much. Other pamphleteers are in like case. Here is an example. The following advertisement appears in *The Evening Post*, 17th-19th November, 1730, cheek by jowl with an announcement of Prichard's *Masonry Dissected.*

> "This Day is pub^d. (Ded^d. to Mr. Orator Henley) A new Model for Rebuilding Masonry, on a stronger Basis than the former; with a sound Constitution, and a curious Catechism . . . . In three degrees, teaching the whole World to be Masons, without the Imputation of being Fools or Knaves. To which is added Several diverting Songs by celebrated Free Masons, of the Old Order and some of the New Ones proposed as Subjects for a certain Orator; with the Downfall of the Old Structure, a Melancholy Poem addressed to Melpomene.—by Peter Farmer, Esq. Price 6d."

Farmer's treatise has disappeared as completely as Lyon's: so no conclusion can be drawn from the non-survival of the latter to its non-existence.

By-the-by, the issue of *The Public Advertiser*, 19th October, 1753, contains a reprint of the "Pamphlet printed at Frankfort in Germany," which, notwithstanding Laurence Dermott's contemptuous disclaimer on this occasion, ultimately found its way into the *Ahiman Rezon*, under the name of Mr. John Locke's "Letter to the Right Hon. . . . . . Earl of . . . . "

W. J. Chetwode Crawley.

Bro. W. J. Hughan, P.G.D., writes:—

I am very pleased that Dr. Chetwode Crawley has given us such a mass of information respecting the Rabbi J. J. Leon, or Lyon. Personally I am very much indebted to him accordingly, for he has done for the Craft, and therefore, in part, for me, what had long been my ambition to perform, only from sheer inability failed to do but in a slight manner (to which he has so kindly and appreciatively referred), and then only as to English editions.

Thanks to his bibliographical and biographical researches, and descriptions, we now know much about the Rabbi and his works, and can all the better value the particulars in the "Ahiman Rezon" by that Hebrew worthy. Dr. Crawley, however, would render us still more service, if he could discover Laurence Dermott's authority for the Arms of the "Ancients" or "Atholl Masons." It is true the then Grand Secretary quotes the Rabbi, but I am not aware that in any of the Books by the latter, there is any such Coat of Arms; though there are references to the Cherubims and other features of the plate reproduced to illustrate the Paper, from the "Ahiman Rezon" of 1764. Bro. W. H. Rylands (to whom we owe so much for really starting the enquiry some seventeen years ago) has an old panel of the "Arms" which he considers is much older than 1764, and certainly the painting looks as if of the previous century. It is quite within the range of possibility to have been "the free masons arms found in the collection of the famous and learned hebrewist, architect and brother, Rabi Jacob Jehudah Leon," as noted by Dermott.

The old Lodge at Exeter, No. 39 (of 1732) still uses a summons' plate, of 1764, at the head of which is a Building which I took to represent the Temple of Solomon, but had long been looking out for its origin or prototype, which is to be found in the Work published in 1724 (2nd edit. 1725) to describe the Models of the Tabernacle and Temple. A reduced facsimile is given in Bro. Andrew Hope's History of the Lodge (Exeter 1894), which may be compared with the plate reproduced for Dr. Crawley's Paper, which was issued by John Senex, the Publisher of the premier Book of Constitutions. Possibly a unique representative of an edition long lost sight of, and quite unknown to me, notwithstanding my researches.

In an old form of circular used by the "Philanthropic Lodge," No. 304, Leeds, what is evidently a copy of a portion of the Temple aforesaid, is the chief figure within the two well-known pillars, and Lee's "Orbis Miraculum" of 1659 has in part been utilized for ornamental summonses of a Lodge, one of which is before me, dated 1785. Two large views of the Temple are to be found in Robert Goodby's "Illustration of the Holy Scriptures" (1st Edit. 1759-64, 9th Edit. *Ireland*, 3 vols., 1770 *circa*), somewhat similar to the plates of 1724-5. In fact, as already pointed out, there were many works published during the last and preceding century relative to the Temple.

I have been fortunate enough to trace a thin octavo pamphlet, published in 1778, which has a portrait as frontispiece, of the Rabbi Leon, with a legend around the oval which encloses it (apparently a reproduction of the early original, as dated), as follows:

> "Effigies uiri doctissimi et clarissimi
> Jacobi Yehudæ Leonis Hebræi autoris
> Structuræ templi Salomonici facti anno 1641."

The title page in full reads:

"AN

ACCURATE DESCRIPTION

Of the GRAND and GLORIOUS

TEMPLE of SOLOMON.

IN WHICH ARE BRIEFLY EXPLAIN'D,

I. The FORM of that Fabric.
II. The VESSELS and INSTRUMENTS belonging thereto.
III. The KING'S PALACE.
IV. Fort ANTONIO, built for the Defence of the Temple.

First printed in Hebrew and Spanish at MIDDLEBURG,

By that celebrated Architect, JACOB JUDA LYON,

IN THE YEAR MDCXLII.

Translated by M. P. DECASTRO, (Proprietor of the said Model, and a near Relation to the Author)

LONDON:

PRINTED for the above Proprietor, by W. BAILEY, *Wellclose-Square.*

M,DCC,LXXVIII."

The little plate of the Temple—quite a gem in its way—is wholly different to that in the editions of 1724-5, already mentioned. There is also another wee plate of the *Cherubim*, the titles in each case being *written* thereon. The work is addressed to his "Excellency Francis D'Ageno, Minister from the Republic of Genoa, to his Britannic Majesty," and the reader is informed that

> "The following short Treatise . . . . translated into English from the original, composed by that very learned and great Architect, J. Juda Lyon, (Hebrew) printed in the years 1642, 1643 and 1669, the Inventor and Maker of the model of the said Temple . . . . which may be seen at *No. 1, Gun Square, Houndsditch* [italics in ink]. The model of which I have in my Possession, made all of wood, with its appendages, being three Feet and a half long, from East to West, seven feet wide from North to South, and one Foot and a half high.

I think Dr. Chetwode Crawley's surmise a very happy one, that Dermott's "Mr. Lyon" is the Rabbi herein mentioned. But this memorandum on the subject is getting too long, so I close at once, with many thanks to the Professor and *our* Doctor for their valuable papers.

W. J. HUGHAN.

Bro. W. H. Rylands, P.A.G.D.C., writes:—

Dr. Chetwode Crawley having very kindly allowed me to see a proof of his interesting notes on the Models of the Temple and their makers, I should wish to thank him for his very complimentary remarks about my poor efforts in the same direction. I will try also to add one little stone to the monument he has raised to Jacob Jehudah Leon and his works. Necessarily I shall repeat much of what I wrote many years ago: but as I think our *Transactions* should contain everything bearing on Freemasonry, this is a good opportunity of collecting the notes on this subject.

This "celebrated architect" rejoiced, as Dr. C. Crawley has pointed out, in a variety of aliases. Jacob Jehudah, with his love for symbolism, very naturally took the name Leon, which, according to the fashion of the times, was Latinised in forms more or less barbarous, according to taste. In like manner the corresponding word was found in Hebrew, and he became Ari, Aryeh, Arje, Arye: Aie perhaps being a misprint for Arie. He was a strange but learned character, who might be classed with those itinerant Irish Masons mentioned by Dr. Crawley, and well earned the soubriquet Templo.

The inscription round the portrait of Leon states that the model was made, that is finished, in the year 1641 : " Effigies uiri doctissimi et clarissimi Jacobi Yehudæ Leonis Hebræi autoris Structuræ templi Salomonici facti anno 1641." It was engraved by Conr. Buno, and has at the foot small pictures of the Tabernacle of Moses and the Temple of Solomon.

In the following year the Spanish edition of the " Description " appeared, *Retrato del Templo de Selomo*, Middelburgh 1642. A Dutch edition: *Afbeeldinghe van den Tempel Salomonis in de welcke cortelijk beschreven in de forme van't ghebou des Tempels,etc.* Middelburgh, quarto, 1642, a copy of which is in the British Museum.

Bro. Hughan, with characteristic kindness, at once informed me of his discovery of the English edition of 1778, and from it new information is gained. If we may rely on the statement made on the title-page, that the Description was " First printed in Hebrew and Spanish at Middelburg," it follows that Spanish, Dutch and Hebrew versions appeared in 1642. The Spanish edition in the Bodleian Library is mentioned by Dr. Crawley, the Dutch just mentioned is in the British Museum, but the Hebrew edition has not, so far as I am aware, been traced, except that a copy in Rabbinical Hebrew was in the possession of the Duke of Brunswick-Luneburg in 1663. It may have been the " original edition " which so disturbed the mind of Saubert: which of the three was really the first is of little consequence, but it is pretty clear that they all bore the same date on the title.

In the same year a patent was granted (21 June 1642) by " Les estats generaux des Provinces Vnis," for fifteen years, granting the right of publication of the book describing the models. This patent was confirmed by " Les Estats de Hollande et de West-Frise," on the 28th of June, 1642 : and on February 17th of the same year, " Les Estats de la Comite de Zeland," granted a similar patent for nine years.

The next year a French version was issued : printed at Amsterdam in quarto 1643: *Portraict du Temple de Salomon dans lequel se descrit briefvement la constitution de la fabrique du Temple, et de tous les vases & utensils d'iceluy* ; *dont le modelle se trouve apres le mesme autheur comme chacun peut voir, composé par Jacob Iuda Leon, Hebreu, habitant de Middelburgh, en la Province de Zelande, L'an de la Creation du Monde*, 5403. Amsterdam 1643, Imprimé chez Jean Frederick Stam à l'Esperance. (British Museum).

The Afbeeldinge van den Tabernakel appeared at Amsterdam in quarto in 1647. (British Museum), as well as *de Cherubimis Tractatus*, Amstelodami, 1647, quarto, and *Tratado de los Cherubim*, etc., Amsterdam, 1647, quarto. (British Museum).

Dr. Chetwode Crawley mentions another Hebrew edition, in the Bodleian Library, *Libellus effigei, Templi Salomonis, Hebraice :* quarto, Amsterdam, 1650. If this edition is in Rabbinical Hebrew the date might better suit the book in the possession of the Duke of Brunswick-Luneberg somewhere about 1664.

In 1665 appeared Saubert's work printed at Helmstadt, which, as pointed out by Dr. Crawley, must not be confused with the " Descriptions " or " Guide Books " to the model. It is an entirely separate work and simply grew out of Leon's little Guide. This must be the work intended by the title given in such a contracted form in No. 4 of the Bodleian Catalogue.

In 1653 appeared the *Tratado de la Arca del Testamento*, Amsterdam, quarto, Año. 5413. [1653] (British Museum), and the *Tratada del Tabernaculo de Moseh.* quarto, Amsterdam 1653 (Note in Woodford Coll.)

In the next year was issued the *Retrato del Tabernaculo de Moseh*, etc. *Segunda parte del Tabernaculo del Testimonio*, quarto, Amsterdam, Año. 5414 [1654] (British Museum).

In the same year as Saubert's work, 1665, there appeared a German version, as we learn from Saubert's broad sheet fulmination of 1665 (Dr. Crawley's notes.)

In 1669 there appeared *Afbeeldinge van den Tempel Salomonis*, quarto, Amsterdam, 1669. (Bodleian Library).

Six years afterwards, in 1675, appeared in quarto (26 pages) at Amsterdam "*A Relation of the most memorable thinges in the Tabernacle of Moses, and the Temple of Salomon, According to the Text of Scripture. By Jacob Jehudah Leon, Hebr., Author of the Model of Salomons Temple* [vignette of the Royal Arms], At Amsterdam. Printed by Peter Messchaert in the Stoof-steech, 1675." On the back of the title is a " Prayer for the Prosperitie of His Royal Majestie " [Charles II.]

Then follows the Dedication " To the High and Mightie Prince Charles, By the Grace of God King of England, Scotland, France and Yreland Defender of the Faith." In this Dedication is the reference to Queen Henrietta Maria : " Vouchsafe therefore . . . . to cast a Benign eye upon what is here represented to your Sacred Majestie, it being the Exact form of the Tabernacle, so as it was in the Wildernes, with the structure of Salomons Temple, the Holy Vessels, Garments and Utensils thereof delineated and set forth to the life. The which as it was graciously owned with devote affection 30 years ago and upwards, by that Serene Queen, your Majesties Mother, so be pleased most noble Prince, to imitate her Pietie." &c.

Peter Chyle, as the late Bro. Woodford pointed out (*Freemason*, 24th June, 1882), in his MS. History of Wells Cathedral, writing about 1680, says: "That model of Solomon's Temple composed by Rabbi Leon, a Jew of the Hebrew nation, which has been, and still is, common to be seene in London; and if we may believe their papers and report, was seven years in contriving, making, finishing, doubtless very exact, and worth any inquisative person's view and contemplation;" also that it is "described in the preface of the Polyglott Bible." This is no doubt Walton's celebrated work, which appeared in 1657, (see Prof. Johnston's Seventeenth Century Descriptions of Solomon's Temple.)

Dr. Chetwode Crawley suggests an alternative meaning for the word "owned"; it had already occurred to me, as possibly to be understood, "acknowledged to be correct," but I was rather more inclined to accept the meaning "possessed," notwithstanding the fact that the Queen was selling the Crown Jewels, in 1642, in Holland, to buy arms, etc. for the King. It was before the battle of Edgehill, before the troubles had really commenced, when no doubt the Queen considered that the end of the Rebellion could only be favourable to the Royalist Party: and it would not have been unlike the Queen to have possessed herself of the model. At the same time I only supposed that the Queen owned the model in so far as she *owed* for it. Dr. Chetwode Crawley's explanation is not at all strained, as it would have been good English at the period to have written "owned" for "acknowledged."

It is evident that the edition seen by Dermott in 1659 and 1660 contained the Rabbi's description of the model; and he mentions the patent by Killigrew. In this he was probably correct, as Thomas Killigrew was Master of the Revels to Charles II., and it would be within the province of that Officer, who by the way was of great importance, and had an office in Whitehall, to grant the patent for the exhibition of the model, but I doubt if it was specially "under the great seal of England." Such a patent would mean that in or about the year 1675, and earlier, the model was to be seen in London, and Dermott gives us to understand that when it appeared again in England, eighty, and more years afterwards, the same guide-book dedicated to Charles II. accompanied it.

Dermott also states that the model was exhibited in Paris and Vienna, and it no doubt travelled elsewhere, and remained for some time in each place. Locomotion was not so easy then as it is now, and although most likely the model took to pieces, it would be both costly and difficult to move it from place to place.

Dermott also adds something of the origin of the model, and the patent for exhibition in England as just mentioned: as also the description of the Arms. The question at once arises, whence was this information, which does not appear in the English "Description" issued in 1675, obtained? This may perhaps be answered from the note by Peter Chyle mentioned above, "*if we may believe their papers and report*," etc., from which I think it may be fairly understood that as well as the "Description" there was a broad-sheet or handbill circulated which gave some history of the model. Leon was in England with his model and would no doubt have something to say about it.

Bro. Hughan, as mentioned above, has rescued from oblivion another English edition printed in London for the Proprietor by W. Bailey, Wellclose-Square, 1778. This contains a new copy of the original portrait of Leon, by another engraver, as well as a separate engraving of the Temple and Cherubim. From this we may, I think, conclude that Leon's model was still in England at that date, the popularity of Schott's model having led the proprietor to exhibit Leon's here a second time, and a new guide book was made by M. P. Decastro the then possessor of the model. I have no doubt Brother Hughan will add a description of this edition.

Dr. Chetwode Crawley suggests the possibility that the Mr. Lyon placed by Dermott behind him when he armed himself for the task of writing a history of Masonry, was really our friend Jacob Jehudah: the name is coupled with a Mr. Scott, may it not be that this is Mr. Counsellor Schott, the author of the other model? and does it tell us that Dermott considered it well to have models of the Temple of Jerusalem present at his back, although he thought the books were no use in the history of masonry? It must not however be forgotten that Dermott published this description of his arming himself in 1756, and that he tells us it was not until 1759 and 1760 that he perused the book and saw the model of Lyon.

The erection of one model would no doubt give rise to others, but the only other of marked importance, so far as we now know, was that built by Counsellor Schott at Hamburgh, and exhibited in London in the early part of the eighteenth century. This naturally was quite different from that of Leon: when in 1725 it was exhibited in London it appears to have belonged to M. Gombrecht or Gumprecht, Conseiller du Duc de Mecklenburg: as Dr. Crawley states, like its predecessor it appears to have remained in London for some time. I shall refer to it again.

John Senex, Junior Grand Warden, the celebrated globe maker, engraver and bookseller, who lived at the sign of the Globe, in Salisbury Court, near Fleet Street, and was made a

Fellow of the Royal Society, in publishing his view of the front elevation of the Temple copied (perhaps from the German edition) the engraving published in the guide book of the model of Councellor Schott, issued in English in 1725. The plate in this book has been re-engraved with explanations in English, and the heading reads "Solomons Temple," and not "The Temple of Salomon" as in Senex's plate. John Senex was also an engraver of maps, and engraved the London Almanacs from 1717 to 1727, except 1723, he died in 1741.

Pictures of the Temple may perhaps be classed in three distinct forms: first we have a nondescript building, half castle half church, or sometimes more like a pagoda or summer-house: then the model of Leon, which is of the brick-kiln type: then the model of Schott, adopted in some of the editions of Josephus, which nearly resembles a railway station hotel, and is probably the only possible elevation from the descriptions that have come down to us.

Dr. Chetwode Crawley has mentioned the paper I have for so long had on the list referring to the Arms of the Masons and Freemasons: I am quite of the opinion that Dermott speaks the truth when he says that the arms "quarterly per squares" were obtained from the papers of Leon: he was a designer and a very good draughtsman, and this is a most likely thing for him to have put together, but whether it really was his original invention is another question. At the same time I do not feel certain whether the Grand Lodge of York obtained these arms from Dermott or from another source.

It is quite certain that Leon could not be living in 1759, and the model must have passed before that date into the hands of some other person, perhaps the same M. P. Decastro who in 1778, when it was again exhibited in London, "translated" and caused to be published a new description of the model. He might well obtain at the same time at least some portion of the "collection" of Leon (connected with the models), containing the "free masons arms," and it may be easily supposed that Dermott got his information from the proprietor. He may have seen the arms in some way painted up, as Dr. Crawley suggests, connected with the models, whether by Leon or Decastro is of little moment; evidently, I think from the manner in which it is introduced by Dermott, his discovery of it was in some way connected with his visit to the model. If he then saw the arms, he would surely ask about it, and so obtained the history of its origin, as he gives it. It must be remembered that the statement that the arms were found in the "collection" of Leon does not necessarily imply that it was simply a drawing, it may have been a painted panel; originally prepared by Leon as a *necessary* addition to his models of the Tabernacle and Temple, inherited by Decastro with other things and exhibited by him with the model of the Temple. It will be noticed that whereas the first English "Description," includes both the models, that published by Decastro (according to the title-page) is only "An Accurate Description of the Grand and Glorious Temple of Solomon."

In my opinion Dermott states at least what he was told about the Arms, and that the information he received was correct. Again the question arises, if he was not told, whence did the information come? was it also contained in the "papers and report" mentioned by Chyle? and have we yet to find a broad-sheet as I have suggested above, which when found will clear up the difficulty?

One other question is of interest: what part in this discussion is played by the old painted panel in my possession, bearing these Arms?

The subject of the Arms is beset with many difficulties, but I hope before long to be able to offer to the Lodge my notes, so long promised, on the Arms and Seals of the Freemasons.

SCHOTT'S MODEL. The full title of the printed description, from a copy in my possession, is as follows: "The Temple of Solomon, with all its Porches, Walls, Gates, Halls, Chambers, Holy Vessels, the Altar of Burnt-Offering, the Molten-Sea, Golden-Candlesticks, Shew-Bread Tables, Altar of Incense, the Ark of the Covenant, with the Mercy-Seat, the Cherubims, &c.

"As also The Tabernacle of *Moses*, with all Its Appartenances according to the several Parts thereof; contained in the following Description and annexed Copper Cuts. Erected In a proper Model and material Representation. London, Printed in the year MDCCXXV."

The book is in quarto, title as above: address "To the Benevolent Reader," 4 pages: "Introduction iv. pages:" "Description," 32 pages. Then new title as follows: "A description of the Tabernacle. Wherein Its Form, Construction, and all its Parts; Its Curtains, Tapistries, Coverings, Vails and Hangings; as also the Ark of the Covenant, and the chiefest Holy Vessels, *viz.* The Altar of the Incense, Golden-Candlestick, Table of the Shew-Bread, Altar of Burnt-Offering, and the Laver of Brass, are shortly and plainly described."

"*Illustrated and adorned with* Cuts. London, Printed in the Year 1724."

Title and 9 pages of "Description."[1] Then follow 13 engraved plates the four first being folded. These plates have evidently been engraved for a German edition as the

[1] These are wrongly numbered (Title 1-2), 3-4, 9-10, 11-12, 13-14, 15, (16 blank).

engraved and printed lettering in German is covered by printed descriptions in English: except in the case of the first folding plate which is printed on different paper and has been engraved with a considerable amount of text in English. It will be noticed that the advertisement quoted by Dr. Crawley states that the "Description" contained 12 fine cuts. This would be correct *without* the re-engraved folding plate.

Some portion of the history of the models is given in the address "to the Benevolent Reader," with other interesting notes, which as the book is a rare one, I will give in full.

"Sturmius in his Architectura Civili, Cap. 2, Num. 5. 'The most worthy astonishing Edifice of Solomons Temple, says he, to which all the Seven Miracles of the World together, so much talk'd of, are not to be compar'd, as the most renown'd Villalpandus confirmeth more at large, Tom. 2. Cap. 5. Disp. 4. Cap. 61. with several others, in the Building whereof above 400,000 Workmen were employed seven whole Years, as it is the Basis of all that may be seen Magnificent in Architecture, now a-days, it may serve as a Patern throughout the whole, by which all the Branches belonging to Architecture must be proved and ordered: And can there be a more convincing Proof, since God himself, who is the Creator of the great Building of the World, has been the immediate Projector and Architect thereof, I. Chron. Cap. 29. And in Sciagraphia Templi Hierosolimitani, Sect I. Cap. 7. saith Sturmius Jun. he learn'd in a short time more by the Meditation of this Edifice, than out of all the Books and Writings of Vitruvius, Vignola, Scamotzius, and all other noted Architects.

"The Motive of forming this Model of Solomon's Temple, which is now seen here in London, was an Opera representing the Destruction of Jerusalem, acted at Hamborough; and as the Opera-House was built at the Charge of Counsellor Schott, a Man very learned and judicious, much Renown'd for the Pains he took to represent his Scenes in the most accurate Manner, and altogether conform to Antiquity. The last Decoration of the before-mention'd Opera, where the City of Jerusalem, together with the Temple are represented, was brought by him the said Counsellor Schott to the highest Degree of Perfection.

"The same great Man taking an extream Delight in the Contemplation of this Magnificent, and through the whole World renown'd Building, He at last resolv'd, not regarding the Charges he would be at, to form a proper Model of so incomparable a Piece of Architecture.

"The Project whereof was not carried on either by Opinion or Conceit, but according to the Direction of the Scripture, and the most authentick Authors, not neglecting to consult in all Points thereupon the most Renown'd Architects and Learned Men then living, particularly Graevius, Fabricius, Sturmius, &c.

"Thus, Having agreed upon a Draught, and all things belonging to it, the best Hands of Mechanicks, that could be had, were employed in working at the Model of Solomon's Temple, which had 20 Foot square, and 12 Foot high, besides the Tabernacle, and the Holy Vessels thereunto belonging, &c., a great many Jewels to adorn the Temple were artfully set, with above 300 Figures carved in Wood; the whole most curiously wrought, and under the Direction of the above-mention'd Counsellor Schott, and the famous Architect Erasmus, at last after fifteen Years time brought into a proper Order to Perfection.

"Now, as at the Request of several Lords and Gentlemen, we have resolved to exhibit to View, this Excellent Model of Solomon's Temple, together with the Tabernacle, out of a peculiar Respect to the British Nation; we dare hope, it will meet with the same Esteem and Approbation it had at Hamborough among all Persons of Note, Lovers of Antiquity, and Men experienced in Architecture."

The above appears to be the correct story of the origin of the Model.

Gerhard Schott, lawyer and Counsellor of Hamburgh, was born there on the 16th of April, 1641, and died on the 25th of October, 1702; and it is perhaps a curious coincidence that he was born in the year Leon completed his Model.

After his death, and up to the year 1710, the Models were still exhibited in Hamburgh: and I imagine, though I have never traced a copy of it, that a Description in German was issued. From this edition the engraved plates were used for those in the English edition mentioned above, published in London in 1724 and 1725.

In 1717 both Models are stated to have been bought by a wealthy Englishman, but do not seem to have been publicly exhibited until 1724-25; from various notes we learn that at this time or later they were in the possession of Mr. or Chevalier Gumprecht, "Conseiller du Duc de Mecklenburg." Dr. Crawley has shown that the models were on view in the years 1729 and 1730, and after this date nothing is known of their history.

As I have before suggested "20 Foot square, and 12 Foot high" is not a size easily hidden away, and it would be an interesting subject of enquiry whether the models still exist, and where they have found a resting place.

W. H. Rylands.

A FEW REMARKS

ON THE ESTABLISHMENT OF THE GRAND LODGE OF IRELAND.

BY BRO. DR. BEGEMANN,

Charlottenburg.

FOR a very long time the establishment of the Grand Lodge of Ireland, in 1730, has been looked upon as an acknowledged fact, but, in my opinion, there are several points of evidence that make one doubt the correctness of this date. Let me take first *Pennell's Constitutions* of 1730. Bro. Chetwode Crawley has shown that they were published " between the beginning of June and the end of August, 1730 " (*Caem. Hib. Fasc.* I., *Part* iii., p. 5). That would therefore be a few weeks before or after St. John's Festival, on which day the Grand Lodge of Ireland used afterwards to proclaim the new Grand Master. Had the re-establishment of the Grand Lodge really taken place in 1730, it would have been, most probably, on St. John's Day, or thereabout, and, in that case, Pennell would not have failed to dedicate his book to the new Grand Master, Lord Kingston. It strikes me as very suggestive that he dedicated it to Lord St. George, and that there is not the least mention of any preliminary measures tending to the establishment of an Irish Grand Lodge. Pennell says " The *Lodges*, like flowers opening at Sun-rise, began to rouse up their drooping Heads at the very Name of your Lordship's Appearance amongst them, not only in Hopes, but in full Assurance, that the Ancient and Right Worshipful *Fraternity* will be fixed upon as good a Bassis, and flourish in this Kingdom as well as ever it did in any Kingdom of the World since the building of *Solomon's* Temple." It is clear that Pennell was not thinking of a new Grand Lodge and a new Grand Master, when he addressed Lord St. George in this manner; and it is also clear, that there cannot have been, till then, any mention of Lord Kingston as a designate Grand Master of Ireland, under whose wing Pennell was chosen Grand Secretary on February 1st, 1732. Now, Pennell's book *may* have appeared in June, nevertheless the establishment could not well have been realised in July or August, for the necessary preparatory steps would have taken some months at least; but it is also possible that the book did not appear before August, and, in that case, we should be obliged to date the establishment of the Grand Lodge still later on in the year 1730, say November or even December.

Let us now look at the evidence on which the date of 1730 is founded. There is none, to my knowledge, beyond Anderson's account in his *New Book of Constitutions* of 1738, where we read the following two paragraphs (p. 96): " At last the antient *Fraternity* of the Free and accepted Masons in *Ireland*, being duly assembled in their *Grand Lodge* at *Dublin*, chose a *Noble* GRAND MASTER, in imitation of their Brethren of *England*, in the 3d Year of his present Majesty King GEORGE II., A.D. 1730, even our *noble Brother*.

JAMES KING Lord Viscount *Kingston*, the very next Year after his Lordship had with great reputation, been the GRAND MASTER *of England*; and he has introduced the same *Constitutions* and antient *Usages*."

These paragraphs are repeated *verbatim* by Spratt in his *New Book of Constitutions*, of 1751 (p. 121), adding these lines:

" Here I beg to take leave of my Author for a while, as he cannot possibly go any farther this Way, and give you a View of the Succession of Grand-Masters and Grand-Officers in Ireland for twenty years further " ; and on page 122 he goes on to give

> " *The Succession of Grand Officers in* Ireland, *from Grand Master* Kingston, *in the Year* 1730, *to Grand Master* Kingsborough, *in the Year* 1750. *Taken from the Records of the Grand Lodge.*
>
> *TUESDAY*, 6th of *April*, 1731. Grand Lodge in Form. When our Right Worshipful and Noble Brother *James King*, Lord Viscount *Kingston*, was unanimously chosen, and declar'd Grand Master of Masons *in Ireland* for the ensuing Year.
>
> *WEDNESDAY* 7th of *July*, 1731. Grand Lodge in ample Form. When the Right Worshipful and Right Honourable the Lord *Kingston* was installed and proclaimed aloud, Grand Master of Masons in *Ireland*, and was most cheerfully congratulated and saluted in the ancient and proper Manner."

Now, as Spratt says, his "Succession of Grand Officers" was "taken from the Records of the Grand Lodge," and since he gives no record of Lord Kingston's having been installed for the first time in 1730, we should be obliged to assume that he had omitted this record, because he had already cited the passages from Anderson about his Lordship's Installation. But there are a few difficulties which prevent me from believing in an omission or even a loss of some former records. Spratt, as the *first* historian of his Grand Lodge, I imagine, would have given the very record of the first election and installation of the *first* Grand Master, it being of the highest interest for himself and for his readers, therefore I cannot make up my mind to think that Spratt could have taken into his head to suppress such a minute, if he had one. On the other hand it *might* be possible, that there had once been an original record of the Lord's *first* installation, which had been destroyed or lost when Spratt compiled his book; but in looking, without any prejudice, at the two minutes given above, I feel inclined to conclude from their verbiage that there had not been any previous election or installation. Had the Lord been elected and installed already in 1730, he must have appointed a Deputy, and the Grand Lodge would have chosen two Grand Wardens, and we dare presume, the names of these *first* Grand Officers would have been preserved somehow. Had his Lordship been elected and installed in 1730, the election and installation of 1731 would have been a *re*-election and a *re*-installation, and there cannot be any doubt that the minutes would have pronounced such a fact, as they do in *all* following cases of Grand Masters continuing in their high office. I give the respective minutes as printed by Spratt:

1. "*Tuesday* 7th of May, 1734. Grand Lodge in due Form. When it was order'd, that Application should be made to the Right Worshipful and Right Honourable the Grand Master, to do the Fraternity the great Honour of *continuing in his office* (italics are mine) another Year, his Lordship kindly agreeing thereto, on

   Monday the 24th of *June*, Grand Lodge in due Form, he was *again* (!) proclaim'd Grand Master of Masons for the ensuing Year" (p. 124).
2. "His Lordship was pleased to nominate *James King*, Lord Viscount *Kingston*, to be his Successor; and at an occasional Lodge held the 10th of *April*, 1735, in due Form, his Lordship was *again* (!) elected Grand Master of Masons in Ireland for the ensuing Year" (p. 124).
3. "The Grand Lodge (by their Secretary's Letter) requested, that his Lordship would do them the great Honour to *continue* (!) in his Grand Mastership another Year . . . . and on *Friday* the 24th of *June*, 1737, the Right Honourable Sir *Marcus Beresford*, Lord Viscount *Tyrone*, was proclaimed Grand Master of Masons for the *second* (!) Year" (p. 125).
4. "At an occasional Lodge, in due Form, held on *Wednesday* the 16th of *May*, 1739. The Right Worshipful and Right Honourable the Lord Viscount *Mountjoy* was *re-elected* (!) Grand Master" (p. 126).
5. "*Wednesday* 5th of *May*, 1742. . . . The Secretary was order'd to write to the . . . Grand Master, to know if his Lordship will do the Fraternity the great Honour of *continuing* (!) to be their Grand Master . . . . And on *Wednesday* the 2 of *June*, 1742. . . . The . . . Lord *Tullamoore* was *re-elected* (!) Grand Master" (p. 128).
6. "*Wednesday* 7th of May, 1746. . . . The . . . Lord *Kingston* was *again* (!) elected and declar'd Grand Master" (p. 132).
7. "*Wednesday* 8th of *June*, 1748. . . . When . . . Sir *Marmaduke Wyvill*, Bart., was *re-elected* (!) and declared Grand Master" (p. 133).
8. "*Wednesday* 2d of *May*, 1750. . . . When it was unanimously resolv'd, that the . . . Lord *Kingsborough*, our present Grand Master, be, and is, hereby *re-elected* (!) Grand Master" (p. 136).

From these evidences, in my opinion, it must be concluded, that Lord *Kingston* was not *re*-elected and *re*-installed in 1731, but that he never was elected before the 6th of April and never installed before the 7th of July, 1731, that is to say, the Grand Lodge of Ireland was not established before the 7th of July, 1731, when Lord Kingston was installed and proclaimed *first* Grand Master of the *now* existing Grand Lodge of Ireland. Therefore we are to believe, that Spratt gave the very earliest minutes and did not omit even a line, and that the pretended installation of 1730 is based only on Anderson.

A DANISH FREEMASONS' LODGE UNKNOWN IN DENMARK.

BY BRO. ALBERT J. LANGE,

Eidsvold Verk, Norway.

IN the last century there existed a so-called "Scottish Lodge" in Copenhagen, "Christian til Palmetræet" (Christian of the Palmtree), whose name is not registered in the Danish Grand Lodge List of Danish Lodges. Its origin is of course in no way connected with Scotland.

The Lodge worked as a Grand Lodge according to the system of "Observantia stricta," and in the year 1786 granted a charter for the Lodge "Carl til den norske Löve" (Charles of the Norwegian Lion) in Bergen, Norway.

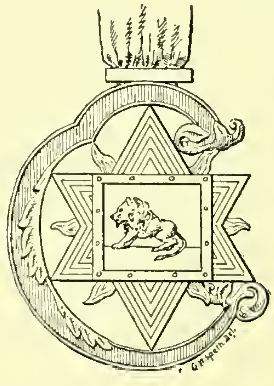
The present blue Lodge in Bergen, "Oscar til de 7 Bjerge" (Oscar of the Seven Mountains) possesses this charter *in original*, and by the courtesy of the W.M. of the said Lodge, I have in my possession a photographic copy in full size of the charter. It is dated Copenhagen the 24th of June 1786, is written in Danish languages, and is undersigned by "Carl, Prince of Hesse-Cassel, Prov. Gr. M. of Germany and of the kingdoms of Denmark and Norway."

This "Scottish Lodge" seems to have been the sole Grand Lodge of Denmark at that time, and the remarkable feature in the case is therefore, that its name is now unknown in Denmark. At the same time, besides Prince Carl as Prov. G.M., the charter also cites the name of Hans Wilhelm *Gūlbrand*, "Mester af Stolen for Christian t. P." (Master in the chair of the [Scottish] Lodge Christian of the Palmtree), and *his* name is well known to all Danish Freemasons, as well as the other names on the charter, viz., "Ludvig Friederich, Freiherr von Bechtholsheim, Altschottischer Ober-Meister," and "Arent Nicolai *Aasheim*, Cantzler i den Skotske Stor i Kiobenhavn" (Chancellor of the Scottish Grand Lodge in Copenhagen.)

In the *History of the Lodge Zorobabel and Frederik*, by Bro. E. Ritzau, there is question of a Scottish Lodge "Carl til Löven," whose proper name was "Carl til Löven, sam rejser sig" (Charles of the Lion, rising up.) The author says of this Lodge: "On the 2nd of October 1747, a Scottish Lodge was held in Copenhagen and to this (?) the Count Charles (of Hesse Kassel) in 1819 added two higher degrees in the Scottish Lodge Charles of the Lion. . . ." But of a Scottish Lodge "Christian of the Palmtree" there is no question.

The jewel of the Lodge "Charles of the Lion rising up," is shewn below. It is of gold, the centre square being enamelled green, and was worn with a green ribbon.

It is, however a fact, that the Lodge Christian did exist, but I do not know for how many years.



REVIEWS.

THE **Book of Constitutions,** comprising the Laws and Regulations of the Grand Lodge of Free and Accepted Masons of Ireland; to which are appended The Ancient Charges, Prayers to be used in Lodges, and the Book of Clothing and Insignia. Published by Authority of the Grand Lodge of Ireland. Dublin: . . . . . 1899.

The Regulations of the Grand Lodge of Ireland having recently undergone thorough revision, and an early copy having been kindly forwarded to me, an examination of the procedure of our Sister Grand Lodge, and a review of its official Book of Constitutions, will possibly be of some interest.

Comparing it with the edition of 1884, I do not find any very serious alteration in the actual Laws, although amendments, rather of phraseology than of purport, are not wanting, and re-ordination of clauses is frequent, and, as it appears to me, in every case with advantage to a due understanding of the code as a whole. There are a few articles to which attention may profitably be drawn.

"3.—All members of Grand Lodge must be subscribing members of a Lodge on the Register of Ireland." This seems natural enough, but I do not think any such stipulation exists in the Statutes of the Grand Lodge of England. It is scarcely probable that any non-subscribing Brother would be appointed to Grand Office with us, but should he, after appointment, cease to subscribe to a Lodge, his status as a Grand Officer is not voided. The same clause declares who are members of Grand Lodge, and it may be news to most of us that all Provincial Grand Officers are included and entitled to seats on the Dais.

"6.—The Grand Lodge shall always be opened on the Third Degree."

"9.—Every member being a representative of a Lodge in the Metropolitan District, who does not attend [Grand Lodge], shall be fined one shilling." With a similar law in force in London, a very handsome income might be realised, but whether it would suffice to enlarge our Temple to the consequently requisite dimensions may be doubted.

"18.—Any brother who may have received charity out of the funds of Grand Lodge, shall not be qualified to vote as a member thereof, or hold the office of Master or Warden of any Lodge, until he shall have repaid the amount of the charity so given." Is this not just a little too severe? I have in my recollection a Brother of 60, foremost during many years in every good work, on the board of many charities, Masonic and otherwise, who at that advanced age was forced, in order to avoid bankruptcy, to wind up his business. He paid every man to the uttermost farthing and found himself with £50 left, and the expectation in about three years of being elected to Morden's Hospital, at Greenwich. To assist him in tiding over the interval, the Grand Lodge and my own Lodge both contributed. He is dead now, poor fellow, or I would not mention the case, but this I can vouch for—had he not already passed our Chair, we should have taken the earliest opportunity of putting him into it, in order to show our love and respect for him, and to evince to him and to all the world that his honest and honourable poverty had not lessened our esteem for one of the best of Masons.

"29.—The accounts of the Grand Lodge shall . . . . be printed and sent to the several Lodges . . . together with . . . the names of all Brethren who may have been individually expelled, suspended, struck off or restored during the previous year." This is excellent. Our exclusion from a Lodge in England is, if viewed as a punishment, a ridiculous farce. The offending Brother's name is duly returned to the Grand Secretary and as diligently buried in the oblivion of the official registers. No man is ever one bit the wiser, or the culprit one jot the worse. If, as is very often the case, he be a member of more then one Lodge, it is only by accident that even his co-members in the other Lodges would ever hear of the occurrence.

"36.—No paid Officer of the Grand Lodge shall act as Secretary or Treasurer of any Lodge or other Masonic Body." Why not?

"31.—The Grand Lodge strictly prohibits as unlawful all assemblies of Freemasons in Ireland, under any title whatever, purporting to be Masonic, not held by virtue of a Warrant. . . ." This is probably only intended to prevent the formation and working of all sorts of side-degrees, but strictly construed it would render unlawful many casual assemblies, say for instance, a joint meeting of Almoners to devise schemes for tripping up the Masonic tramp, unless they met under the warrant of one of the Lodges concerned.

33 provides for a dispensing power to allow Masonic clothing at balls, concerts, processions, funerals, etc., but apparently under no circumstance could a lady sit at a Masonic banquet. "None but Masons shall be permitted to participate at any banquet where Masonic clothing is worn or Masonic toasts given." No ladies' nights in Ireland, evidently.

"38.—ALL the Grand Officers, except the Deputy Grand Master who is appointed by the Grand Master, are *elected* in Grand Lodge." As this would naturally shut out the Colonials entirely, clause 39 grants the Grand Master power, with the assent of Grand Lodge, to confer the honorary rank of Past Grand Deacon upon Colonial Past Masters. Clause 40 restricts the election to Master Masons of at least five years' standing. Little enough, but *we* have no restriction whatever. As all Grand Officers are elected, our experience of the annual election of Grand Treasurer might make us shudder, were it not for clause

"43.—Personal canvassing for any of the Grand Offices is strictly forbidden, and any Brother proved to have been personally engaged therein, shall thereupon be deemed ineligible for election to such Grand Office." Even this is hardly as stringent as I should like to see it, because it does not prevent canvassing by proxy, and my opinion is that a Brother whose merits are not patent enough to all the Fraternity without the aid of advocacy, has no claim whatever to the honour.

"52.—The Board of General Purposes shall nominate a Brother for the office of Deputy Grand Secretary and Treasurer, subject to the approval of Grand Lodge. . ." This Deputy is the real working Secretary and Treasurer, those nominally holding the office not being expected to do the work. Under the 1844 Constitutions he was nominated by the Grand Secretary and Treasurer instead of by the Board. The alteration is a distinct improvement.

The Committee of Charity and Inspection is composed of the Grand Officers and the Worshipful Masters of the Metropolitan Lodges. They meet twice a month and dine once a month after work.

"82.—Each Lodge in the Metropolitan District shall pay a subscription of five pounds per annum to defray the expenses of the Master at the Committee dinners. . . . The expenses of the Senior Grand Officer attending and also of the Deputy Grand Secretary, or his Assistant, and the Grand Organist, or his Deputy, shall be borne by Grand Lodge." Well and good. I have nothing to say against this, but according to the next clause the Committee may, if charitably disposed, forego one or more dinners, and the expense thus saved, estimated at £15 each dinner, shall be paid out of the Charity Fund to the Benevolent Institutions. This would read as if the Mess Fund and the Grand Lodge Fund were thus saved outlay, and the Charity Fund found in consequence its moneys forcibly diverted to a special purpose. In other words the Committee says:—we will spare our digestions and save our money, mulct the Charity Fund and benefit the Institutions. Of course, nothing of the sort really occurs. The money saved from the Mess Fund is handed to the Charity Fund, and thus ear-marked; but the clause omits to mention this, and thus conveys a wrong impression.

There are one or two arrangements in private Lodges which differ from ours.

"114.—The offices of Secretary and Treasurer may be filled by the same Brother."

"115.—No Brother shall be eligible to hold any Office in his Lodge, or to vote therein on any question, until he shall have obtained the Third Degree." With us the youngest Entered Apprentice is a member of the Lodge and therefore entitled to vote on every question.

All installations must take place on St. John's Day in Winter, but no installation is permitted until the result of the elections shall have been submitted to, and formally approved by, the Deputy Grand Secretary. This possibly works well enough, but it would appear a needless restriction and interference with the autonomy of the Lodge.

The Secretary must be a Past Master, except permission to the contrary be granted by the authorities. How much better is this than the practice followed in some of our Provincial Lodges (never I believe in London, however,) of appointing a raw recruit to this most important office in the Lodge, and counting a year or two of service therein as a qualification for a Warden's chair. If there be one post more than another which requires the ripe experience of an old Past Master surely it is that of the Secretary. The constant change of Secretary is, moreover, often embarrassing to the authorities and others in connection with the Lodge. The Secretary's address is practically that of the Lodge, and should be as permanent as possible.

A candidate must not be balloted for, unless he be a resident of that neighbourhood, until the Lodges near his residence shall have been consulted as to his fitness. This is a most salutary enactment.

If the candidate be maimed, lame or defective, the case must be submitted to the authorities, and a dispensation obtained.

"135.—No Lodge shall initiate any person . . . . who shall be a sherriff's, coroner's or marshall's bailiff, or a domestic livery servant."

"157.—A Brother removed by his Lodge from membership for non-payment of dues shall not be affiliated by, nor shall he continue a member of, any other Lodge . . . . until it shall have been ascertained from the Lodge from which the Brother was removed, that such arrear of dues has been discharged." This seems worthy of imitation by us, but it would necessitate periodical lists being furnished by our Grand Secretary.

"161.—Each Lodge shall have a seal wherewith to verify Lodge transactions. The device shall consist of a Hand and Trowel [these are the old arms of the Grand Lodge of Ireland] together with the name and number of the Lodge, and the name of the place where held." I quite approve of the Lodge having a seal, I wish our English Lodges were required to provide one, but I do not like this bald uniformity of device. I think play should be given to the fancy of each Lodge in selecting its own seal.

Provincial Grand Secretaries are entrusted, under careful regulations, with a supply of blank certificates for new members. I scarcely think this necessary in the Provinces, but it is a useful arrangement for the Colonies and were it adopted by the Grand Lodge of England, much dissatisfaction at delay caused by long distance from home would be obviated.

Clauses 75—79 constitute rather a puzzle. Among the duties of the Committee of Charity and Inspection, is that of deciding upon the eligibility of every candidate for initiation in the Metropolitan District. His name and full particulars must be sent to the Grand Secretary at least five days prior to the meeting of the Committee, and notices containing such particulars must be sent to each member of the Committee and to the Secretary of every Metropolitan Lodge at least three days before the Committee meets. Any Lodge initiating a candidate without the previous approval of the Committee is liable to very severe punishment, even to having its warrant cancelled. All this is undoubtedly deserving of high commendation, and would be clear enough were it not for the wording of clause 75. "It shall be the duty of the Committee to decide on the eligibility of all candidates for initiation who have been previously ballotted for and *duly admitted* in any Lodge in the Metropolitan District; or in any Provincial Lodge, if such candidate be resident in Dublin." What does the "duly admitted," which I have italicised above mean? To examine his claims after he had been admitted would be in England a case of shutting the stable door after the horse was stolen. It cannot mean initiated, the whole sense of these clauses forbids this; it probable means *accepted* on the ballot. But putting this on one side, is it not rather cruel to allow the candidate to go to the ballot before submitting the case to the Committee? Would it not be more natural for the Committee to decide first and then allow the Lodge to express its opinion?

Following the statutes we have tables of Fees and Fines. One of the latter would severely tax some of our Lodges. "For neglecting to make an Annual Return of Officers and Members, £3 0s. 0d." Then comes a specimen page of a Lodge Minute Book. I am glad to note that the Grand Lodge of Ireland evidently disapproves of too much detail The minutes of some of our London Lodges describe our ceremonies far too minutely. Surely it is enough to say "The W.M. was installed according to ancient custom," or "Bro. A. was raised to the sublime degree of a W.M." without going into further particulars. A Mason knows exactly how it was done, and so there is no need to place the *modus operandi* on record, and no one else has the right to know. Many of the minutes I have read and heard read are scandalously indiscreet. I always feel inclined to whisper the advice of the French cynic, "Surtout, point de zèle, Bro. Secretary."

The next section of the book gives us the "Charges of a Freemason, Reprinted from the Version published in 1730 by Bro. John Pennell, Secretary of the Grand Lodge of Ireland." Hitherto the version given in the Irish Constitutions has been, with very slight verbal alterations, that of Anderson's Constitutions of 1738. Pennell based his on Anderson's first edition of 1723, from which, however, he deviates in some immaterial features. I think we may see in this return to the Irish version of the oldest form, the archæological and withal patriotic influence of our own learned Dr. Chetwode Crawley. The Old Charges are followed by "The E.'. A.'. Charge. Reprinted from the original issue, published under the sanction of the Grand Officers of Ireland, in Bro. Wm. Smith's Freemason's Pocket Companion, Dublin, 1734." This differs from the form given in our English Lodges, and from that hitherto printed in the Irish Constitutions; and, as it is once more reproduced in the usual form later on in the book, we must again presume that its exhibition in this special dress is a concession to the antiquarian and patriotric instincts of the same Brother.

Following this we have "External Forms and Ceremonies. For use in the Lodges." In former editions this portion of the book was called "The Masonic Ritualist and Lecturer,"

a title which I think has been wisely dropped. Nevertheless, the word "external" in the present title is hardly apposite, as the ceremonies there sketched, could only take place in a tyled lodge, even though there may be no harm in printing what is given and thus rendering it *externally* attainable.

We have "The Manner of Constituting a Lodge, including the Ceremony of Installation, &c." "The Charges appointed for use in the Lodges." Here, as already stated, we have the E.A. Charge over again, practically as delivered to this day in our English Lodges. But it is not without certain pregnant alterations, sometimes tending to bring the statements more into harmony with our proved history, and at others simplifying the somewhat turgid phraseology of the last century: in every case with manifest advantage to our own dignity. Next come the "Prayers to be used in Lodges." In former editions two forms of prayer were always given, one short and merely God-fearing, the other long, somewhat bombastic, and invariably Christian. These followed each other alternately. In the new edition the short forms are all given together, and then with the remark, "The following Prayers may be used instead of foregoing," we are given the long and Christian ones. The wording of these has in many cases been considerably altered for the better, but the Christian invocation at the end has been retained. From their being however set apart I am inclined to gather that the Grand Lodge of Ireland, although not forbidding their use rather wishes to imply that the former class is preferable. This should be obvious to everybody. The prayer at the raising, for instance, is not content with the usual invocation, but insists upon Christian and Trinitarian doctrine throughout, and if inadvertently used in the presence of a Jew, must be offensive to him. We may probably, however, trust the proverbial fine tact of Irishmen not to sin in that respect.

The book closes with a section devoted to Clothing and Insignia, with 29 well executed plates. Is this a hint taken from our English book? I am ashamed to confess that having never previously seen an 8vo. edition of the Irish Constitutions, I do not know whether it is a new feature or not. The smaller editions do not contain it.

Type, paper, index, and binding are all good. One feature of our English Book might with advantage be introduced into future issues, the marginal sub-headings throughout.

I trust this review may not be considered too long, but the work is not a re-issue with amendments to date, it is a complete revision, and therefore entitled to more than passing notice.

G. W. Speth.

The Lodge of Research No. 2429, Leicester. Transactions for the year 1898-9.—This part is the seventh issued by the Lodge, all of which have been ably edited by Bro. John T. Thorp, the first W.M., and thereafter the ever courteous Secretary. The interest and value of these Transactions are fully maintained, the seventh issue being equal in all respects to its predecessors, and in some points decidedly superior. As respects bulk, the annual publications increase in size with the increase of the membership of the Correspondence Circle, the last two making together as large a volume as the previous five; so that for the small subscription of a *crown* per annum, sent to Bro. Thorp, 57, Regents Road, Leicester, brethren may obtain these yearly issues, including the extra publications which Bro. Thorp has had printed, and presented to the subscribers, at his own expense. The first of the latter was Memorials of Lodge, No. 91, Leicester 1761-1821, and the other was reviewed by me in our current volume of *Transactions*, and is entitled "The Early History (1803-1859) of the Knights of Malta Lodge, Hinckley" (now No. 50), both of which are amply illustrated.

The Transactions of No. 2429, for 1898-9 contain condensed accounts of the 31st to the 35th Meetings of the Lodge, and other particulars, on similar lines to the *A.Q.C.* The first of these is noteworthy for a lecture by Bro. Henry Sadler, the esteemed Grand Tyler and Sub-Librarian on "Tylers and Tyling," (of which a brief resumé is given), who not only was warmly thanked accordingly, but was elected an Honorary Member of the Lodge, a compliment well-earned and deserved.

The next assembly was partly devoted to a paper on the "John T. Thorp MS., of 1629" prepared and read by the fortunate owner, the secretary, and in the Addendum my introduction to the MS., as also the Roll itself are carefully printed. The W.M. (Bro. F. W. Bilson, LL.B.) introduced "The Opening Ceremony; its Signification," as a subject for discussion, and the same learned Brother read a paper at the following meeting on "Lawrence Dermott; a Sketch," based on Bro. Bywater's "Notes on Lawrence Dermott," Bro. Gould's great History, and Bro. Sadler's "Masonic Reprints and Revelations," and succeeded admirably in dealing with rather a difficult subject.

A Paper of an unusual character, and certainly both curious and interesting, was given by Bro. Knowles, to the members at the 34th meeting on "The *X* and the *Y* of

Freemasony," *i.e.* "Refreshments after Labour," and following its reading, Bro. Thorp exhibited a number of valuable curios, including a set of four copper-plate engravings of about A.D. 1740 representing the interior of a French Lodge, one of which entitled *Repas des Franc-Maçons* is reproduced as a Frontispiece to the Transactions for 1898-9, and is well done.

There are many other interesting features of the part, and as it includes Bro. Thorp's valuable History of the "Knights of Malta Lodge" No. 50, Hinckley, I think brethren will consider that members of the "Correspondence Circle" of No. 2429, cannot complain of the intellectual fare provided, for the insignificant sum of five shillings per annum. If a few more members of our own Correspondence Circle would join, such practical acknowledgment of the good work being done by the "Lodge of Research" would be much appreciated by the genial W.M., the hard-working Secretary, and the Brethren *generally.*

W. J. Hughan.

Abbildungen Freimaurerischer Denkmuenzen und Medaillen.—*Hamburg*, 1899. Bro. F. W. Rademacher; *Bromley, Kent*, Bro. G. W. Speth.

The 2nd volume of this most artististic and valuable work is now being distributed to the subscribers, and is edited and illustrated on similar lines to the *Band I.* recently reviewed by me in the *A.Q.C.* No higher praise can be awarded the present issue, than to ackowledge that it ranks with its excellent predecessor; the two together being by far the best of the kind ever published on the subject.

The reproductions are so perfect that the prints almost look as if the medals had been placed on the cardboard, and my hand seemed quite wanting to test my sight by touching them; the illusion being so complete. I congratulate the *Hamburgishe Zirkel-Correspondenz* on the success of their venture, and especially M.W. Bro. Carl Wiebe and the Committee, who have done their part most admirably; the Prefaces being wholly appropriate and the text all that could be desired.

There are eighteen plates in large quarto, the medals being numbered consecutively from 173 to 287 inclusive, the pieces selected being generally represented in obverse and reverse, and full particulars are supplied in the interesting notes appended, which alone are worth the small subscription asked for the volume.

I could not undertake to mention the chief attractions of this beautiful medallic souvenir unless considerable space were allotted to me, as it is not easy to briefly describe such old, rare and valuable specimens of the Medallic Art. Suffice it to say that the second issue takes a wide range, though not so wide as first of all intended, the selections being made from the Cabinets of various Countries, one each being from Arheim, Berlin, Breda, Courtrai, Dordrecht, Kopenhagen, Maastricht, Mons, Namur, Ostende, Petersburg, Rotterdam, Sköfde, Soerabaja, Stadbhagen, Stralsund, Venesborg and Verviers; two each from Antwerp, Batavia, Lübeck and Lüttich; three from Leiden; four from Gotenburg; five from Hamburg; six from Amsterdam and quite a number from Brussels and Stockholm; the names being copied from the index. The elaborate Indices add much to the utility of the publication.

I can contribute nothing to my previous remarks as to the importance of this enterprize, save to express the hope that several copies will find their way to this Country and America, before the edition is exhausted. Assuredly the opportunity to acquire such beautiful works will not soon occur again. There is still another volume to be published, about which our able Editor will in due course supply full particulars.

W. J. Hughan.

Burmah Masonic Diary, 1899. . . Compiled by Rev. F. C. P. C. Clarke, ... Profits to be devoted to the Greenlaw Masonic Orphan Fund. Printed at the "Maulmain Advertiser" Press.

This is the first issue of a handy little volume which promises to become an annual. If its merits find the local acknowledgment which they so palpably deserve, there ought to be no difficulty in redeeming the promise given in the Preface.

Its destined place of rest is evidently the writing table or desk, and not the pocket, being rather too large for that purpose, and as a business diary it will serve admirably, providing as it does plenty of space for noting engagements, &c., &c.

In its Masonic aspect it would appear to leave little to be desired. Each Masonic body in the district is separately tabulated, with the date of its constitution, lists of Founders and Past Masters, present officers and names of members. Then follow particulars

of its stated meetings, and the whole concludes with a feature which is new to me in such publications, a table of Fees and Subscriptions for each separate body. It is difficult to imagine any further particulars which could be required. Of course the rulers and officers of Grand Lodge, Grand Chapter, etc., as of the various District Grand Bodies are duly set forth, and the final pages contain particulars, names of officers, number of members, and Correspondence members, etc., of our own Lodge, together with the names of the members resident in Burma, the address of our Local Secretary, and particulars as to admission. Our members in Burma number just one dozen, but the effect of this inclusion of our Lodge in the Burma Diary may possibly soon increase the roll.

The list on the opening pages of the book shows that in Burma there are The District Grand Lodge, 13 Craft Lodges, District Grand Chapter and 3 Royal Arch Chapters, District Grand Mark Lodge, 4 Mark Lodges and 2 of Royal Ark Mariners, a Provincial Priory and 2 Preceptories of the Temple, a Conclave of the Red Cross of Constantine, a Sanctuary of the Holy Sepulchre, a Commandery of St. John, 2 Rose Croix Chapters, and a Conclave of the Secret Monitor. I have found no estimate of the total nnmber of Masons, but it is evident that there is quite enough work of all sorts for them to attend to.

The Charities connected with the District are the District Grand Lodge Benevolent Fund, and the Greenlaw Masonic Orphan Fund, which is supported by capitation assessments from the Masonic Bodies in the district, and by voluntary donations. It was constitued in 1871 and is doing excellent work, which would be increased were its finances more flourishing.

The book is practically arranged, carefully edited and neatly bound. A little more care in rolling up the type might be recommended, which is the extent of the fault I have been able to find with it. This first issue should both create and supply a demand.

G. W. Speth.

The History of Freemasonry in Canada, from its introduction in 1749. Embracing a General History of the Craft and its origin, but more particularly a History of the Craft in the Province of Upper Canada, now Ontario, in the Dominion of Canada. By J. Ross Robertson, Past Grand Master of the Grand Lodge of Canada, Toronto, The Hunter, Rose Company, Limited, 1899.

This is in every respect a remarkable work, and the task is by no means an easy one of glancing, however briefly, at all its leading merits within the ordinary limits of a review.

The two volumes (which are separately indexed), together extend to more than 2,000 pages, and they are profusely illustrated with no less than 440 original engravings of great value and importance.

There is an Introduction from the pen of Bro. Hughan, after which, in the opening chapters of the first volume, the Author following his invariable habit of going straight to the point, fully enlightens the reader with respect to the plan of the work.

It is a matter of common knowledge that the chief divisions of what is now the Dominion of Canada consist of the Provinces of Ontario and Quebec, but it is not invariably recollected that the former of these lesser jurisdictions was carved out of the latter in 1791.

Masonically and politically, what is now Ontario formed until 1791, an undivided portion of the Province of Quebec.

This territory, which was then divided into Upper and Lower Canada, at the union of the Provinces in 1841 became Canada East and West, and since the date of the Federal Union, or the formation of the Dominion (1867) has been known as the provinces of Quebec and Ontario.

The History of Freemasonry throughout the territorial limits of the country which was carved out of the old Province of Quebec in 1791, and after enjoying the titles of Upper Canada and Canada West, has now become Ontario, it has been the object of Bro. Ross Robertson to relate, in the volumes I am about to review.

"It must be remembered," the author tells us, "that west of the present city of Quebec, a hundred and thirty years ago, the country was practically a wilderness, and that east of the Ottawa, the cities, towns and villages of to-day were but clearings in the forest occupied by the pioneer, sheltered from danger by his log cabin and picket fence."

Warrants for Lodges, even after the division of Quebec and the Western territory into Upper and Lower Canada, were in many cases not granted to particular settlements, but to certain brethren for a Lodge in a district, county, or township, and in some instances even the name of the county was not given.

As a consequence of these lax methods the labours of the author in collecting materials for his history were intensified, but difficulties which might well have been deemed insurmountable by others, appear to have merely stimulated Bro. Robertson to further

exertions, with the result, that no Lodge was ever established in the vast area now bearing the name of Ontario, of which some particulars, at least, are not forthcoming in the work under review.

Chapters III., IV., V., and VI., deal with "The Coins and Paper Money used for Craft Purposes," "The Origin of Masonry," "The Early English Records," and "Armorial Devices," respectively. These are all admirably written essays, and upon any one of them the author could establish his title to take rank among the foremost litterateurs of the Craft.

Pictorially, also, the method of communicating information, adopted by Bro. Robertson, in which he has been so ably assisted by very ingenious artists, demands the highest praise. An infinite variety of coins, bills of exchange, bank notes and other paper money will be found depicted in Chapter III; while in IV., V., and VI., will be met with a collection of engravings illustrating the early history of known or accredited Masonry from the time of Elias Ashmole, down to and overlapping the Grand Lodge era which had its beginning in 1717.

"The Origin of Masonry," is the subject of Chapter IV., and upon this *vexata quæstio*, which has equally baffled the research of all past and present explorers of our antiquities, Bro. Robertson writes in a very judicial spirit, and with the aim of spreading the evidence before the reader, rather than of taking captive his mind by the promulgation of a new hypothesis.

"The Early English Records" (V.) and "Armorial Devices"—notably the "Arms of Masonry" (VI.), are also discussed at length and with equal discrimination, but I must reluctantly pass from the general domain of Masonic Archæology (in which the author will always figure as one of the leading students of our time), in order that an attempt at least may be made within the space which has been allotted to me, to do a scant measure of justice to his unequalled labours as the historian and annalist of the Canadian Craft.

Masonry in Canada had its first home in Nova Scotia, 1737-49. After this, six Lodges were established by the Provincial Grand Lodge at Boston (Mass.), as follows: Crown Point, 1756; Lake George, 1758; Louisbourg, 20th Foot, 1758; "Expedition against Canada," 1758; Crown Point, 1759; and Crown Point (again), 55th Regiment, 1759.

In the winter of 1759 the Master and Wardens of the Military Lodges at Quebec met and elected Lieutenant Guinnett, 47th Foot, as Provincial Grand Master. This position was subsequently held by Colonel Sir Simon Fraser and other military officers, who were followed in 1765 by the Hon. John Collins of the Executive Council, perhaps the most active of all the Provincial Grand Masters, and one with whom the Western Craft is more directly concerned, by reason of the Lodges warranted under his regime.

John Collins was succeeded by Colonel Christopher Carleton, 1786-87, and the latter by Sir John Johnson in 1788. The authority of these brethren extended over the whole of Canada, and during the period beginning in 1760 and ending in 1791, all the Provincial Lodges were in acknowledged subjection to the older or legitimate Grand Lodge of England.

No Lodge was warranted by the Provincial Grand Lodge of Quebec after the year 1791, and a sketch of Craft Masonry in that part of the Province which became in succession Upper Canada, and Canada West, and is now Ontario, down to that year, may be said to constitute the first section, or period, of the special labour of Bro. Ross Robertson as an historian.

Both Sea and Field Lodges are included in the scope of his remarks. The familiar story of the Lodge "on board the *Vanguard*" is pleasantly re-told, and the interest already taken by the generality of Masonic students in that old Sea Lodge, will be much enhanced by the view they are afforded of the actual ship-of-war—the *Vanguard* itself— which meets the eye in two of the engravings that appear in Chapter VII.

The Regimental Lodges, existing in the Province of Quebec—then the only political as well as Masonic jurisdiction—during the same period, are also described at some length. An entire Chapter (XI.)—profusely illustrated—is devoted to the Lodge "in the 8th or King's Regiment of Foot." At this point I should like to digress, but must content myself with observing, that much information not previously obtainable, on the interesting subject of "Military Lodges," has been supplied by Bro. Ross Robertson in his history of the Canadian Craft.

Perhaps, indeed, a solitary incident of the American war (1814) may be allowed a place: "Captain John P. Clement, of Butler's Rangers, had charge of some Indians, and was fighting at Chippewa. His Company had advanced and taken some rifle pits, when this Captain noticed one of the enemy wounded, whom the Indians were about to scalp. The poor prisoner, scarcely able to stand, and with his left hand helpless from the blow of a tomahawk, saw that he would have to pay the terrible penalty of savage warfare, and struggled with a powerful Indian, whose keen knife was ready for its gory mission. With a wild shout the American freed himself, and seeing an officer crossing an earthwork and

coming towards him, he hastily gave a sign and appealed for protection, calling on the officer to save him from a cruel death. Captain Clement, with fleet foot rushed to the aid of his brother, threw the Indian on his back, ordered him off, and though the British had to retreat, called an orderly and had the American carried away as a prisoner. When sufficiently recovered he was sent to his home in the state of New York, for ever grateful that he had knelt at a Mason's Altar."

Down to the close of 1791 there was in Canada an undivided Masonic Jurisdiction, the Provincial Grand Master of Quebec being Sir John Johnson, who had been appointed by the Earl of Effingham, acting Grand Master of the older (or original) Grand Lodge of England, in 1788. The Junior Grand Lodge of England, or "Ancients," had no provincial representative in Canada, although prior to 1792 there were in Quebec three Lodges which derived their warrants from that organisation.

The second period of Canadian Masonry, 1792-1822, has hitherto lain very much in the dark, but a flood of light was suddenly shed upon it under circumstancees that will be best related in Bro. Robertson's own words :—"Everything comes to him who waits. So, at least, the writer thought when in January of 1899, while questing in an old farm-house seven miles from Toronto he found, snug and secure, within the covers of a hide-bound trunk not only the original vellum warrant of R.W. Bro. William Jarvis, but the records of the Schismatic Grand Lodge of Niagara from 1816-1822, together with the original minutes of the Niagara and other private Lodges from 1795-1822."

As our Author very justly observes :—"Such a find as this had never before been made in Canada. Indeed it will almost rank with some of the great finds of early MSS. made by the Masonic students of the Old World."

But in order that the importance of the discovery may become apparent we must go back to the year 1791, at the close of which the old province of Quebec was subdivided into Upper and Lower Canada. The provincial organisation of previous date ("Moderns") under Sir John Johnson, had about this time sunk into a final lethargy, and in December, 1791, the Masters and Wardens of the three "Ancient" Lodges at Quebec informed the Junior Grand Lodge of England, that Prince Edward (afterwards Duke of Kent), had consented to accept the office of Provincial Grand Master of Upper and Lower Canada.

The desire, however, of the Quebec brethren, that the two Provinces should be covered by one ("Ancient") Warrant was not gratified, and early in 1792 William Jarvis was appointed Provincial Grand Master of Upper Canada (now Ontario), while a similar position in connection with Lower Canada was conferred upon Prince Edward at Quebec.

But between the powers granted to the two Provincial Grand Masters there was a difference which should be noted. Prince Edward was authorised to issue Warrants, while Jarvis was only empowered to grant Dispensations. This defect in the commission of the latter contributed mainly to the dissatisfaction and unrest which prevailed in Craft Circles in Upper Canada from 1797 until 1822.

William Jarvis, who was "Secretary and Registrar of Upper Canada," and had served in the Queen's Rangers during the American War, held a Provincial Grand Lodge at Newark, or Niagara, the old capital of the Province, in August 1795. Between 1793 and and 1804, he granted warrants to about twenty Lodges, and up to 1817 (the year of his death), he had increased the number by six, making a total on his register of twenty-six.

In issuing these warrants the Provincial Grand Master exceeded the powers with which he was invested, but there is little or any doubt that had he solicited an extension of his authority it would have been readily granted to him.

Jarvis, however, was only a mere figure-head, and Christopher Danby, under whose influence he fell "seems on all occasions to have been referred to as an oracle, and quoted as the authority for everything that was done."

In 1797, the former, as Secretary to the Civil Government, moved from Niagara to York (now Toronto), taking with him the Provincial Warrant.

Much friction ensued, and in 1801 the Niagara brethren notified to Jarvis their intention of electing a new Grand Master, in the event of his non-attendance at a meeting of the Grand Lodge to be held at the old capital on December 28th. A year later—December 1802—the threat was carried into effect, Bro. George Forsyth was elected Grand Master, and an explanatory circular, bearing the signature of Christopher Danby, was issued to the Lodges.

From this time, until 1822, the Grand Lodge of Niagara existed as a separate (and irregular) organisation. The Lodges created by it were few in number, but all of them evinced a commendable Masonic spirit. About eight "Niagara" warrants were issued in all, one of which was granted when George Forsyth was Grand Master, and the remainder during the rule of his successor, Robert Kerr, formerly an Army Surgeon, of whom more will be related as we proceed.

William Jarvis died on August 13th, 1817, and we now enter on a fresh phase of Canadian Masonic history. A fortnight later, a Masonic Convention assembled at Kingston. Ziba Marcus Phillips, a medical man, was elected President, and thus was formed the governing body by which the Craft was held together until 1822. Seven Lodges were set on foot by this organisation.

The Grand Lodge of England was appealed to by the rival bodies, that is to say, by the Grand Lodge of Niagara under Robert Kerr, and the Masonic Convention under Ziba M. Phillips, but witnout any tangible result, until the receipt of a letter from the Grand Secretary of England, dated March 21st, 1822.

This was addressed to Bro. John W. Ferguson, under whose signature the original letters of the Convention to England were written in 1817-19-21. It stated that the subordinate Lodges in Upper Canada derived their authority, but acted wholly independent of, the Grand Lodge of England, and therefore to deal with the matter was a point of some delicacy and difficulty, as the Lodges were not enrolled, nor the members registered, in the books of the United Grand Lodge. The letter, however, threw out a ray of hope, in the statement that a special commission might be given to a distinguished member of the Craft, who was about to visit North America to inquire into what would best conduce to the welfare of Masonry in Upper Canada.

An account of the successful mission of Bro. Simon McGillivray will form the next forward step of the narrative, but the outline of events, 1792-1822, already given, requires a little filling in.

"The current of discontent which commenced in 1802 was never turned during the life of the Provincial Grand Lodge under Bro. Jarvis. While in name it existed until 1822, it exercised no influence whatever after 1811, and with the death of its head in 1817, passed into a state of lethargy." A feeling then manifested itself "that some Lodge or Lodges should rise to the occasion, and settle difficulties that for fifteen years—from 1802 to 1817—were apparently insurmountable." This feeling led to the formation of the Grand Masonic Convention of 1817-22. "This Convention was the outcome of discussion in the Lodge No. 13, at Bath, and was promoted, in fact, brought into life, by Bro. Ziba M. Phillips, of Brockville, while the work of organisation was done by the indefatigable hand of Bro. John Dean, of Bath." The Niagara Grand Lodge, however, not only failed to recognise the authority of the Convention, but in December, 1820, notified the Lodges that the Grand Lodge at Niagara had obtained the Grand Warrant held by the late Bro. Jarvis. "Then trouble ceased and the efforts of the Convention prevailed," though "a respectable minority of the Craft believed in the rights of the Niagara body, and the Lodges, few as they were, under its warrants and control, did their share of good work."

When, however, some sixteen years ago, Bro. Ross Robertson first entered on the gigantic task which he has just brought to such a triumphant conclusion, the records of the Grand Lodge at Niagara had disappeared, and with them the Grand Warrant which had been originally granted to William Jarvis in 1792.

The recovery, therefore, of these missing documents (under circumstances that have been previously related), not only settled many doubtful points, particularly with regard to the terms of the Patent, but also enabled the historian to trace the proceedings of a distinct section of the Craft in Upper Canada—the Niagara body—about which nothing had really been known by any previous writer.

All the Lodges created between 1792 and 1822, whether deriving their authority from Jarvis, Niagara, or the Masonic Convention are carefully, and in some cases, exhaustively described by Bro. Ross Robertson. Pictures are also given in numerous instances of the buildings in which the Lodges assembled, together with biographies of William Jarvis, Dr. Robert Kerr, and other leading Craftsmen of the period.

Two anecdotes showing the influence of Masonry in warfare, in connection with the celebrated raid upon Canadian territory made by the American General Duncan McArthur, in 1814, are related in this section of the work.

Simon McGillivray, the second Provincial Grand Master of Upper Canada, held the first meeting of his Grand Lodge at York, now Toronto, on the 23rd of September, 1822. He possessed great sagacity and knowledge of human nature, of which perhaps no better proof could be afforded—the rival Masonic bodies previously existing having united under his authority—than by his graceful recognition of the labours of those eminent medical brethren, Robert Kerr and Ziba M. Phillips, in their separate orbits, upon each of whom he conferred the rank of Past Deputy Provincial Grand Master.

In the following year (1823) twenty-one English Warrants were issued to Lodges in Upper Canada, but there is no record of any Grand Lodge proceedings from 1826 until 1845, although there is evidence that the Provincial Grand Lodge met from 1822 until 1829. After the latter year no meetings were held, which is in part explained by the absence from Canada of the Provincial Grand Master, and also to a greater or lesser extent

by the wave of excitement which swept over North America, in consequence of the abduction and mysterious disappearance of William Morgan in 1826.

The peculiar fitness of Simon McGillivray—who, as a Masonic celebrity, is entitled to high rank in the old world as well as in the new—for the mission that was entrusted to him, is made very clear by Bro. Ross Robertson, whose interesting memoir of the second Provincial Grand Master of Upper Canada, is one of the very best of the excellent series of biographies which form such an attractive feature of his admirable work.

The story of William Morgan's fate amply sustains the author's claim to have printed "Some leaves of unpublished history." Morgan, as all students are aware, had announced an intention of bringing out a book in which the secrets of Masonry were to be revealed, and it was very generally believed that in consequence he was put to death by some members of the fraternity. An anti-Masonic party was at once formed, and before long had converts in every part of the Union. The true story of Morgan's fate is apparently related for the first time by Bro. Ross Robertson. Previous Masonic writers have indeed always contended that no crime was committed, but this delusion must now be given up, nor can we wonder that in Canada as well as in the United States, the Morgan excitement should have closed (either temporarily or otherwise) the doors of many Lodges.

The Provincial Grand Lodge passed into a dormant condition about 1829-30, and an attempt made by the veteran Ziba M. Phillips to revive it in 1832, proved unsuccessful.

In 1836, an effort was made at London, U.C., to establish an independant Grand Lodge, and another medical practitioner, Bro. Charles Duncomb, was elected Grand Master of the organization. The movement, however, soon died a natural death, and in the following year the Grand Master, who had taken up arms against the Government, was a fugitive.

A further endeavour to revive the Provincial Grand Lodge, was vainly made during the troublous times of 1837. McGillivray died in 1840, and two years later, the indefatigable Ziba M. Phillips, summoned a Grand Masonic Convention at Kingston, which formally re-organised the Provincial Grand Lodge, originally constituted in 1822. This body re-assembled in 1843 and 1844, and in the latter year a Grand Lodge was formed, of which Phillips, whose previous title had been "President of the Grand Convention," was elected Grand Master.

There were in all four "Phillips" Lodges (created after the dormancy of the first Provincial Grand Lodge), and their histories, together with those of the Lodges existing under McGillivray, are carefully narrated. The biographies too, which are given in this portion of the work, afford very instructive reading, as the "Lives" of all the eminent men who assisted in making the history which Bro. Ross Robertson has taken upon himself to record, are sketched with a loving hand and a flowing pen. Anecdotes also abound, showing the influence of Masonry in warfare, but I must pass on to 1845, in which year a petition was prepared for transmission to England, praying that Bro. T. G. Ridout, a well-known Craftsman, might be appointed Provincial Grand Master. This document, however, was brought to the notice of Sir Allan N. McNab, who immediately stated that he himself held the position of Provincial Grand Master, not only of England, but of Scotland.

It would appear that Sir Allan had received his Scottish patent while only a Fellow Craft, during a visit to Edinburgh in 1842; and his English one when a temporary resident at London in 1844. He had not been half-a-dozen times in a Lodge in his life, nevertheless the Brethren albeit somewhat startled by the surprise which was sprung upon them, accepted the position, and the Third (English) Provincial Grand Lodge of the district now known as Ontario, but then bearing the title of Canada West, was inaugurated on the 9th of August, 1845.

The Lodges warranted by Ziba M. Phillips—without doubt, the greatest ornament of the Canadian Craft, during the period over which the pages of Bro. Robertson extend—joined the Provincial Grand Lodge under MacNab in 1847. A little later, the old causes of complaint against the home authorities were revived in a more acute form, and ultimately the key-note to Masonic independence was sounded by an appeal to England for self government in 1853.

At this date the Grand Lodge of Ireland had fifteen Lodges in Upper and Lower Canada, thirteen of which were in Upper Canada or Canada West (Ontario), and two were in Lower Canada or Canada East (Quebec). To one of these, "King Solomon's Lodge," No. 222, Toronto, belongs the honour of taking the first step towards the formation of an Independent Grand Lodge, which was ultimately carried out by the representatives of forty-one Lodges (37 English and 4 Irish) at Hamilton, in 1855.

The Provincial Grand Lodge under MacNab, which at first held aloof from the movement, became itself the "Ancient Grand Lodge of Canada" in 1857, and a Union of the two Independent bodies, under the title of the Grand Lodge of Canada, was effected in 1858.

I have been compelled to pass very lightly over the contents of Volume II., but the interest awakened by the opening chapter of the book is fully sustained throughout the

whole of the work. The biographies again rivet our attention, the anecdotes abound, and fuller particulars than are elsewhere to be found of the famous Lodges in the 20th and 46th Foot, are given in Chapters LXXXVIII., and XCIV.

The histories of the Stationary Lodges also afford very pleasant and instructive reading, and their lists of members contain the names of many brethren of more than local distinction. Among the Initiates of St. John's Lodge, Kingston, alone, are to be numbered Captain (afterwards Sir Richard Henry) Bonnycastle, commanding Royal Engineers; Captain (afterwards Lieutenant General) J. Studholme Brownrigg, Grenadier Guards, S.G.W. of England 1858, Provincial Grand Master of Surrey, 1871; Hon. William Henry (afterwards Chief Justice) Draper; Mr. (afterwards Sir Alexander) Campbell; Mr. (afterwards Sir Henry) Smith, Speaker of the House of Commons; and Mr. (afterwards the Right Hon. Sir John A.) Macdonald, G.C.B.,—esteemed alike by personal friends and political adversaries—the most renowned of Canadian statesmen and politicians.

In pronouncing judgment upon the work as a whole, the chief difficulty is to single out for special praise any one of the remarkable features by which it is distinguished. Where the workmanship has been so uniformly good, it is well nigh impossible to indicate any section of the undertaking as possessing a preferential claim upon our regard. The manner in which the various topics are arranged seems to me as being absolutely the best that the ingenuity of man could have devised. Of each separate period there is a sketch, which is further elucidated by biographies of prominent Craftsmen, and histories of private Lodges. The labour, indeed, involved by the necessity of the author's written, and even printed work, keeping pace with his constant new discoveries, must have been appalling. Whole chapters, after passing the ordeal of the press, were ruthlessly cancelled, and of the remainder of the book it will be safe to say, that at least the greater portion was more than once re-written.

The final result is in the highest degree satisfactory, nor could the Masonic History of England's most important colony have been presented in a clearer or more picturesque form.

The marvellous wealth of illustration has been already referred to, but it should be mentioned that the pictorial attractions of the work include portraits of Elias Ashmole, Anthony Sayer, the Duke of Sussex, the third and fourth Dukes of Atholl, the Earl of Moira, Daniel Coxe, Henry Price, Sir John Johnson, the Duke of Kent, Joseph Brant (Thayendanegea), Simon McGillivray, Ziba M. Phillips, and Sir Allan MacNab. There are also engravings of the Masons', Stationers', and the Merchant Taylors' Halls; and the Goose and Gridiron, Rummer and Grapes, and Devil Taverns.

The book is a library in itself, a model of diction and arrangement, and a striking example of originality and power.

Upon Bro. Ross Robertson's personal career—his other literary labours, his lectures on Masonic history, Grand Visitations (to upwards of 500 Lodges), and lastly his Charities, I could have wished to linger, but must console myself with the reflection that an early opportunity may possibly be afforded me—in a separate work—of re-sketching and bringing up to date the literary portrait of our brother, which appeared in a former volume of these *Transactions* ("Masonic Celebrities," No. I, *A.Q.C.* iii., 137).

R. F. GOULD.

Freemasonry and the Tabernacle and Temples of the Jews, by Robert Woodger Bowers, ... Published by the author, at Kent Lodge, Hillborough, Herne Bay, . . . 1899. [4s.]

This is, in an extended form, the reproduction of a lecture, at which I had the pleasure of being present, given by Bro. Bowers at the Israel Lodge of Instruction, with the assistance of Bro. W. C. Tyler and his lantern.

It is not a comprehensive disquisition on the disputed architectural questions respecting the Tabernacle and the Temples; it is not a full and detailed history of the Jewish race from the time of Abraham to the destruction of the third Temple by Titus; and it is not a lengthy exposition of our ritual. But, in a minor degree, it is all three of these. The various Temples are sufficiently described to show where the difficulties lie: the history of the race is sufficiently outlined to cause those to reflect, and they are many, whose knowledge of the Jews being derived solely from the Canonical Books of the Old and New Testaments, are undisguisedly ignorant of their history from the time of Zerubabel to that of Herod: and the many little points of contact between these buildings and this history on the one side, and our ritual on the other, are lightly and judiciously brought into relief. The whole intention of the writer was evidently to suggest, not to teach, and he has executed his task satisfactorily.

Clear type, good paper, tasteful binding and printing, are all to his credit, but here and there a little carelessness in reading may be detected. And I have failed to find in the book a translation of the long text in Hebrew printed on the cover, which must be rather tantalizing to others besides myself.

G. W. Speth.

Our Lady Guests! Being Materials collected for a Toast given at a Masonic Banquet on the 13th June, 1899, at Benares by R. Greeven, (18°). Benares: printed at the Medical Hall Press, 1899. 8vo., 12 pp.

The Templar Movement in Masonry.—An Essay by R. Greeven, (18°). Benares: printed at the Medical Hall Press, 1899. 8vo., 86 pp.

The two pamphlets, of which the titles are given above, come somewhat in the nature of a surprise to Masonic students, from the fact that although, as the books testify, Bro. Greeven must have been studying Masonry for years in order to have mastered so completely as he has done the by-paths of Masonic literature, yet hitherto his name has been unknown to us. Moreover, Benares, so far from the large Masonic Libraries of Europe, is hardly the orient in which we should have sought for a fully equipped Masonic writer.

"Our Lady Guests" begins and ends as if it were in very sooth the text of the toast as actually given. My idea—of course, I may be prejudiced—of such a toast is something short, crisp, with a touch of humour, of tenderness, of eulogy, and just a spice of badinage, to occupy say three minutes and to comprise the very smallest allowance of history. But here we have twelve pages of history, touching on all admitted as well as alleged admissions of women to our rites, giving a tolerably full account of the genesis and career of the Androgynous Masonry of France, dwelling on the doings of Cagliostro and his wife Seraphina, and concluding with a reference to the American degree of the Eastern Star. But if the book be merely materials collected by Bro. Greeven for the purpose of his toast, which materials, having taken the trouble to collect, he has afterwards thrown into pamphlet form, then it must be admitted that the essay is not only interesting in itself, but instructive and a very useful compendium of the subject. Bro. Greeven must have had access to a great many books, but I regret to say that he has evidently failed to consult the latest on one portion of his subject, viz., those papers in our *Transactions* by Bros. Conder and Dr. Chetwode Crawley, which fix a much earlier date than 1744 for the initiation of Miss Elizabeth St. Leger. The date should be *circa* 1710 and not later than 1713 when she was married. In 1744 the "Hon. Betty" was a grandmother.

The Templar Movement in Freemasonry stands on altogether a different footing. Here we have an essay on the subject, so minute in its consideration of the facts, so precise in its details, so thorough in its elaboration, as to almost suggest the handiwork of a German. The present English Templar Degree falls outside the purview of our author, his task is to deal with the early Scots Degrees of France, and with that curious Masonic phenomenon, the Strict Observance and its numerous offshoots and appendages. The footnotes show the extent of Bro. Greeven's reading, ranging over all the standard works on Masonry and diving into such inaccessible by-paths (or what one would think so in Benares), as the ephemeral and polemical Masonic literature of Germany in the last century. With all the facts at his fingers' ends, Bro. Greeven has then regarded them in the light of 18th century politics, and set them side by side, for our edification, with the social life and ideas of the Continent and of England, handling his subject in a broad and philosophic spirit, which is not only instructive to the general reader but enables the writer plausibly to connect apparently distinct episodes and show their general and combined bearing on his theme. A little heavy in handling his material here and there, Bro. Greeven is none the less always lucid, logical and thorough; and although during many a long digression we may be wondering where it all tends, he never fails at the last to prove the relevancy of his treatment. The book would be improved if, before entering on apparent digressions, he would take the reader into his confidence so far as to state whither he was leading him. His omission of this precaution often necessitates re-reading whole sections in the light of the conclusion finally arrived at.

Bro. Greeven's thesis is, in one word, that the Scots degrees, and the Strict Observance, and the Clerical branch founded by Stark, were all set in motion originally by the Jesuits in favour of the Stuarts; that each in turn was dropped by the original propagators when found unequal to the end in view, but that their tools, innocent in most cases, such as the Baron von Hund, being left to their own devices knew not how to continue the task confided to them and thus diverged into all sorts of extravagancies in a laudable effort to carry out they knew not what, in the absence of instructions from they knew not

whom. The intrigues of the Jacobites and Jesuits have often been alleged in connexion with these degrees: so far the theory is not new, but the interdependence of these several efforts has never been so plausibly suggested, or the probable cause of their seemingly purposeless meanderings so well stated. Bro. Greeven has brought forward many novel ideas on the matter, and although I am not prepared by any means to maintain the correctness of every one of his allegations or the cogency of every conclusion submitted by him in support of this theory, I am bound to admit that he has made out a very good case indeed and written an essay which is worth the attentive perusal of every student of Continental Masonry. I heartily congratulate our Brother upon his book, and trust that it may not be the last production we shall have from his pen.

G. W. Speth.

History of the Old King's Arms Lodge No. 28,—1725-1899. By Albert J. Calvert, F.R.G.S., F.S.A., etc., etc., W.M. With an Introduction by Henry Sadler, P.M. and P.Z., Grand Tyler and Sub-Librarian of the Grand Lodge of England. London: George Kenning, 1899.

Although the author describes the volume as "so slight a book as this," no apology could be required from him for its production. On the contrary Student Freemasons are greatly indebted to Bro. Calvert for the expenditure of a large amount of labour and patient industry, the results of which are exhibited in the handsome volume now before me.

Very few (if any) old Lodges possess their Minutes or Records complete from the commencement of their existence, and fewer still, perhaps, for so long a period as that of the Old King's Arms Lodge. It is however, much to be regretted that the earliest Minute Book containing the records of the Lodge, from its Constitution on 25th May, 1725, to August, 1733, are lost. Its contents would, undoubtedly, have been of immense value to us, as affording some light on the doings of Freemasons in the period immediately following the formation of the Premier Grand Lodge in 1717, and we can scarcely estimate what the loss of that volume means. But from the 6th August, 1733, to the present date the Records are intact, thus covering, in eight portly volumes, the proceedings of one of the most notable Lodges on the Register of Grand Lodge, for no less a period than 166 years.

From these eight volumes Bro. Calvert has extracted many fragments of interesting history. We cannot, however, complain of its superabundance. Nay, the appetite is whetted, and one is fairly tempted (like the immortal Oliver Twist) to ask for more! One feels sure that much more of great value must remain, and it would be of considerable worth if a complete reproduction of the first (existing) Minute Book could be available.

In relation to one subject only, the Development of Degrees, the paucity of quotations is disappointing. I have already expressed my regret "that the excerpts given from the old minutes are too few. For instance, one is anxious for every possible scrap of information in reference to that most interesting subject, the inception of the Third Degree. The introduction of that Degree in a 'Masters' Lodge' was evidently a new thing to the members of the King's Arms Lodge in 1733."[1] We want to know, *in their own words*, what our antient brethren did and said, and how they conducted Masonic affairs in these old Lodges. The references to the "Masters' Lodge," though few in number, are of especial value, as tending to throw light upon the introduction of the Third Degree as an entirely new ceremony. The Minutes show that in October, 1733, three brethren "made it their joynt Request to the Lodge that they would be pleased, in regard the Master Lodge was just opening, that they might have the favour of being admitted to that dignity," afterwards referred to as "this High Order of Masonry," and in November, 1734, "An Invitation from the Masters Lodge to the Masters of the Constituted Lodge to become members, or at least Visitors thereof, was proposed and affectionately recommended from the Chair, to which the members seemed very attentive," all obviously having reference to a new Ceremonial, and one that could not have existed for very many years. Bro. Calvert does not comment at any length on this important topic, but it is nevertheless of great interest. It appears to me that the reference, in the Minutes of November, 1734, to the Masters' Lodge and to the Masters of the *Constituted* Lodge must relate to two separate and distinct organizations, the latter (of course) being the King's Arms Lodge, then meeting at the King's Arms, Strand, (hence its name,) and the former being, in all probability, (as I endeavoured to show in my paper on *Masters' Lodges*, in 1888,[2]) one of the then newly organised Masters' Lodges, No. 117, which appeared never to have been formally Constituted, as other regular Lodges were absolutely required to be, to have been free from

[1] *Freemason*, 21st October, 1899, p. 518. [2] *A.Q.C.*, vol. i., p. 174.

all obligations in regard to obtaining or paying for a Warrant or for being Constituted, and whose members were not required to be represented at any of the meetings of Grand Lodge.

In relation to this subject, moreover, the History shows that the host of the King's Arms, Bro. Bentley, in 1733 presented the Lodge with a copper-plate "the print whereof purports [to be] a Summons of Members to attend the duties of their Lodge," and obtained permission from the Lodge to send these Summonses himself "to the abodes of each of the members *both* of the *Fellow Craft* and *Masters Lodge* the day before the assembling of the same." Here, again, the reference is to the King's Arms Lodge as the *Fellow Crafts* and the Masters' Lodge to that Special Organization which met in the same building for the working of the Third Degree.

The inference by Bro. Calvert that the host of the King's Arms was not a Mason, because he did not meet with approval on the Ballot seems to be wanting in proof. He is always called *Bro.* Bentley, and I think it more probable that he was already a Mason, then actually or formerly a member of some other Lodge, and that it was desired that he might become a *joining member* of this particular Lodge. If this were not so, we can scarcely understand his widow being designated as "our Sister Bentley." Moreover, the *List of Members* (at page 105 of the History), includes "Wm Bentley" in 1733.

As a sample of the accounts of the period the following is interesting, under 9th April, 1734:—

"The Lodge this day convened and met the officers at three o'clock, & at four an Elegant Entertainment conducted by Bro. Bentley was serv'd up.

	£	s.	d.
Value	5	0	0
The Servants	0	5	0
Clothing 32 Brethren & as Many Sisters at 5/10 apiece	9	6	8
The Tyler's Clothing	0	1	6
Wine to ye Entertainment	3	4	10
	17	17	0

£	s.	d.	
17	17	0	
14	13	2	
0	5	0	left unspent."

To say the least, the Bill is peculiar. The addition and subtraction leave something to be desired by way of explanation. The addition should be £17 18s. 0d., whilst the £14 13s. 2d. taken from £17 17s. 0d. leaves "5s. 0d. unspent." It may be that as the £14 13s. 2d. represents the *first four items* of the account the balance of £3 4s. 10d. intended to be expended for "Wine to ye Entertainment" had not all been used, and that five shillings remained. The first item also does not work out. It is true that 32 times 5/10 equals £9 6s. 8d., but the Bill distinctly states that 32 Brethren *and as many Sisters* were Clothed at 5/10 *apiece.* Was each "Sister" counted in with a Brother as "One?" or does 5/10 apiece mean "a couple?"

There is one feature of more than ordinary interest to students which distinguishes this venerable Lodge, *i.e.*, the practice, which obtained in its earlier years, of the delivery of Lectures or Discourses on Freemasonry—a practice which might have been continued by that Lodge with advantage, and the introduction of which into not a few of our modern Lodges would materially benefit and instruct the members in the principles and practice of Pure and Antient Freemasonry.

A considerable part of this volume recounts the loss by the Lodge of its valued privilege of recommending a Grand Steward every year, after its exercise for nearly 124 years. *i.e.*, from November, 1728, when Bro. Desaguliers "moved to revive the office of the Stewards to assist the Grand Wardens in preparing the Feast," until April, 1852. Bro. Calvert very fairly and considerately quotes the rules governing the office of Grand Steward, by the 41st of which, "The name and residence of the Brother recommended as Grand Steward shall be transmitted by his Lodge to the Grand Secretary fourteen days at least previously to the Grand Festival," and by Rule 46, in case of "neglect to send to the Grand Secretary the name" so recommended "the Lodge shall forfeit its privileges, and the Grand Master shall nominate some other Lodge to have such privilege in future."

Much valuable information in reference to the Stewards' Lodge and the Grand Stewards is furnished, leading up to the date of the unfortunate occurrence which Bro. Sadler chronicled in his articles on the "First Grand Stewards and their Lodges," viz., viz.:—

"The Old King's Arms Lodge, one of the first of the old Lodges to send a Steward to the Grand Festivals, lost its privilege in 1852, through not returning the name of a Grand Steward in time for the Festival that year, and was succeeded by the Old Union Lodge No. 46."[1]

The Lodge History shows that at its meeting on 26th January, 1852, the members balloted for the election of a Grand Steward, and the Worshipful Master declared the election to have fallen on Bro. Warwick, J.D. But the then Secretary, Bro. Alex. Watkins, who was only appointed to office on that day, *omitted* to transmit the name of the new Grand Steward to the Grand Secretary as required by Rule 41, and in consequence of this omission the Grand Master bestowed the appointment upon a member of another Lodge. Bro. Watkins joined the Lodge in 1848, four years previously, and ought to have known the Regulations. He acknowledged his forgetfulness, and tendered his resignation as a member of the Lodge, which was accepted, but the mischief had been done and was past remedying. Strenuous endeavours were made to bring about a restoration of the privilege both by letter and petition to the Grand Master, the Earl of Zetland, culminating in an appeal to Grand Lodge itself, but the result was always the same, and the Regulations, as interpreted and acted upon by the Grand Master, were upheld. As late as 1870 the subject was again taken up, and a memorial sent to the then Grand Master, the Earl de Grey and Ripon, asking for re-instatement, but without avail.

One cannot help expressing sympathy with this antient and honourable Lodge in the loss they thus sustained of the privilege they so highly valued, and one might perhaps venture to suggest that it ought to have been possible for a communication from the Grand Secretary in 1852 to have reached the W.M. of the Lodge, which would doubtless have prevented the calamity the members so grievously deplored.

The volume also contains biographical notices of Antony Sayer, the first Grand Master, Sir Cecil Wrey, Bart., D.G.M., 1734, and Martin Clare, M.A., F.R.S., D.G.M., 1741, with a table showing the places of meeting of the old King's Arms Lodge from 1725 to 1899. With reference to the latter Bro. Calvert from the minutes assigns the removal of the Lodge from Freemasons' Tavern to Freemasons' Hall as "Feb. 1870." In my "*Masonic Records*, 1717-1894" the removal is noted as occurring in 1865. A further examination of the Grand Lodge Calendars shows that from 1865 to the present time the place of meeting of this Lodge is given as "*F.M. Hall.*" How the alteration in the Calendar could have been made, or the removal foretold and chronicled, four years prior to its happening is another of the puzzles that crop up in relation to these useful, but not always exact, Official Calendars.

The volume also comprises 17 pages of "noteworthy events" chronicled in brief for easy reference:—a list of Grand Stewards from the Old King's Arms Lodge 1725-1852:—separate lists of Officers and Members from 1725 to the present date;—a list of Members April 1898, with the name of a Brother as *Hon.* Sec., at the foot (a title not recognised by the Book of Constitutions);—a list of Grand Officers who were members of the Old King's Arms Lodge;—a list of Lodge Furniture, Jewels, etc., acquired by or presented to the Lodge;—Martin Clare's address on 11th December 1735, at a Quarterly Communication of Grand Lodge;—the Bye-laws and Benevolent Fund Rules of the Lodge (revised in 1895); —Copy of the warrant of Confirmation dated 21st March, 1822 (the inaccuracies in which Bro. Sadler has pointed out in the introduction), and a copy of the Centenary Warrant dated 23rd June, 1868.

And added to all this, is a well written introduction by Bro. Sadler which deserves to be widely read and acted upon, for in it, amongst other important matters, he alludes to the custom so much in vogue of brethren extending the hand horizontally instead of "holding it up" as provided by the Book of Constitutions, 1723, to express agreement or otherwise when voting.

The book is further enriched with the portraits of Antony Sayer, first Grand Master, afterwards Tyler of the Old King's Arms Lodge;—the Signs of the old Meeting Houses of the Lodge; with three plates of Past Masters, Principal Officers, and Officers of the Lodge, so that there is plenty for the subscription price of one guinea. The volume is well printed and bound, and should be soon exhausted, as the proceeds are intended to be devoted to the Charity Fund of the Lodge. The members have been presented with copies by Bro. Calvert whom I congratulate on the successful completion of his work. But I still ask for more of the early Records.

JNO. LANE.

[1] *Freemason*, August 1886.

GOULD'S "MILITARY LODGES,"[1]

A REVIEW BY

LIEUT.-GEN. SIR CHARLES WARREN, G.C.M.G., &c.

UNDER the title "Military Lodges," or "Freemasonry under Arms," our Bro. R. F. Gould has brought out a charming little volume which will be found most interesting and useful, not only to Masons, but to the world at large. It is impossible for anyone to rise from reading this book without appreciating the immense effect Masonry has had in the world for good, and how much we are all indebted to Military Lodges and Military Masons for the spread of Masonry from the British Isles during the last two hundred years.

It will appear from a perusal of this volume that there was much greater activity among Masons abroad in the British Army a hundred years ago than there is at the present day, but this is only apparent. In former days the centre or pivot upon which Masonry revolved in out-stations was the Military Lodge, but as colonies have become populated, permanent Lodges have sprung up everywhere, and the *raison d'être* of Military Lodges has decreased year by year; but the activity among Military Masons has in no ways diminished, only it is now absorbed in the Civil Lodges which exist in almost every garrison town, except in India. In the same way Masonry in the field a hundred years ago seems to have afforded that bond of union and friendship between contending forces which is now supplied by the Red Cross and other societies, looking after the sick and wounded on the battle field. It has always been necessary that there should be some neutral party in time of war, on occasions, and Masonry in former days supplied that want; although it is not so much *en evidence* at the present day, we Masons will be much surprised if we do not hear, after the present war in South Africa is over, of many kindly actions which have accrued between the Boers and the British, owing to the great number of Masons on either side.

Unfortunately the best institutions may be abused, and Masonry has not fared well in those countries on the Continent where the maxim "Fear God and honour the King" has not been rigidly adhered to, but in our own islands and its colonies Masonry has been a tower of strength to the Constitution, and has done much to preserve to us the freedom of our peoples and the right good feeling which binds all classes together at the present day, for from the earliest days the highest and most eminent in the land have not hesitated to meet the most humble "on the level" in Lodge and part "on the square."

In the army it has always been found that Masonry assists discipline, and that many of the best soldiers of all ranks are found amongst the Masons. Each military Mason must have his own experiences in this respect, and it may not be out of place to mention two cases which struck me in early days, and led me to think most highly of the effect of Masonry in the army. The first was the remarkable sight of Serjeant F. G. Irwin (afterwards Major Irwin) ably controlling a Lodge at Gibraltar, about 1859, assisted by several of the Commanding Officers and senior officers in garrison. The second was the converse of this:—Two young subalterns, Master and Senior Warden, owing to changes in the garrison, the only officers left among forty or fifty non-commissioned officers of all corps for twelve months. During a great part of the time one of the subalterns was away, and the other, the Senior Warden, not yet aged 21, ruled the Lodge and presided at the banquets, surrouned by N.C.O., and yet never feeling out of place from the true Masonic behaviour that prevailed. With such experiences it is impossible not to feel the enormous benefit Masonry effects in binding together the ranks of our army, leading rank to sympathise with rank. I would not wish to propose that Masonry is more than one of the factors that adds to this sympathy between ranks, for we have exactly the same result from football, cricket, and all other manly sports in which officers and soldiers combine. It may be argued that our national instincts of banishing class distinctions have led to the great success of both Masonry and games among us, or on the other hand that with the good example of Masonry before us we adopt the same rules in our games of meeting on the level and parting on the square.

[1] *Military Lodges.—The Apron and the Sword, or Freemasonry under Arms,* being an account of Lodges in Regiments and Ships of War, and of Famous Soldiers and Sailors (of all Countries), who have belonged to the Society. Together with Biographies of Distinguished Military and Naval Brethren, and Anecdotes showing the Influence of Masonry in Warfare. By Robert Freke Gould. London: Gale and Polden, Ltd., 2, Amen Corner, Paternoster Row, E.C., and Aldershot [5s.]

Whatever may be the true cause of the happy results we witness about us, we must attribute a considerable part to the existence of Military Lodges in early days, and I now with great diffidence make some observations on the volume Bro. Gould has put before us.

Chapters I. and II. are devoted to a very interesting brief history of the Craft, with some speculations as to its origin and early establishment in Great Britain and Ireland, and an account of the various Grand Lodges during the last three hundred years, and their proceedings.

All masons, military brethren in particular, will read with pleasure the reasons Bro. Gould assigns why the names of those valiant soldiers, the stout-hearted Charles Martel, and our "Glorious Athelstan," have been accorded such prominence in the traditions of the Freemasons.

As a fitting tribute from a distinguished member of the *Quatuor Coronati* Lodge, a most interesting account is given of the ancient *Ars Quatuor Coronatorum*, shewing that four Roman officers (Cornicularii) of the Army of Diocletian (A.D. 302), who had embraced the Christian faith, refused, on a public occasion, to throw incense over the altar of Æsculapius, this being contrary to their principles, and suffered martyrdom in consequence. Upon them was bestowed the title of *Quatuor Coronati*, or Four Crowned Ones, and, owing to a very curious supposed confusion between these four, and other five stone masons, who had previously refused to execute the statue of Æsculapius, and also suffered death, the *Quatuor Coronati* (instead of the five masons) have become the patron saints of the building trades. It seems impossible to avoid the thought that there may be less confusion on this subject than is supposed, and that the five stone masons were acting in unison with the four officers, and were, with them, members of some ancient guild. May I be allowed, as coming from the Ordnance Corps, to suggest that these five stone masons, and the four officers, were all members of the Roman Ordnance Corps, in which the duties of Artillery and Engineers were interchangeable.

We are told "that the legend of the Four Crowned Martyrs must have penetrated into Britain at a very early date is quite clear, as we find it recorded by Bede, in his *Historia Ecclesiastice*, that there was a church in existence at Canterbury, dedicated to the *Quatuor Coronati*, A.D. 619," but, at the same time, Bro. Gould finds himself "obliged to pronounce, however reluctantly, against the popular theory that the germs of our present Freemasonry were introduced into this country by the the Legions of Imperial Rome." After tracing masonry, in connection with building fraternities, through the middle ages in Britain, he points out that in the sixteenth century, the Reformation struck the death-blow of mediæval architecture, and that the builders almost died out, and the unions of these men naturally dissolved. A few, however, contrived to escape the great cataclysm of the Reformation, and these Unions, or Lodges, taking a new departure about the year 1717, appeared under a new guise as Masonic bodies. Thus Operative Masonry had almost come to an end, and Speculative (or Symbolical) Masonry, with a remnant of the old germs, alone remained.

From this point he branches out into descriptions of Masonry throughout the three Kingdoms.

The first reference to a Lodge in London appears in an essay of Sir Richard Steele, in 1709, but we may be quite certain that at this time there must have been many Lodges in the Metropolis, as between 1710 and 1735 there were numerous references to Lodges throughout the British Dominions.

The first naval officer of the United Kingdom who can be identified as a member of the Craft, is Admiral Robert Fairfax, who was admitted into the Fraternity of Freemasons, in the city of York, 1713, but during the previous two hundred years there are many recorded cases of eminent military men becoming craftsmen.

Chapter II. is devoted to an account of the earliest Grand Lodges, which date back only to June 1717, the union of the two Grand Lodges of England taking place in 1813.

Lodges were established in British Regiments by all the Grand Lodges, as well as by "Mother Kilwinning," and considerable importance was attached to them, if we may judge from the ceremonies and distinguished personages engaged at their inauguration; *vide* the affiliation of a Regimental Lodge by the Grand Master in Scotland, p. 44. Several Lodges appear to be able to lay claim to being the first Military Lodge, as follow:—

"The first purely Military Lodge (of which any distinct word is forthcoming) would seem to have been the one originally numbered 51 on the lists, which was established at Gibraltar in 1728. This however was of a stationary character." p. 31.

"The first warrant creating a travelling lodge of Freemasons, to which the number 11 was subsequently assigned, was issued to the 1st Foot, now the Royal Scots, by the Grand Lodge of Ireland, in 1732."

"It was at the recommendation of the 4th Earl of Kilmarnock, that in 1743 the first Military Lodge (under the Grand Lodge of Scotland) was erected, the petitioners being some sergeants and sentinels of the 55th foot," now the Border Regiment.

As will be seen subsequently in speaking of Gibraltar, there are other Lodges, that of St. John in particular, which may claim to having been the earliest Military Lodge.

Chapter III. gives interesting, and often very entertaining, anecdotes of the fortunes of naval and military Masons when in the hands of the enemy and elsewhere.

We learn (p. 56) from Lord Wolseley that during the Crimean war Capt. Vaughan, 90th Foot, was the only English officer removed at once from the Redan to the hospital. "And this he owed to the fact that he was a Mason."

During the war with Spain (in 1762) an English crew cast on shore near Tarragona, were most kindly treated by the Governor, on finding that the Captain of the lost ship was a Freemason; this so charmed the Governor of Gibraltar that he forthwith released sixteen Spaniards belonging to the garrison of Tarragona, and the same night he was himself made a Mason.

Chapter IV. gives accounts of eminent sailors and soldiers who have been Masons, with anecdotes about them.

Admiral Sir William Hewitt, in 1885, at the annual festival of the Moira Lodge, expressed the benefit he had personally derived from having been admitted a member of the fraternity, and Admiral Sir Henry Keppel states "that in his opinion Freemasonry did a great deal of good in the Navy, that it was a useful and valuable link between the officer and the man, and that he had never known an instance when one of the latter class presumed on his fraternity with one of the former."

Among eminent soldiers now living we find Lord Wolseley, Lord Roberts and Lord Kitchener.

Chapter V. is devoted to an account of the various Military Lodges at home and abroad, except in India. "There were Lodges in every branch or division of the land service," Infantry 220, British and Irish Militia 68, Cavalry 46, Artillery 28, and about twenty others. The greater number of these Lodges ceased to exist when the Army was reduced after 1815, and others have gradually died out from time to time, until, at the present day, there are six (not stationary) under the Irish, and three under the English, obedience. This chapter contains quite a mine of information to those interested in the history of Military Lodges, and it will not be doing justice to the work to make selections.

I will therefore take one military foreign station (Gibraltar) as an example of what the military have done in spreading Masonry over the world, but, in doing so, I have only available the records of the United Grand Lodge of England, and have no doubt that the Scottish and Irish Grand Lodges also furnished many Military Lodges there.

The oldest Lodge at Gibraltar under the English Constitution was the Gibraltar Lodge, date of warrant 1725. In 1765 it was called the St. John's Lodge, and in 1785 "the Mother Lodge of St. John." I suppose it to be the same as the St. John's Lodge (No. 115) Gibraltar, date of warrant 1767, and meeting at Gibraltar, in 1773, as the 2nd Batt. R.A. Lodge, and shewn in the records as still meeting at Horse Barrack Lane, in 1881. It probably was not working for several years in the interval, as from 1859 to 1864, the Royal Artillery N.C.O's. used to join the Inhabitants Lodge.

Bro. Gould however gives (pp. 30, 31, 123,) as the oldest Regimental Lodge No. 128, established in the 39th Foot by the Grand Lodge of Ireland, so far back as 1742. Thus the Gibraltar Lodge is said to have been erected in the battalion when forming a part of the garrison during one of the eventful sieges of the Rock.

It seems then that the 39th Regiment under the Irish Constitution and 2nd Battalion Royal Artillery under the English may each lay claim, not only to being the first Military Lodge at Gibraltar, but throughout the Army.

The other Military Lodges at Gibraltar were:—

1. Battalion R.A. 1785 to 1826.
3. Co. — R.A. 1813 to 1821.
4. Bat. — R.A. to 1799.
1809 to 1827.
9. Bat. R.A. 1812 to 1822.
Ordnance Lodge to 1826.
24. Regt. 1768 to 1813.
1. Bat. 5th Regt. established at Gibraltar 1812 (now 1862).
68. Regt. " " 1810 (now 1844).

During the existence of the greater number of these Military Lodges there were no Civil Lodges of the English Rites. The first was the Inhabitants Lodge, which was established in 1762, and was erased and again established 1788, "in His Majesty's Ordnance, in the Garrison of Gibraltar," it continues to the present day and for many years was entirely in the hands of the Military of the Garrison. In 1788 the Lodge of Friendship

was established and continues to the present day as a Civil Lodge. Other Lodges have been established in Spain from Gibraltar, their positions not known as Masonry was for many years proscribed in that country.

It will be seen from this instance that the Military have had a special function to perform, in the early days of our possessions, to carry out Masonry in the Military Lodges and to establish it there permanently—when once located among the people it was no longer necessary to have Ambulatory Military Lodges, and so they have died out as they were no longer required.

Chapter VI. gives an account of Military Lodges in India, with a most picturesque account of the Earl of Moira and his doings as a Mason. His interview with the Mason's widow is most pathetic. She came to him just as he was starting for India to get her second son, who supported the whole family, off from serving as a soldier. "I cannot help you," said the Earl, "if your son has been regularly balloted for and drawn in the Militia, he must serve." "Serve!" exclaimed the poor woman bitterly and vehemently, "Yes, that's the word,—'serve.'—My three brothers did so, and fell on the field of battle. My father did so, and his bones lie in the sand of Egypt. My husband did so, and fell at Corunna." On further enquiry it was elicited that her husband had served in the 63rd Regiment under Lord Moira, and was a Mason. A substitute for the woman's son was procured, paid for no doubt as the woman conjectured by Lord Moira.

It may be said that India is the only part of the British possessions where Ambulatory Lodges can be required: we learn "there are many obstacles to the success of Masonry in India, and perhaps the chief one is the peculiar nature of the Society there, and its liability to perpetual fluctuation. Most of the Lodges are composed chiefly, and some exclusively, of military members, all of whom are liable to be removed from particular stations at a moment's notice."

It is curious and noteworthy that amid the general devastation which occurred during the Mutiny, the "Masonic Temples" in the various cantonments were often left totally uninjured. The Sepoys understood there was something *mysterious* transacted there, and that it might not be safe or lucky to interfere with them in any way. There is the same feeling at the present day at Singapore, the Lodge was called in Malay the "House of the Ghosts," and the General Officer when he was District Grand Master was often called by the Malays the "Head of the Ghosts."

Chapter VII. describes Military Freemasonry on the Continent. During the Peninsular War there were many instances of kindly acts between Masons on either side, but it is feared that Masonry does not now exist in the French Army, for Marshal Soult in 1844 laid down "that it was contrary to the rules of the service for any of the military to become members of the Institution."

In the Prussian Army also the Field or Garrison Lodges are either extinct or have long ceased to possess any military character.

Chapter VIII. describes Military Masonry in America. "There is abundance of proof to show that while Commander-in-Chief of the American Army, Washington both continued the formation and encouraged the labours of the Army Lodges, that he found frequent opportunities to visit them, and that he thought it no degradation to his dignity to stand there on a level with his brethren."

There is at present in the United States Army General John Corson Smith, who served through all the grades from private soldier to general officer, and has since been Lieutenant Governor and Grand Master of his State. He has established the Masonic Veterans' Association of Illinois at Chicago, which at the end of 1898 amounted to over 300 active and 100 honorary members, nearly half of the latter being distinguished Masons of the British Isles. In June 1898 he attended the Masonic Commemoration at Rochester Cathedral when the Most Worshipful Pro-Grand Master was present with members of the Grand Lodge of England. On this occasion the united bands of the Royal Engineers and Royal Marines (Chatham Division) took part in the Cathedral Service, there was a large attendance of the Military and Navy of the district, and Dean Hole, an eminent Mason, preached the sermon.

With such ceremonies and international exchanges of amenities among the brethren at the present day in America and Great Britain, in which the military on both sides take a leading part, we may rest assured that though Military Lodges are ceasing to exist, yet there is no diminution of true Masonic enterprise and activity among our military brethren, and we must all feel indebted to our Bro. R. F. Gould for putting in an accessible form much information about Military Masonry in the past which the better enables us to understand Masonry of the present day.

FRIDAY, 6th OCTOBER, 1899.

THE Lodge met at Freemasons' Hall at 5 p.m. Present:—Bros. C. Purdon Clarke, *C.I.E.*, W.M.; T. B. Whytehead, P.G.S.B., S.W.; E. Conder, jun., J. W.; G. W. Speth, P.A.G.D.C., Secretary; Rev. J. W. Horsley and G. L. Shackles, Stewards; C. Kupferschmidt, A.G.S.G.C.; E. Macbean, P.M.; W. M. Bywater, P.G.S.B.; Sydney T. Klein, I.P.M.; F. H. Goldney, P.G.D.; E. Armitage, Rev. C. H. Malden, and Dr. Belgrave Ninnis, P.G.St.B.

Also the following seventy-nine Members of the Correspondence Circle, viz., Bros. J. R. Bell, Major J. C. B. Craster, C. L. Edwards, J. W. Burgess, James Stiven, P.G.D.; W. J. Rayner, Thomas Cohu, Rev. F. E. Clarke, M.D.; J. S. Smail, W. H. Tarrant, G. E. P. Hertslet, Dr. T. Charters White, W. Bryant, T. C. Edmonds, W. F. Stuttaford, W. H. Cave, W. F. Stauffer, S. Caney, F. W. Potter, F. W. Levander, L. Verdier, R. Cheeseman, J. F. Henley, J. Coote, E. H. Dring, H. F. Raymond, G. S. Hertslet, Dr. W. A. Dingle, E. J. Hall, J. Proctor Watson, D. W. C. Jones, H. Tarrant, H. Eaborn, F. J. Cox, W. H. Frazer, C. W. Cole, W. Busbridge, Dr. F. J. Allan, C. Isler, C. Spanna, W. F. Roberts, J. Mossop, J. W. Dring, H. Griffiths, Harry Tipper, P.G.Pt.; F. Krasa, H. White, David Hills, T. Horne, R. A. Gowan, A. G. Boswell, J. Hands, E. R. Painter, T. H. Hobbs, S. J. Cross, C. Robinson, G. W. Taylor, B. W. Hammett, G. W. Pavitt, A. B. Calvert, R. J. Ellis, F. W. Mitchell, S. W. Furze-Morrish, H. James, A. Henning, W. R. Barr, S. Walsh Owen, J. R. Brough, W. A. Bowser, F. Samuelsson, S. Napper, C. E. Cramp, F. R. Miller, W. J. Songhurst, F. A. Hazzeldine C. G. Hokanson, F. C. Matusch and Max Mendelssohn.

Also the following 13 Visitors, viz., Bros. F. Gordon Watson of the Castle Lodge of Harmony No. 26: W. B. H. Hunter, St. Eleth Lodge No. 1488: W. H. Peacock, Lodge Rothesay No. 1687: S. G. Thompson, Lodge Bethesda, Valparaiso: Albert J. Krüger, Grand Director of Ceremonies, Belgium: Rev. P. Crick, P.Pr.G. Chaplain, Sussex: Jos. Hudson, Surrey Masonic Lodge No. 1539: A. Blackwood, Dis.G.S.B., Madras Saleem Makarius, Badr Helenan Lodge No. 60, Cairo: A. M. Keenway, Covent Garden Lodge No. 1614: H. H. White, St. Stephen's Lodge No. 2424: R. W. Carter, Lodge Neptune No. 22: and A. A. Barnes, St. Leonard's Lodge No. 1766.

Six Lodges and other Societies and sixty-five Brethren were elected to the membership of the Correspondence Circle.

Bro. Thomas Bowman Whytehead, Past Grand Sword Bearer, was unanimously elected Worshipful Master of the Lodge for the ensuing year: Sir Walter Besant was re-elected Treasurer: and Bro. J. W. Freeman, Tyler.

The Secretary called attention to the following exhibits:

A very large old-fashioned Collar Jewel belonging to an officer in a Royal Arch Chapter, and

A Masonic Jewel, also for attachment to a collar, consisting of the Bible between the Square and Compasses, but intended to hang with the point of the Square upwards, instead of, as usual, the reverse way. These two interesting jewels had been found in 1873, while excavating for the Central Station at Liverpool, and were presented to the Lodge Museum by Bro. J. Armstrong of that city.

Five Belgian Medals and Lodge Jewels, presented to the Lodge by Bro. A. J. Krüger, of Antwerp.

Two books on Freemasonry, in Arabic, presented to the Library on behalf of his father, the author, by Bro. Saleem Makarius, of Cairo.

Two coloured prints, "Keep within Compass," published by Carrington Bowles, 69, St. Paul's Churchyard, in 1785, presented to the Lodge by Bro. G. W. Pavitt.

The W.M. called upon Bro. Past Master E. MACBEAN, who delivered the following address:—

WILLIAM SIMPSON, W.M. 1888-9.

BORN 28th OCTOBER, 1823—DIED 17th AUGUST, 1899.

BY EDWARD MACBEAN, P.M.

ONLY last January our W.M. delivered an impressive eulogium on the life work of our late Bro. Professor Hayter T. Lewis, and now, thanks to the generous waiving of his undoubted rights by our presiding officer, it falls to my lot to speak to you about another of the "Old Guard," Bro. Lewis' friend and fellow worker, our recently deceased Bro. William Simpson. For some thirty years there was a strong personal attachment between these two veterans, arising in part, of course, from community of interest in their studies. Both were active members of certain societies called into being for the exploration of Palestine and Egypt, countries that have ever had a fascination alike for the learned and unlearned. It was this close and binding connection between the two brethren that, perhaps unwittingly, led me to bracket their names in some remarks I made when vacating the chair of King Solomon in this Lodge in favour of Bro. Kupferschmidt. I was impelled to explain and account for the absence from our meetings of many of the more aged members, and when presenting the Jewels to such of the Past Masters as were then in attendance, stated that owing to the very serious illness through which Bro. Simpson had just passed—with the possibility of his sudden removal—I had on behalf of the Lodge taken his symbol of office to Willesden and formally invested him in his own home. I reminded my hearers that for several years neither Bro. Lewis nor Bro. Simpson had, in the face of imperative medical prohibition, ventured out at night, hence the reason why many of our younger members (I refer to both the Inner and Correspondence Circles), may not have seen these notable Brethren in the flesh. Their interest, however, in our Lodge continued unabated while life remained. There is a certain similarity in our W.M.'s monograph of the late Professor and my own essay on Bro. Simpson, in as much as while Bro. Purdon Clarke admits that his choice of a profession and subsequent career were the result of personal admiration for Bro. Lewis, I acknowledge that my long and frequent discussions with Bro. Simpson, extending over many years, have had a very marked effect upon some of my opinions, for I found him invariably reliable, always ready when making a statement to prove his case by references and, if this was not practicable, or the evidence not wholly satisfactory, he was ever particularly careful to explain that he only suggested a working hypothesis which might lead to some conclusion. He never committed himself or misled others by speaking *ex cathedra* when the case was not demonstrable. Brimming over with knowledge and possessing the happy knack of imparting it pleasantly and attractively, whether to partisan or opponent, every listener necessarily carried away information from one whose ears and eyes were ever open, whose brain was always keen and whose note-book was invariably at hand. Alas! that so much of this knowledge, written as it were in a shorthand only decipherable by himself, and largely in the pigeon-holes of his brain, should now be lost to the world. With the greater opportunity arising from enforced confinement to the house for the last two years—unless on a special occasion when the weather was particularly genial, and a run into Town for a couple of hours was permitted—he set himself with accustomed energy and diligence to classify his voluminous notes. This, with some work for the Glasgow Corporation, referred to further on, occupied a good deal of his last winter,—intervals being utilized in writing reviews, and original articles for the "Journal of British Architects" and similar publications: for, like the great Lord Brougham, he found refreshment and mental rest in change of labour. Indeed it was only by systematic arrangement, early rising and strict economy of time that so busy a man could have accomplished so much at his advanced age. Despite all this, no one could excel him in warmth of welcome to such friends as enjoyed the privilege of visiting at 19 Church Road. He was equally at home with literati and children, ready to discuss an abstruse problem in ancient symbolism, narrate a fairy tale or propound a conundrum. Cheery and genial, lively and lovable, the war worn veteran—for it has been remarked "that he was under fire oftener than any soldier in the service and as cool a hand as could be found

whenever his services could be useful to his paper"—appreciated to the fullest extent the true domestic peace that reigned unbroken in his calm and happy home. In Mrs. Simpson, herself an acknowledged artist, our dear Brother had a warmly sympathetic help-mate, so that with their only child, Miss Annie P. Simpson, his household presented the symbolic number of the Graces, and not a little of their attractiveness.

Bro. Simpson's Masonic career is practically written in *Ars Quatuor Coronatorum*, for though a Mason of many years standing, his activity in the fraternity was confined to our own Lodge. Through the instrumentality of Bro. (now Sir) Walter Besant, the subject of this sketch was initiated in the Marquis of Dalhousie Lodge, No. 1159 London, early in 1871, but did not hold any office in that body. In this connection I may mention that in the same year, 1871, Bro. Simpson became a member of a select but enthusiastic "Masonic Archæological Society," of which Bro. Besant, P.M., of No. 1159, was Hon. Secretary. Unfortunately, though strong intellectually in its membership, "it"—to quote the words of Bro. Besant—"broke up for lack of encouragement, not being sufficiently Masonic in its character to appeal to the Brethren generally." During its brief existence, papers were read by such authorities as the late Professor Palmer on the "Secret Sects of Syria," the late Hyde Clark on "Tree and River Worship," Walter Besant on the "Remains of the Temple," etc., etc., while other contributions promised by Captain (now Sir) Charles Warren, and various writers, were not delivered as the Society had ceased from its labours. A very thoughtful essay was read by Bro. Simpson on "Phallic Worship," a subject which had peculiar attraction for the lecturer who, besides numerous notes, had made a valuable and perhaps unique collection of sketches specially devoted to this fascinating branch of an interesting study; for, of all the solar religions, this section has always exercised a special charm over many minds.

Bro. Simpson joined our Lodge at the first meeting, 7th April, 1886, held after the consecration, and his name stood next after the Founders,—of whom he would have been one but for absence in Afghanistan;—served as Inner Guard, Junior Warden, Senior Warden, and at our Festival in 1888 was installed Worshipful Master; at the same time investing me as Steward. From the very first he took an active part in the work of the Lodge, which, more especially on its Archæological side, commanded his warmest sympathy. Always energetic in whatever he took in hand, his association with the Lodge taught him to view, from a Masonic standpoint, many phases of Oriental life and history with which he was intimate, and enabled him to discuss these for our behoof and that of the Craft, tracing connections, not before present to his mind, between our fraternity and secret societies. Familiar with the customs of the East and learned in its architecture and faiths, widely read, and in constant communication with the late Jas. Fergusson, and General Cunningham (of the Indian Surveys), an old friend of General Forlong, (who wrote the "Rivers of Life," which embodied the results of long and literary knowledge of Indian races), Rhys Davids, Max Müller, and practically every other student of any note, it was only natural that, as opportunity offered, a man of his character, ability and attainments should be afforded exceptional privileges by the various authorities with whom he came in contact, and thus our Bro. Simpson was enabled to pursue his archæological, antiquarian and artistic bent to rare advantage. We reaped the benefit in *A.Q.C.* of his ripe knowledge, accumulated through so many years, carefully digested in the alembic of a keenly critical mind, and embellished by side lights from his research in other directions.

At the meeting in January, 1888, he read his initial essay on the "Threefold Division of Temples," which was profusely illustrated by sketches, many being taken by himself on the spot. Admittedly a very large and difficult question, it summed up in a lucid and masterly manner pretty much all that is known on the subject. Reference to *A.Q.C.*, vol. I., pp. 89 *et seq.*, will show the extent of ground he traversed—dealing with the Great Pyramid, Grecian and Egyptian Temples, as well as that at Jerusalem, the Kaaba, Stonehenge, the Temple of Heaven at Peking, and quoting from classical and oriental writings.

A year later he delivered an encyclopædic paper under the designation of "The Worship of Death." Almost all ages and countries were laid under contribution by the lecturer, who enforced his contentions with a wealth of references, quotations and drawings. Viewed from his standpoint, an exceedingly strong case was made out, but some of his conclusions did not entirely escape animadversion. The verbal and communicated criticism of our leading specialists, Bros. Rev. C. J. Ball, the late Professor Hayter Lewis, and Dr. Woodman, Dr. Wynn Westcott and W. H. Rylands—and the comments by Bros. Gould, Purdon Clarke and myself—demonstrated the wide ability of some of our members, and the deep interest of all. If only for its scope and curiously recondite information, this remarkable essay, *A.Q.C.*, vol. II, is well worth assiduous study. Three of the speakers on that occasion have since gone hence. Bro. Simpson also read papers on "Brahminical Initiation," "The Noose Symbol," and "Sikh Initiation," besides taking a full share in the

criticisms that succeed the reading of papers in Lodge, and furnishing frequent notes and reviews. His comments on Count Goblet D'Alviella's treatise on the "Migration of Symbols" proved alike his knowledge of the subject and sympathy with his old *campagnon de voyage* in India.

To his facile pen and quaint ideas we owe several of the illustrations that annually accompany the Christmas Cards of Greeting and New Year wishes to our Inner and Outer Circles. For 1888, W.M. Bro. Simpson furnished an allegorical sketch of a partially Kabbalistic design, which also did duty several years as a "Leaving Certificate" for our out-going Masters. In 1890 it was distinctly Jewish, while the succeeding one was an elaborate sketch of an Ancient Egyptian Priest with suitable surroundings. This last was rendered more valuable by the explanatory notes of the artist, who concluded his remarks by a quotation that is eminently suitable for reproduction here—"being dead, yet speaketh to those who have ears to hear."

William Simpson was born in Glasgow on 28th October, 1823. His father, 1791-1879, hailed from the fair city of Perth, and was an engineer by trade; for some time in the steamer "Trusty," but chiefly at the Milton Calico Printing Mills, and other similar works in Scotland. He was evidently possessed of ability, but was conspicuous chiefly for his mental arithmetic and powers as a *raconteur*, which latter caused him to be in some request at friendly gatherings. It was to his mother, however, that our dear Brother owed his quiet self-reliance, studious habits, patient tenacity and indefatigable perseverance; she watched over her only son with all the affection and care of a strong well-balanced mind, and in return he reverenced her above all women, and with chastened memory mourned to the last her whom he followed in the autumn of 1854 to Highgate Cemetery, just before he started for the "Seat of War in the East."

Young Simpson was schooled partly in Perth and partly in Glasgow, receiving the usual sound education for which the Parish Schools of Scotland had long been famous. He started the business of life in an architect's office, and though he did not long adhere to this calling, never forgot his "first love," which exerted no little influence on his whole career. Art, in another form, claimed his attention, and he became an apprentice, 1840, to the still existent firm of Allan and Ferguson, who were lithographers and engravers of more than local repute. Here he gradually made his way upward by the conscientious discharge of whatever duty devolved upon him, his earlier attempts at originality being devoted to the somewhat prosaic task of designing the little labels, giving particulars of length, quality and so forth, which are used for attaching to the ends of calico webs, etc. He told me that he had a faint recollection of sketching, in those distant days, a form which was engraved for some Scotch Lodge, and used as a "Clearance Certificate," or as the northern phraseology runs, a "*Demit*," but unfortunately I have never succeeded in securing a specimen. Our young artist did not waste much time even at that age, for he was determined to "get on." His first knowledge of French was acquired when walking in Glasgow Green, the largest and oldest of the city parks; and later, during pedestrian excursions in the neighbourhood of his home with such celebrities as Hugh MacDonald ("The Rambler,") a local journalist, and Roger Hennedy, Professor of Botany at the Andersonian University, he picked up some acquaintance with botany, gathered a store of local traditions, and, above all, sketched unremittingly.

His fondness for the quaint relics, historical and architectural, of "Old Glasgow" led him into odd nooks and corners, and his facility with the brush induced him to depict ancient houses, evil smelling closes, and whatever else seemed to his artistic eye and antiquarian tendencies, worthy of being preserved, for even thus early was the old order giving place to the new, and the present well-built city—known as the "Second in the Empire"—was only rendered possible by the widening of streets and the removal of erections that had long outlived their purpose. In the early part of the current year the Corporation of Glasgow secured fifty-five of these water color sketches, specially re-drawn, of old-fashioned dwellings and picturesque scenes in and around that city (but now swept away), which Bro. Simpson had painted in the early "Forties" for his own gratification, and from pure love of art and architecture, with little thought of their eventual value and destination. These will shortly be published with the accompanying descriptive letterpress by the same hand. This undertaking was a labour of love to the "Glesca' Laddie," and one for which he was peculiarly well fitted.

In so many respects a typical Scotchman, and "yearning for the large excitement that the coming years would yield," our friend naturally turned his face toward London, and the year of the first Exhibition saw him installed in the well-known lithographic establishment of Day and Sons, Lincoln's Inn Fields, where, the work being congenial, his rise was rapid and assured. Nearly half a century ago he was noted for his skill, and it is interesting to read the following extract from an article by Pennell in "The Centenary of Lithography," which appeared in the *Fortnightly Review* of December 1898.

> "Mr. Simpson is the Scotchman who has made the most distinguished name as a lithographer—no less than as the first War Correspondent. He began in Glasgow in the lithographic office of Allan and Ferguson. Coming up to London, he worked for Day, and in 1854 was sent out to the Crimea by Colnaghi His great work was to have been on India, for which he was to do two hundred and fifty subjects, commissioned by Day and Son in 1859. It was published in 1867, but owing to business complications the original scheme was greatly modified. It had a very good title in colour, and most of the work is chromo lithography. In fact there is more colour than character. But Mr. Simpson's title page and dedication was not of the stereotyped form to be found in most of the lithographic albums. His India is the last of the great lithographic books of travel produced here or anywhere else."

The Russian War was the great turning point in Simpson's life. He lithographed the naval battles in the Baltic, 1854, and one morning was asked by Day if he would go to the Crimea to make drawings of the scenes being there enacted. With characteristic promptitude he replied "Yes," and started within twenty-four hours for that historic spot, on which such momentous issues were fought out to the bitter end. He landed in time to see the havoc done by the great storm, and to witness all the leading events that followed, till at length Sebastopol was taken. It is not on record how he behaved when first under fire, but it is only fair to believe that he then, as after, displayed the calm and undisturbed demeanour that called forth the admiration of such a man as Archibald Forbes.

Having been favoured with letters of introduction to Lord Raglan, he was permitted perfect freedom of action by that commander, the only stipulation being that the sketches were to be submitted for inspection to the General Staff. Each one was approved of and sent home under cover with the military despatches, as Her Majesty desired to see the pictorial representations of the doings of her brave army. When conversing afterwards with the author, who spent two days at Balmoral "by command," the Queen displayed astonishing familiarity with the events of that momentous struggle.

Those who have read Dr. (now Sir William) Russell's letters to the *Times* hardly require to be reminded of the horrors of that awful winter at Balaclava; but Mr. Simpson, in the prime of lusty manhood, "set a stout heart to a stey brae," and, like other brave men, attended to his duties, and was always to the fore when anything was going on—making, by his geniality and good fellowship, many friendships that were then and on subsequent occasions of very considerable advantage to his pursuits.

As Russell was the father of "War Correspondents," so indeed was Simpson the first of our "War Artists," and, despite numerous successors, they are still first, still unexcelled.

During the siege of Sebastopol, Simpson, as has already been said, made troops of friends, and indeed had the good word of everyone with whom he came in contact, and he was therefore by the kindly assistance of officers of Engineers and other branches of the service, enabled to obtain positions of advantage for sketching—though frequently these coigns of vantage were sufficiently conspicuous for the Russian marksmen—and also had advantages for correcting and proportioning distances, and introducing points which could only have been seen by the actual combatants.

When the flags of France and England floated above the ruined city, our friend was invited by the Duke of Newcastle to accompany his party, at whose service our Government had placed a Man-of-War, to explore Circassia, then an almost unknown land. The country was in a lawless condition, each native fighting usually for his own hand—brigandage and pillage being the chief occupations—but nothing worse happened to our travellers than a few hairbreadth escapes.

Henceforth to distinguish the artist from others of the same patronymic, the world spoke of "Crimean Simpson," a designation not wholly disused yet, though his next great scheme made many vary the description to read "Indian Simpson" as we shall presently see.

Artist by profession, he was always attached to Architecture and Archæology, with more than a taste for Mythology, Folklore, and ancient religious cults, while the strong desire, so strong as to color his whole life, to embrace every opportunity of learning for himself *in situ*, had doubtless very much to do with his acceptance of an offer to go out to Hindustan on a roving commission. The terms seemed tempting, the ground was immense, the scope almost unlimited, and his freedom complete. He arranged to supply Day and Son with 250 water color sketches, and for this purpose traversed India, visited Cashmere, and ventured into Tibet, spending 1859-62 for this purpose, and quite an equal length of time, on his return to England, in preparing the results for the press. Although Simpson gathered rich treasures in antiquarian lore, and was able to correct many misrepresentations

and solve many difficulties, illustrate numerous scenes, and make for himself a name as a trustworthy and original thinker, the business part of the scheme turned out most unfortunate for the painter. Owing to the failure of the firm Simpson lost his labor, and had again to face the world. His part of the contract was literally carried out, but only fifty of the drawings were preserved and published, and in these, I believe, he had no pecuniary interest.

It was not until the year 1866 that Mr. (now Sir William) Ingram was able to secure the services of Mr. Simpson: but the connection once formed, being based on personal worth, wore well, and only ceased with the artist's life; and was it not in harmony with the eternal fitness of things that the first of War Artists should represent the *doyen* of illustrated newspapers? His first commission for the *Illustrated London News* was to depict the festivities connected with the wedding of the Czarevitch at St. Petersburgh; afterwards at the request of H.R.H. the Prince of Wales, accompanying him to Moscow. Subsequently on the death of his Imperial Father the Russian Prince became Alexander III., and his coronation was also portrayed by our late Brother.

When in 1868 Britain's patience was exhausted and King Theodore had to learn that even Magdala was not impregnable, Lord Napier (as he became afterwards) was able to show his friendship for Mr. Simpson by permitting him to travel with the forces and witness the taking of the Capital—further showing his confidence in the *Illustrated London News*' representative by handing over that King's son to his care. The fates were propitious, and our friend garnered a wealth of illustration and knowledge of things Coptic and Abyssinian; some part of which, after due intellectual digestion, appeared with copies of his original drawings in the *Architectural Review* for May, June and July of last year. The British Government awarded him the medal for this campaign.

The year 1869 was indeed a busy one, as the files of his paper show. He was commissioned to illustrate the new route to India, then approaching completion. This, *inter alia*, embraced two gigantic undertakings, the Mont Cenis Tunnel and Lessep's Waterway. Being, as it were, next door to Jerusalem, of course Simpson went thither, and made a large number of drawings of vaults, foundation stones, etc., now covered up again, which were 90-feet under the present surface, and are believed to be portions of the ancient walls and remains of the Holy Temple. These had been excavated under the superintendence of Lieut. (now General Sir) Chas. Warren, our first Worshipful Master. With his usual industry he added sketches of "The Dome of the Rock," "Jews Wailing Place," and other scenes of supreme interest. These he showed to (now Sir) Walter Besant, and thus initiated a close friendship with a like-minded investigator, and consequently became a prominent member and a leading authority in a select circle of enthusiasts, who were the backbone of the "Palestine Exploration Fund" and cognate societies. Across the Black Sea to revisit the Crimea was but a trifle to such a traveller, though his enjoyment was sadly marred by the dilapidated condition of the graves of brave men who had fallen for Queen and country. Then came the opening of the Suez Canal, and the originator, M. de Lesseps, "personally conducted" a party, including the Duke of Sutherland, Professor Owen, Sir John Fowler, the well-known engineer, Dr. Russell of the *Times*, and Mr. Simpson, over that engineering triumph. Hurrying back, our friend reached Rome in time to do his duty in reproducing the scenes that accompanied the enunciation of the new dogma of Papal Infallibility in that notable Œcumenical Council. The position allotted to him being unsatisfactory for viewing the proceedings, he promptly appealed to a "brither Scot," the Marquis of Bute, with most gratifying results.

Our Brother had a somewhat unusual series of experiences during the Franco-German War of 1870. Though perhaps unmindful of the old pact between the Scots and the French, still as he spoke that language but knew not German, he went to Paris on behalf of his paper, whence he hurried into Metz and witnessed the earlier engagements. Metz, however, became much "too hot" for the correspondents, and after running numerous risks of falling a victim to "spy fever," our friend had to depart like the others, including the late George Augustus Sala, to more secure quarters. By a circuitous route over neutral ground he reached Sedan and, becoming attached to the army of the invaders, he witnessed from the first line of their trenches the capitulation of Strasburg by the French garrison, the march out, and the laying down of their arms. Entering the battered city, he delineated the ruins and the still smoking embers of its famous library. Returning to Metz, but this time with the army of the Crown Prince instead of with Marshal Bazaine, he was present at that tragic scene when the magnificent army, on whom rested the hopes of their country, surrendered as prisoners of war.

In the course of one of the battles fought during this Titanic struggle, Mr. Simpson esconced himself in a ruined house under fire of a battery, and being out of material, though resourceful as ever, made use of wall paper on which to draw a plan of the engagement—rough it was, but quite good enough, and sufficiently exact to induce the German Military

Authorities to treat for its purchase. As a further instance of his resourcefulness it may be mentioned that his sketches have been made on cigarette papers, and that finding himself in danger of being treated as a spy, he coolly smoked the implicating evidence in the face of his questioners.

Mr. Simpson's charm of manner, geniality and personal magnetism have already been noticed in connection with his Crimean experiences, and these qualities stood him again in good stead in this epoch-making contest between the nations on the Eastern and Western banks of the Rhine. Although his earlier sketches were drawn from the French side he had, for the reasons given above, to join the victorious army of the Crown Prince. By His Imperial Highness our Artist was as usual treated with a courtesy and favour which showed the high and noble character of the one and the true manliness of the other. To prove this very many instances might be cited, but rather than refer to matters of a semi-private nature, I think it better to re-produce the letter of Prince Frederick William,—afterwards the lamented Emperor Frederick—which accompanied the Royal Warrant, granting the Medal and Diploma.

> " With God for Emperor, King and Fatherland. By command of His
> " Majesty, the Emperor and King, the War Medal for non-combatants,
> " appointed by His Most High Mightiness, is conferred on the Artist William
> " Simpson in the Head Quarters of His Imperial and Royal Highness, the
> " Crown Prince of the German Empire and of Prussia, in acknowledgment
> " of his dutiful and loyal participation in the Victorious Campaign of 1870-71
> " of which the present testimony is accorded."
>
> Berlin, 31st Oct., 1872.
> Royal General Orders Commission.
>
> " True to duty in battle, 1870-71."

> " I have much pleasure in being able to communicate to you, that on my
> " recommendation, His Majesty the German Emperor and King of Prussia, by
> " order dated 31st Oct., has been graciously pleased to confer on you The
> " War Medal of 1870-71 for non-combatants. Medal and Diploma enclosed."
>
> Carlsruhe, 11th Dec., 1872.
> Frederick William, Crown Prince.

This Medal, with that for the Abyssinian War, is shown in some of the portraits which the illustrated papers published with their obituary notices of our late Brother; and both of them appear in the Lodge portrait given in Vol. v. of our *Transactions.*

Hardships told on his iron constitution and he was compelled to take a comparative rest, but the call of duty, and the blast of the war trumpet, hurried him off in the Summer of 1871 to spend an eventful time with the Communists in Paris. As might be anticipated, risks innumerable stalked him by day and night—visiting barricades and encountering *sans-culottes*, drunk with blood, are indeed dangerous, the more so as he stood between the Versaillists and the Reds. Yet his sketches were always duly forwarded, for even in the days of the Pigeon Post he succeeded in getting his tissues out of the beleaguered capital. Duty! always Duty! His was a charmed life, and his clear headedness enabled him to pull through when most men would have failed.

The marriage of the Emperor of China in 1872, was the main, though not the sole reason for the "*Illustrated London News*" sending Simpson off to the far East. That he was eager to see the " Flowery Land " goes without saying, for in that distant country there was much to learn, and much to compare with the religions, customs, and architecture of the nearer East, in which he had already laboured so successfully. Despite the Imperial Edict decreeing "that all should keep within, door shut, and window barr'd" under penalty of death, he succeeded, by the assistance of Mrs. Edkins, in circumventing the authorities, and was a witness of the endless night procession, which seemingly constituted to a large extent the wedding ceremonial of the " Son of Heaven." Naturally an enquiry into the various phases of celestial religion and manners, and an inspection of the Great Wall, were included in the scope of our traveller's investigations. Having *carte blanche* from Mr. Ingram, besides acting as correspondent for the " *Daily News*," he also took a birds-eye view of Japan, and then proceeded to California, where the stirring news of the Modoc War incited him to go to the frontier and see for himself how the Red man fought against the White. Not a few troubles had to be overcome before he reached the front, but obstacles might hinder, not discourage, and difficulties only existed to be surmounted: so Mr. Simpson enlarged his knowledge of the methods of war and saved his " scalp " as well.

Visiting Salt Lake City he had an interview with the notorious Brigham Young but was foiled in his attempts to inspect the "plates of Neri," for the wily leader knew better than to expose the alleged originals, if existent, of the Morman Bible to so keenly critical an artist, who was alike an expert in engraving and antiques.

In 1875-6 Mr. Simpson had the honor to accompany H.R.H. the Prince of Wales on his Indian tour, and consequently had unprecedented opportunities of witnessing the grandeur of the Native Princes, and at the same time increased facilities for prosecuting his private studies. The Heir Apparent with accustomed liberality purchased twelve of Mr. Simpson's drawings, "Shikaree and Gamasha"—or Hunting and Pageants—illustrating the more important scenes of that triumphal progress through Hindustan.

In the following year, 1877, when the world was startled by the announcement that the ruins of Troy had been unearthed in the mound of Hissarlik, Mr. Simpson, largely on account of his antiquarian sympathies, was commissioned to proceed to Asia Minor and delineate and report on the discoveries made by Schliemann and Wood. Somewhat unexpectedly, and certainly to the surprise of the German savant, our investigator took an independent stand, and demurred to some of the Doctor's conclusions. A wordy warfare followed, but Mr. Simpson occupied an entrenched position, and in the opinion of many authorities carried off the honors of the discussion.

War again ! no wonder he is styled *the* War Artist, though this was the last campaign in which he smelt powder. During the troubles with Afghanistan, 1878-9, he accompanied the divison under the leadership of General Sir Samuel Browne. At the taking of Ali Musjid, when the heavy artillery fire from the fort was trying the nerves of some correspondents who were only commencing their apprenticeship, Mr. Simpson showed his own *sang froid* by sitting down with his back in the line of fire, and quoting statistics to prove the small percentage of casualties resulting from a cannonade. On one of his little exploring quests, at this period, he had an exceedingly narrow escape from the bullet of a prowling enemy, which almost lifted his hair, so close was it above his head.

He was present at the signing of peace by Yakoob Khan at Gundamuck, and had received permission from the Governor General to accompany Cavagnari to Cabul: but untoward events prevented him from joining the Embassy; and so was saved a valuable life, which doubtless would otherwise have been sacrificed with that of this gallant officer.

While General Browne's command was encamped in the Jellalabad Valley Mr. Simpson was favoured with special authority from the Viceregal Court to inspect the Stupas and other Buddhist remains which abound in that region, and the General was instructed to furnish "pick and shovel" men for the necessary excavations. In one notable instance he found, in the very core of a Tope, a small box, or *tabut*, which contained cinerary remains, presumably of the saint to whose glorification the Dagoba had been raised and dedicated.

Once more, though for the last time, our Brother revisited the East, and again was his journey connected with an event of considerable historic importance. Travelling by way of Tiflis, Baku and the Caspian, to Tehran, he joined Sir Peter Lumsden, who had charge of the Commission that during the winter 1884-5 was engaged in the delimitation of the North Western boundaries of Afghanistan. Owing to the delicate nature of the peculiar duties which were entrusted to Sir P. Lumsden, it was considered desirable to forbid the presence of journalists, the sole exception being our friend, whose discretion was a proved virtue.

While traversing Persian soil the party were treated as guests of the Shah, and this gave Mr. Simpson, when at Nishapur, an opportunity of visiting the grave of Omar Khayyam, a few miles distant. Seeing some roses growing over the mouldering ruin, he secured both leaves and seed for Mr. Quarritch. The seed was cared for at Kew Gardens, and eventually a rose bush, grown therefrom, was planted over the last resting place of Edward Fitzgerald, who so appreciatively rendered into English verse the muse of the Persian Astronomer-Poet of the 11th century. Needless to say that such kindly service secured honorable recognition by the Omar Khayyam Club. This was the last of the War Artist's "big trips," though of smaller runs the record is beyond count.

His journeyings to and fro, *per mare et terram*, thus lasted some thirty years—speaking solely of his more important and distant engagements,—but his activity as a contributor to the paper with which he had been so long associated continued to the last, so that he was forty-five years before the public as an illustrator of events : equally at home with an Agricultural Show ; the Aldershot Manœuvres ; Glasgow Exhibition ; or Harrow School ; as with the imposing ceremonial of a Royal Wedding or murderous roar of internecine strife. The files of the *Illustrated London News* for the past thirty-three years teem with his handiwork ; which would make a pictorial history of great value.

His original training in Architecture, largely added to in subsequent years, was most useful in his Indian investigations and enabled him to detect the genesis of the stone structures from their earlier forms in wood, and to trace the influence of Greek art in much of their ornamental designings. He also discoursed on the origin and workmanship of the celebrated gates of Somnath which he proved were not the original ónes, known to history, as Lord Ellenborough had supposed.

It required a Millais' Exhibition at Burlington House to prove to the outside world with what untiring energy the late President of the Royal Academy had worked: and a "Simpson" Exhibition would astonish even his friends, if all his pictures, newspaper sketches and contributions, critiques, reviews and original articles on his own subjects were unearthed, (in some cases from the mummy-like repose of learned proceedings) and ranged round those walls for inspection.

For many years Mr. Simpson occupied chambers in Lincoln's Inn Fields, and thither flocked numbers of distinguished people to inspect his sketches, and compare notes on almost every subject. His own knowledge was very wide, and he always, from long-practised methodical habits, possessed the faculty of producing any book or notes in his possession, that might be required for the elucidation of knotty points. This continued interchange of opinions with travellers and scholars naturally led to a community of knowledge that brought beneficial results to all.

In Egyptology he was fortunate in having been an intimate friend of Joseph Bonomi, whose Sunday afternoon receptions he constantly attended: not infrequently with our Bro. W. H. Rylands, as companion.

Catholic in his tastes, he was a most voracious reader, invariably making extracts of anything bearing on his special studies: his own books being freely annotated and indexed to suit his own peculiar needs.

It is much to be regretted that time did not permit him to carry out an avowed intention to write on "People I Have Met," for it would indeed have been a wonderful production, ranging from the Throne to the Serf—as even from many of the Rulers of Europe he had received tokens of friendly esteem and kindly feeling.

Perhaps the most effective and touching sketch he ever made for the *Illustrated London News*, was that of the late Duke of Clarence, lying calm, but dead, the parting o'er, in the chamber of mourning at Sandringham. There were only a few lines, a mere outline, but these spoke to the heart as no laboured effort could have done—appealed with irresistible directness to the sorrowing people whose universal sympathy went forth, in that trying time, for those so near the Throne, who had nevertheless the burden of mortality to bear in common with our race.

Through that anxious time, of all the applicants, Mr. Simpson alone was permitted within the gates, but to him was accorded the liberty of the House as well, and while making the pencil drawing referred to above, H.R.H. The Prince of Wales entered the apartment. Despite the grievous affliction of losing his first-born, the Prince, with his usual thoughtfulness, greeted the artist with chastened cordiality, and some months afterwards requested, (and received), the original sketch as a memento of that painful meeting and its heart-breakiug cause.

Mr. Simpson was on the Committee of the Royal Institute of Painters in Water Colors, and exhibited regularly in their *salon*: a Fellow of the Royal Geographical Society: Honorary Associate of the Royal Institute of British Architects, and also of the Glasgow Institute of Architects: Member of the Royal Asiatic Society: on the Executive of the Palestine Exploration Fund: Founder and Honorary Librarian of the Society of Biblical Archæology for which, in its earlier years, he housed both MSS. and Books.

His *magnum opus* was the "Seat of War in the East," 2 vols., published by Colnaghi, in 1855-6, and dedicated, by special permission, to the Queen, who had throughout shown a lively interest in the pictures and examined each one as it came home from the Crimea. Our Sovereign Lady was so favourably impressed by his work that she sent him a Royal Commission to paint the Guards' Camp, and also likenesses of Prince Edward of Saxe-Weimar and other notables. Her patronage has been extended to him for forty years, during which time he has depicted very many events connected with the private life of our Ruling House, the last painting being portraits of the Battenberg children. He was also *persona grata* with the Queen's Family, amongst whom particular mention must be made of H.R.H. The Prince of Wales; for our M.W. Grand Master has ever been a most kind and sympathetic friend, whose powerful aid has often been invoked for the benefit of the modest retiring artist who was never known to be indiscreet or to forget the broad space between himself and his Royal and noble supporters.

In 1874 appeared his "Meeting the Sun," profusely illustrated, which was mainly a reproduction of the sketches made for the *Illustrated London News*, and the pen work done for the *Daily News* when putting a "girdle round the earth" for these two papers a year or two earlier.

Three years ago Macmillan & Co. published the "Buddhist Praying Wheel," a compendium of his enquiries into "circular movements in custom and religious ritual." His notes to *Good Words*, in 1868, on this question, brought him into contact with Miss C. F. Gordon-Cumming, truly a kindred spirit, who supplied an article on this phase of worship to the above Magazine in the same year. In addition to the numerous examples cited by Mr. Simpson, we are indebted to this widely travelled and accomplished lady for the discovery and description of two sets of these wheels in Peking. At the Summer Palace she found two huge specimens, 70 feet high, to contain certain Buddhist writings, constituting, as she says, "a veritable circulating library," and there were two more, of equal size, at the Temple of the Lamas, each to carry 250 life sized figures of the original Buddhist disciples, making 500 in all.

A few days prior to his "passing through the Veil," Mr. Simpson read the final proof sheets of "Jonah," now due for publication by Grant Richards, in which he puts forward a theory that the *Fish Story* refers to initiatory rites connected with "Oannes," or "Dagon," the fish god. He had accumulated material under this heading for many years, and, even if not convincing, his notes are interesting, and the chapter on initiations especially so, to Masons.

He has left an enormous mass of notes, but it is questionable whether any considerable quantity can now be utilized, and much will undoubtedly be obscure.

Though gradually losing physical strength, as the result of advancing age and repeated attacks of serious illness during the past three years, his mind remained clear, and his right hand retained its cunning, till the evening of August 16th, when he became unconscious, and passed peacefully away very early the following morning. He was interred on the 21st, in the same grave, at Highgate Cemetery, where he had laid his beloved mother forty-five years before. One wreath among the many sent by friends and admirers represented the sympathy of the "Quatuor Coronati," and another testified to my own grief.

I can hardly close my remarks more aptly than by quoting from a graceful tribute to his worth, which appeared in the *Illustrated London News* of 26th August.

> "In private life Mr. Simpson was the most charming companion. To wide knowledge he added a fine philosophic outlook, which made his discourses on any subject valuable, not merely as the observation and reminiscence of a traveller, but as the mature judgment of a cultivated thinker. Folk-lore, mythology, and comparative religion, had for him a wonderful fascination. He published many important works, and just before his death had completed a little book, dealing with the legend of Jonah. On his last visit to this office, a week before his death, he was full of the subject, illuminating point after point from the stores of his great knowledge. He was essentially a seeker after truth, which he loved before everything. Gentle, loving, and unassuming, yet, when the need arose, with all the fire and capability of the truest manhood—an artist, a thinker, a writer—William Simpson was one of those who have rendered great, if unostentatious, services to the cause of human knowledge. He passes from us leaving the pleasantest of memories."

I also give the following extract from a letter written by our Treasurer (Sir Walter Besant), which is alike appreciative and concise.

> "I need not speak of his singular modesty: his sweetness of manner: the unfailing cheerfulness of our dead brother—this was known to all of us. He lived a most happy life: he enjoyed all that he wanted: success in his Art: leisure for his studies: the friendship of everybody, in every rank, from Prince to Pedlar, and the domestic love and peace which made his old age serene and cloudless."

BY SO MUCH IS THE WORLD THE POORER.

The WORSHIPFUL MASTER read the following paper:—

VESTIGIA QUATUOR CORONATORUM.

BY BRO. C. PURDON CLARKE, C.I.E., F.S.A., F.R.I.B.A.,

Worshipful Master.

IT would be superfluous to enter into the details of the evidence in favour of the history of the four sculptors who, with their recently received apprentice or associate, suffered for their faith a year before the commencement of the last great persecution of the Christians under the Emperor Diocletian.

Bro. Gould's magnificent research in his *History of Freemasonry* establishes the general acceptance of the story at a period within a few years of their martyrdom and, moreover, shows that in an age when the Christian Church was becoming a dominant power and able to honour openly those who had fallen in her cause, very marked distinction was, for some peculiar reason, bestowed upon the memory of these four humble craftsmen, although their trials and suffering do not appear to justify their elevation over many of their comrades in the noble army of martyrs, who had equally been faithful unto death during the many persecutions of the preceding two hundred and forty years.

The solution of this problem which formed itself in my mind was that the popularity of the craftsmen Martyrs was due, in some measure, to a democratic undercurrent which had from its commencement been furthering the caûse of the Christian religion. Anyone who glances, however slightly, at the records of the social and political condition of Rome after the death of Julius Cæsar and the break up of the Commonwealth cannot but realize how welcome the new faith was to the great industrial classes, who found in it a creed representing everything that the better part of their natures felt was good, and a priesthood free from the obviously corrupt practices of the spiritual and temporal upholders of their time-serving and decayed religion.

Rome's first period under martial kings lasted two hundred and fifty years; then a Consular Government was established which, however, was but an oligarchy and involved a constant struggle between the military patricians and the commercial plebeians, which latter only succeeded after one hundred and twenty years agitation and several civil wars in obtaining a representative from their own ranks. During this second period Rome became a colonizing power and wars for defence became wars of aggression, and, although these are generally attributed to the ambition of popular leaders or the national desire for glory and plunder, it is more probable that they were but the inevitable results of extended commerce.

Victorious commanders returning from time to time in triumph brought back to the Capital the wealth of the then known world, and became in the eyes of the masses heroes who were more to be trusted than the politicians of whose wrangling they were heartily tired. Rome was therefore ripe for a change when the Imperial purple was offered to Julius Cæsar and afterwards secured by Augustus, but the succeeding three hundred years of military despotism caused a reaction, which paved the way for the introduction of the new cult.

It is to be regretted that Roman History does not record sufficiently the succession of events from the point of view of the burgher or craftsman. The historians either belonged to the patrician caste and did not care to chronicle other events than those in which their class played an important part; or, when the writers were plebeians, "the histories of their times were falsified through fear," or written to please the powers who could reward flattering services.

With such scanty materials to help us we can only assume that as Christianity had permeated none but the artizan classes to any great extent, their ecclesiastics would naturally glorify the martyrs belonging to the industrial plebeian class, who were moreover bound to them by co-fellowship of the Collegium Fabrorum.

The four Sculptors must of necessity have been members of the trade society established in the city in which they worked. How far this Collegium was in connection with, or affiliated to, similar Collegia in other towns I cannot say, but of one thing I am sure, and this is, that at the period to which they belonged, there was a dead uniformity of style and ornamentation in building work executed by the Fabri, at places so remote from each other that the only explanation which could be offered is that of a central controlling body, or even more, a central school in which a single style was taught complete in all its parts, whether technical or artistic.

As an illustration I offer mosaic floors, one from Sussex, the second from Carthage, on the north coast of Africa, the other from Balkeish on the Tigris above Baghdad. All might have been designed and executed by the same hand. Wherever the Romans colonized and built in their enduring method, the remains of their walls present the same features and show how little local styles interfered with their established system.

Therefore it may be assumed that our four craftsmen belonged to an important trade organization which at that time extended from Persia to Great Britain, in which latter country alone there were fifty-three important cities each with its Collegium Fabrorum. This connection with a powerful society probably accounts for the extreme leniency and patience with which these sculptors were treated by Diocletian, who only ordered their destruction after their commission of "lèse-majesté" by refusing to make the statue of the Æsculapius when ordered by their Emperor.

The barbarous execution of four members of a corporate body, which was connected, at least by the bond of common interests, with the other trade societies, must have at that peculiar period made a deep impression on the minds of their fellows, and, as it was but eighteen years later that the Emperor Constantine openly favoured the Christian religion, the memory of the martyrs was then still preserved by men who had known them and they became the favourite saints of the solid industrial classes whose wholesale conversion to Christianity had alone made it possible for the Emperor to forsake the old religion and, within another ten years, order the destruction of all the heathen temples.

The connection between these Roman Collegia—which we know to have existed in all the countries between England, Spain and Persia—and the trade guilds of mediaeval Europe, may never be satisfactorily proved.[1] Similarities in organization would naturally arise from the requirements of similar circumstances, but it is certain that in all portions of the great Roman Empire, however completely the tidal wave of barbarism removed the traces of that marvellous, complex civilisation, the impress of Roman customs and Roman laws remained deeply and securely rooted in many centres, to spring up into life, little by little, through the dark ages, until culminating in the great period of the Renaissance, which commenced the history of modern civilisation.

Nothing could throw more light on the connection between the Roman Collegia and the mediæval Guilds, so far as England is concerned, than the discovery of some earlier history of the Church of the Four Crowned Martyrs at Canterbury, and the mention by Bede of its existence in A.D. 619, at the time of the great fire which nearly destroyed the city and only stopped when this church was reached.

I cannot pass over the inference that this church withstood the fire better than the other buildings and churches owing to its having been built in Roman times in either brick or stone, whereas the rest more probably belonged to the period of wholesale building of churches and monasteries which followed the conversion of the Saxons in A.D. 597, and were principally constructed in wood.

If this supposition be correct the Church of the Quatuor Coronati at Canterbury had survived the destruction of every thing Roman-British, after the defeat of Vortimer by Hengist at Crecanford, in Kent, in 457. Such an escape is possible and can well be accounted for when we consider that after the Saxons landed in Thanet in A.D. 449 they dwelt on friendly terms with the Britons for five or six years, during which time they would naturally avail themselves of the services of craftsmen, and probably prefer to spare them for their usefulness at the time of the general massacre of the Britons a few years later. Such an incident is not uncommon in the histories of barbarous invasions.

It must also be conceded to the Saxons that they possessed a sufficient amount of civilisation to appreciate the value of the workers in iron, brass and wood, the potters, weavers and others who inhabited these polytechnic cities. In their own countries they had already become acquainted with the productions of the Roman craftsmen, who were attached to the military colonies and actually formed part of each legion. The cruel devastation of the country after their first great success against the British was, in their eyes, justified by necessity, as they, the great founders of the Anglo-Saxon race, had not as yet acquired the patience which is so necessary in dealing with Celtic races.

It is also beyond doubt that members of the Collegia Fabrorum in the British towns had, for a hundred years before the Saxon invasion, become Christians and that, therefore, the

[1] The history of the great Lombard Guild of the Comacine Masters, by Leader Scott, goes very far on the road and all but proves the survival, through the dark ages, of a Roman collegium of builders in at least one corner of Italy, the fortified island of Comacina, in the lake of Como. This excellent work of research brings the Roman collegium almost to within touch of the earliest known Mediæval Guild of Church Builders, that which most probably supplied the architects of the pre-Gothic buildings of Western Europe. (The Cathedral Builders. The story of a great Masonic Guild. By Leader Scott. 1899.)

Church of the Quatuor Coronati, the popular Saints of several trades, was more likely to have been built at the time when Canterbury possessed a large community of Christian craftsmen than to have been founded by St. Augustine immediately after his arrival, in 597, although the church may have been desecrated during the one hundred and forty years which had elapsed since the destruction of the British rule in Kent.

From the date of Bede's record of the existence of this church in Canterbury in A.D. 619 until the foundation of a fraternity of sculptors and masons in Rome in 1406, we find, at various intervals of time, references to the history of the original Basilica, founded in memory of the Quatuor Coronati by Pope Melchiades within twelve years of the date of their martyrdom. About the same time as the fire at Canterbury the Roman Basilica was rebuilt by Honorius I. (in A.D. 622) and in A.D. 847 the Cardinal titular of the Basilica, who had become Pope, rebuilt it with greater magnificence. In the year 1116 it was again rebuilt by Paschal II., who added a palatial residence to it, and when the Lateran Palace was destroyed in A.D. 1308 the Popes for some time made it their residence.[1] Then in the 15th century we find that in "the very ancient Oratory of St. Sylvester, in the portico of the Basilica, was the Chapel of the Confraternity of Sculptors and Masons founded in the time of Innocent VII., 1506 A.D. 'under the invocation of the Holy Quatuor Coronati and the other five Holy Martyrs who had followed the profession of sculptors.' The members of the Confraternity wore a dress of red with blue sashes."

Here we arrive at the foundation of a mediæval guild with the nine martyrs as their patron saints and, moreover, a mention of their livery or distinctive clothing.[2]

A few years later the Guild of Smiths, Carpenters and Masons (l'Arti dei Fabbri e Legnaioli) in Florence instructed Nanni di Banco an amateur sculptor, to execute a memorial niche for Or San Michele, the Church of the Trade Guilds of that city. This building had been constructed in the previous century as the Guildhall, and, in 1339, two years after the laying of its foundation stone, the Guild of Silk Merchants were allowed to undertake the decoration of one of the niches with the statue of their patron saint, St. John the Evangelist.

Other Guilds followed and the fourteen niches which are evenly spaced round its external walls were allotted to the Companies representing the Professions, Merchants and Artizans of Florence.[3]

The Company became so wealthy after the Plague of 1338, owing to legacies and rich gifts, that they resolved to convert the Loggia or Guildhall into a Church, which was finished in 1359, but the filling of the niches was not completed for two centuries later. That of the Smiths, Carpenters and Masons, was finished about the middle of the fifteenth century. This niche does not occupy a symbolical position but is the second of four counting from the west on the north front. Two excellent photographs, by Alinari Brothers, of Florence, show the whole niche with the statues of the Four Martyrs in a group in ancient Roman costume, with an under panel representing three of them working as mediæval sculptors whilst a fourth is constructing a wall; in the background, conspicuously placed, are the plumb rule, level, compass and square. A cast from this panel is in the South Kensington Museum.

From Italy the fashion for adopting the Quatuor Coronati as patron saints spread to Germany and France, but in the latter country a single individual of the four became a popular saint in a manner to the exclusion of the others.

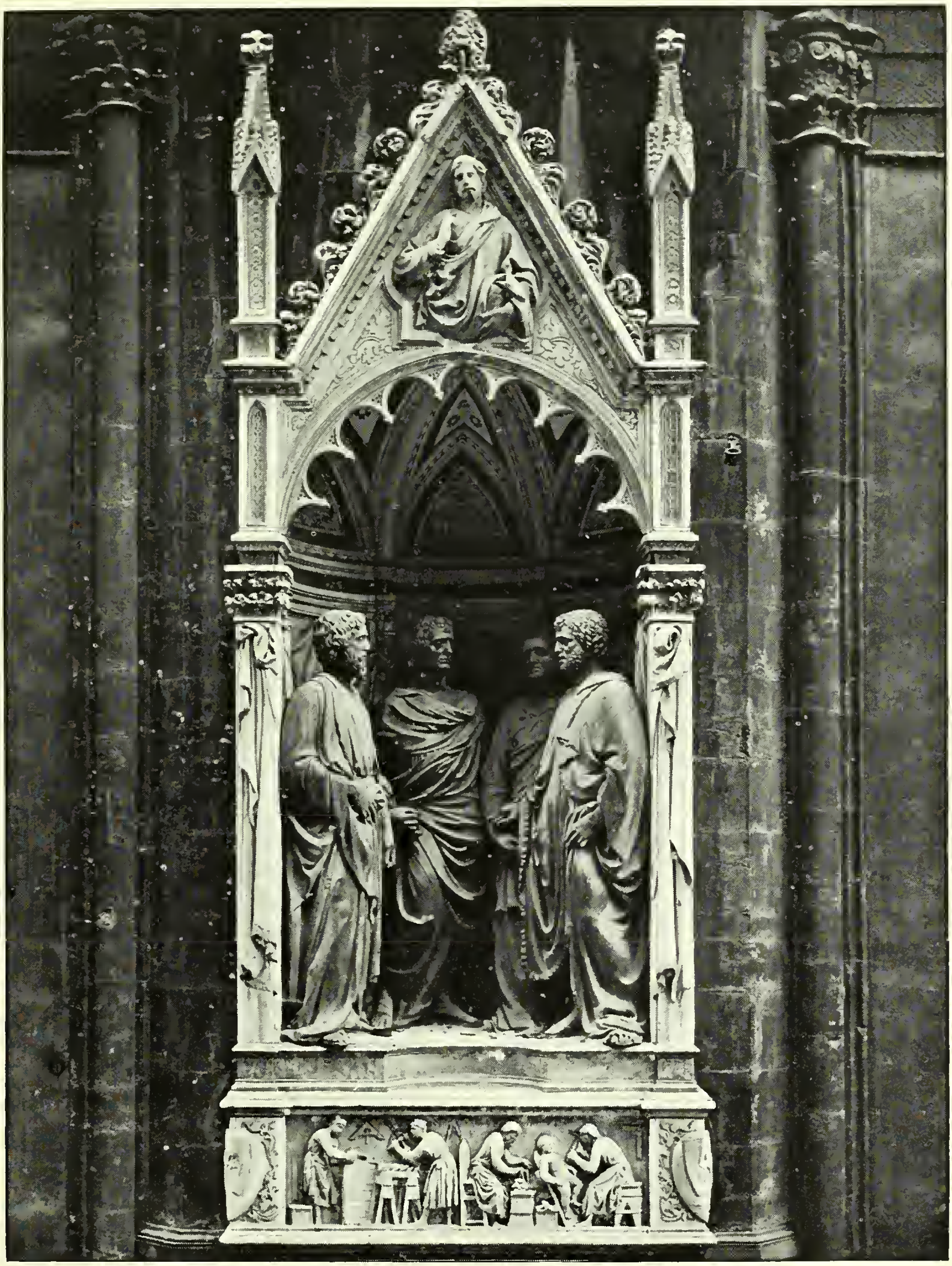
The "Martyrology"[4] of Du Saussay states that the bodies of the five Martyrs—Claudius, Nicostratus, Simphorianus, Castorius and Simplicius—"were afterwards brought from Rome to Toulouse and placed in a chapel which was erected in their honour in the Church of St. Sernin. Subsequently the greater part of the relics of St. Claudius

[1] For views of the interior and exterior, plans, etc., of this Church and Monastery, see *A.Q.C.*, vol. i.

[2] The Tanner MSS. in the Bodleian Library mentions an annual gift, by the Prior of Canterbury, of a livery of "Murray" cloth to the members of the Lodge of Masons in that city in the year 1492. "Murray" was mulberry colour, a reddish purple.

[3] A concise description of each niche and its respective guild and representative saint is given in "Walks in Florence," by S. and J. Horner.

[4] Le martyrologe de Du Saussay assure que les corps de ces généreux Martyrs, qui étaient à Rome, ont depuis été transportés à Toulouse, dans l'église de Saint Sernin et placés dans une chapelle érigée en leur honneur. A une époque que nous ne pouvons déterminer, la plus grande partie des reliques de saint Claude, l'un de ces sculpteurs chrétiens, fut transportée de Toulouse dans la Franche-Comté. En 1049, elles étaient honorées dans l'église de Maynal [Jura, arrondissement de Lous-de-Sanlnier, canton de Beaufort], une des plus anciennes du Jura. Cette église était alors le centre d'une paroisse importante. Quand le pape Léon IX. vint au Concile de Reims, en 1049, il confirma l'archevêque de Besançon, Hugues Ier, dans la possession de ce domaine. Dans sa bulle, datée du 19 Novembre, le Pape mentionne "l'église de Maynal, où repose," dit-il "le corps de saint Claude." Tel est le premier monument qui parle de ces reliques sacrées. Les traditions les plus anciennes de Maynal attestent que saint Claude fut toujours honoré comme Martyr. Il est représenté sur la bannière de la paroisse dans l'attitude d'un homme qui invoque le ciel, et dont la figure est éclairée par un rayon de lumière. Il tient un ciseau d'une main et de l'autre un marteau;



THE FOUR CROWNED MARTYRS
IN THE CHURCH OF OR S. MICHELE, FLORENCE.

were taken from Toulouse to the Franche-Comté. In 1049 these relics were honoured in the Church of Maynal, one of the oldest in the Jura. When Pope Leo IX. came to the Council of Rheims in 1049 he confirmed the Archbishop of Besançon, Hugh the First, in possession of this domain. Also in his Bull dated the 14th November he mentions the Church of Maynal 'where reposes the body of St. Claudius.' . . . The most ancient traditions of Maynal attest that St. Claudius was always honoured there as a martyr. He is represented on the parochial banner in the attitude of a man invoking heaven, with his face brightened with a ray of light; he holds a chisel in one hand and in the other a hammer, and by his side is shown a bust of which the white colour imitates marble. It is evident that the painter intended thus to represent one of the five sculptors who, according to the old legend, worked with great perfection, invoking the name of Jesus Christ." "This martyr Saint was generally named St. Clod or Cloud—which is the name under which he is generally designated in various documents relating to the Parish of Maynal."

Du Saussay further states that "a chapel was also built in honour of St. Claudius by the monks of Ilay upon the summit of a rock near the village of Denezières where some portion of his relics was placed, having been taken from the Church of Maynal. The surrounding territory from this time was named 'Terre de St. Cloud' and it is under this title that it is designated in several charters of the 12th century." The Palace of St. Cloud, near Paris, does not owe its name to St. Claudius the Martyr, but to St. Cloud the grandson of Clovis.

It should be noted that in Du Saussay's account no mention whatever is made of any connection between St. Claudius and the other martyrs with any Craft Guilds, nor does he mention that they were in any way patron saints of the Crafts. This strengthens Bro. Gould's statement that there is no authority for any connection between the Quatuor Coronati and the European Trade Guilds until the 15th century.

I have nothing to add to the list of German Cathedrals, Churches and Breviaries which are mentioned by Bro. Gould in connection with shrines and other memorials of the Martyrs, but during a recent visit to Brussels I found a very interesting representation of these martyr sculptors in a large picture belonging to the Municipal Museum, in which they are depicted as masons rather than sculptors. This picture is of great interest to those studying the manner of operative work amongst mediæval craftsmen ; and I noticed a peculiarity of dress which distinguished the sculptors from the burgesses and others shown in the picture. They are dressed in very short tunics and tight hose whereas the other people are in long gowns.

I must now give a few details of the Societies of Builders which exist in some parts of the East and probably throw some light upon the inner working of the Roman Collegia and the craft guilds of mediæval Europe.

In various forms craft guilds are to be found in all the principal cities of Asia, and there is evidence that the various trades have been accustomed to form themselves into societies for mutual protection and for the proper regulation of their commerce. These guilds vary considerably in their organization and powers and, generally, do not openly take

à côté de lui est figuré un buste, dont la couleur blanche imite la marbre. Il est évident qui le peintre a voulu représenter ainsi un de ces cinq sculpteurs qui, d'après les légendes, travaillaient avec une grande perfection, en invoquant le nom de Jésus-Christ. Le saint patron de Maynal est mentionné dans plusieurs anciens monuments de l'histoire de la Franche-Comté, et en particulier dans le Catalogue des bénéfices du diocèse de Besançon. La plus grande partie de ses reliques est conservée, depuis un temps immémorial, dans une châsse de bois doré, et sa fête se célèbre le dimanche qui suit la Nativité de saint Jean-Baptiste, sous la rubrique d'un Martyr non pontife. Ce jour, là, avant la messe solennelle, et le jour de l'octave, après les Vêpres, ses reliques sont portées en procession dans les rues de la paroisse. La châsse antique est ornée de huit statuettes placées dans des niches ogivales, et l'une de ces images représente le Saint portant à la main la palme du martyre. Ce saint Martyr était ordinairement appelé saint Clod ou Cloud. C'est le nom sous lequel il est désigné dans différents actes relatifs à la paroisse de Maynal, écrits au commencement du XVIIe siècle. Il est mentioné sous le nom de Glaiz ou Glauz, martyr, dans le martyrologe de Chastelain, qui ajoute que son corps est conservé à Maynal, dans le diocèse de Besançon, où il est honoré d'un culte public.

Ce culte de saint Claude n'était pas particulier à l'église de Maynal. Une chapelle avait été bâtie en son honneur par les religieux d'Ilay. Cet oratoire était placé sur la pointe d'un rocher qui s'élève près du village de Denezières [Jura, arrondissement de Saint Claude, canton de Saint Laurent], et on y déposa quelque reliques de saint Martyr, tirées de l'église de Maynal. Le territoire environnant prit dès lors le nom de Terre du Saint Claud. C'est sous ce titre qu'il est désigné dans plusieurs chartes du XIIe siècle, citées par les historiens de la Franche-Comté. La chapelle de Saint Claude fut détruite dans la suite des temps, et l'églse paroissiale de Denezières fut rebâtie au sud-est du village [1841]. Elle est également sous le vocable de saint Cloud, dont la fête s'y célèbre le 8 Novembre, jour fixé pour le culte de ce Martyr dans tous les martyrologes.

Ce culte a été de nouveau autorisé par feu Mgr de Chamon, évêque de Saint Claude, le 23 Mai 1839. Les Petits Bollandistes. Vies des Saints. Mgr Paul Guerin. Paris, 1876.

any part in municipal government, for the very good reason that in the East countries are ruled by officials, created by the Sultans or the Padishas, who again appoint subordinate officers, generally men who have been able to buy from them the position and the right to get as much as they possibly can out of the people, in the same manner that they, the upper officials, pay the Sultan for the privilege of retaining their posts. There is, therefore, little similarity between the trade guilds of the East and the free Roman Collegia, and less so with the mediæval guilds of Europe of the period when the municipalities obtained great political powers.

The present condition of the builders' guilds in Persia has been enquired into by General A. H. Schindler, who has spent nearly thirty years in the country and is the best living authority in all matters concerning it. He informs me that a trade guild is called "Senf," and posseses a Chief or "Syndic" named the Ra'is, who represents the guild in matters concerning municipal regulations, payments of taxes, etc. It is not necessary that the Ra'is should be a master of the craft of his guild. The ordinary term for a master craftsman is "Ustad," for an apprentice or pupil "Shagird." In the building trades the names "Ma'mār" and "Banā" stand indiscriminately for architect, builder and mason, but a superior Banā—a master-builder—is called a Ma'mār, and a superior Ma'mār affects the title of "Ma'mār Bashi," the latter being a Turkish title denominating a Chief or Head. The title "Ustad" has not the same value as master in Europe, but is applied to the master-builder in charge of the building of a palace, as well as to a man who cannot correctly put half-a-dozen bricks in a line. As far as can be ascertained at present no ceremonies are used in accepting a new comer into a craft. Any boy may become a "Shagird," but good builders will only accept him upon the condition of his agreeing to remain a certain number of years. Other "Shagirds" do not bind themselves but receive daily wages from the beginning. When the Ustad starts on his own account he becomes a "Banā," or builder, but as there is nothing to prevent anyone calling himself a master builder you may meet with men who are known as Ustad, Banā, who cannot do more than construct a mud-hut. These, however, are not recognised as members of the guild, and are seldom seen in towns. Sometimes masters of the craft are restricted to certain quarters of a town and are not allowed to work outside of the quarter in which they reside.

In the winter of 1894 I showed General Schindler a large collection of Persian architectural drawings, which I had purchased from the State Architect in Teheran, on his return to Persia in 1895 he made many efforts to obtain some but without success. When asking for some technical terms and their explanation he found the men exceedingly reticent respecting them and he concluded that they regarded these matters as secrets which they were obliged to keep to themselves.

In a recent paper read by Yoshitaro Yamashita, Chancellor to the Imperial Japanese Consulate in London, before the Japan society, he mentions the "Hiden" (secret tradition) the "Hijutsu" (secret art), and the "Okugi" (inner mysteries) as terms in common use and applied to nearly every undertaking, and he goes on to explain that there is nothing absolutely mysterious or supernatural about them, and that these terms are used with respect to valuable secrets which are carefully guarded by Professors on account of the peculiar benefit they receive for imparting them to their pupils.

Here we have arrived at the key note of the bond of fellowship in operative gnilds at all periods. Their secrets have always been valuable possessions requiring every protection to prevent them becoming common property. Then, to prevent undue competition, the interest of the community of a guild was placed before that of its individuals, and lastly, in its relations with the Government, the guild was better able, especially when supported by the guilds of other crafts, to secure an equitable adjustment of taxation as a strong united body.

It is on these grounds that I form the conclusion respecting the origin of the popularity of the Quatuor Coronati as the patron Saints of the Masons and Sculptors. The early Christian Church consisted principally of members of the industrial classes all of whom were of necessity "magistri" or "operarii" of their respective trade Collegia. The four sculptors and their associate were not only martyrs to the new faith, which by that time was professed either openly or in secret by the bulk of their fellow-craftsmen, but were regarded as victims of tyrannical interference with the privileges of the Collegia which most probably possessed powers to deal with all matters relating to the due execution of the work of each craft.

Either from jealousy or fear, several of the Roman Emperors had already attempted to suppress the Collegia both in Rome and in her colonies, and even the just and broad-minded Trajan objected to the trade guilds and charitable benefit societies upon the ground that

they became turbulent and factious.[1] Christianity was first brought to his notice as still another of these societies forming in a distant colony[2] and was duly reported upon by Pliny in the same manner as when he was requesting direction from the Emperor in dealing with a volunteer fire brigade and a society for old age pensions.

The Guilds of mediaeval Europe were similarly disliked by arbitrary rulers of all kinds whether Popes, Emperors, Kings, or Republican Governments, and in our own times the greatest Guilds in the world, those of the City of London, have not been free from molestation from the would-be tyrants of the hour.

But these attempts to destroy Institutions which form the backbone of civic liberty, like the war waged with Freemasonry by the Roman Church, could but end in the discomfiture of the attacking powers. These societies are the outcome of the practical side of human nature, in its hard-headed and sober desire to do its best to obtain freedom to work for due reward, to live in peace and harmony with its neighbours and to combine for mutual protection when the necessity arises.

Bro. J. R. Bell, (P.D.G.S.W., Punjab) having spent his working life in the East, mainly as a bridge-builder, had naturally paid some attention to the organisation of Oriental Craftsmanship, and, in reference to one of the minor points touched on in the learned and lucid paper just read by the W.M. from the chair would suggest that any confusion which has arisen as to the application of the revered title of Ūstad is attributable to the ramifications in oriental parlance of "courteous hyperbole." Among Moslems the relation of Ustad to Shagird, like that, in more transcendental matters among Hindoos, of Gūru to Cheyla, is essentially that of Master (with the biggest kind of capital M) to Disciple. As nearly as the language of one people can exactly express the abstract concepts of another race, the Ūstad of the Moslem is the Maestro of the modern Latins and an expert par excellence. Hyperbolically, however, the poorest "knobstick" who handles a trowel to daub a "kutcha" wall with untempered mortar may be dubbed Ūstad by his fellows just as your Cairene donkey-boy conjures each greybeard as a Sheikh and each adult as an Athlete. In an Indian household, as the W.M. can doubtless recall, courtesy titles—mainly military—are carried to such lengths that your cup bearer is ever, like Lord Kitchener, the Sirdar, the Seamster (if that be the correct description of a male seamstress) is the Khalifa, and the fundamental menial of all is dubbed Jemmadar, *i.e.*, Sergeant, if not Sergeant Major. For any artizan whatever in India, Mistry, from the Portuguese form of Master, is the usual courtesy title and when, as is not uncommon, a workman tells that So-and-So was his own Ūstad or that Such-an-one is *an Ūstad* he indicates a sense of the highest scope of professional attainment.

Persia is probably a far better field for investigating the immediate connection between successive generations of craftsmen than India can be. In the latter each trade is

[1] Pliny to Trajan.

Letter xlii., proposes the institution of a company of firemen, consisting of 150 members, and promises that none but those of that business shall be admitted to it, and that the privileges granted them shall not be applied to any other purpose.

Letter xliii., Trajan replies that "it is to be remembered that societies of that sort have greatly disturbed the peace of the province in general, and of those cities in particular. Whatever name we give them and for whatever purpose they may be founded they will not fail to form themselves into factious assemblies however short their meetings may be."

Letter xciii., asking for directions respecting a memorial from the City of the Amiseni, concerning a charitable institution, for which sanction was required, is replied to in Letter xciv., from Trajan, granting the request, remarks that he will not "oppose it, especially if those contributing are employed not for the purpose of riot and faction but for the support of the indigent. In other cities however, which are subject to our laws I would have all assemblies of this nature prohibited."

[2] If we impartially examine this prosecution of the Christians, we shall find it to have been grounded on the ancient constitution of the State, and not to have proceeded from a cruel or arbitrary temper in Trajan. The Roman legislature appears to have been early jealous of any innovation in point of public worship; and we find the magistrates, during the old republic, frequently interposing in cases of that nature. Valerius Maximus has collected some instances to that purpose (L. i., c. 3), and Livy mentions it as an established principle of the earlier ages of the commonwealth, to guard against the introduction of foreign ceremonies of religion. "*Quoties*" (says that excellent historian, speaking in the person of one of the consuls who is addressing himself to the people) "*quoties hoc patrum avorumque ætate negotium est magistratibus datum, ut sacra externa fieri veterant? Judicabant enim prudentissimi viri—nihil æque dissolvendæ religionis esse, quam ubi non patrio, sed externo ritu sacrificaretur.*" (L. xxxix. c. 16). It was an old and fixed maxim likewise of the Roman government not to suffer any unlicensed assemblies of the people; and of this Livy also is a voucher: "*Majores vestri*" says he "*ne vos quidem nisi quum,*" *&c.*; "*forte temere coire noluerunt; et ubicunque multitudo esset, ibi et legitimum rectorem multitudinis censebant debere esse.*" (L. xxxvi. c. 25). From hence it seems evident that the Christians had rendered themselves obnoxious, not so much to Trajan as to the ancient and settled laws of the State, by introducing a foreign worship, and assembling themselves without authority.—W. Melmoth.

nominally a hereditary sub-caste and there is thus in India, no process directly analogous to what we understand by Initiation from without. As far as the present speaker has ascertained each Sub-cast guild has its distinct topographical location and a washerman born in say Multan pays "Mother-lodge" dues to the Dhobi caste of Multan as well as local dues in these days of travel it may be in Bombay or Rangoon. Each local sub-caste seems to be invariably governed by a council of theoretically five persons and wherever any caste question arises such a council or "panchayat" issues decisions on pain of excommunication. There is no time on the present occasion to enter into any details of caste more than to suggest that this much abused institution is very imperfectly understood by those who condemn off-hand what is after all the oldest and seemingly the most durable social system in the world. One of the oldest and in some sense most masonic of beliefs is to this day an effective superstition throughout India, where it is incredible to the popular mind that any great work of public utility can be consummated without the tangible sacrifice of more or less voluntary martyrs. One of a bridge-builder's difficulties in such cases is to restrain the reckless exposure of life and limb by workmen imbued with this form of fatalism. It is found impracticable to eradicate a belief that a certain tale of human lives, known perhaps to the master-builder by incantation but to none else, is the price of success. It is not uncommon to find a belief obtain that the Hospital attached to a works-colony in the wilds is a cunning device for killing off the required tale and thus hasten by oblique methods the desired and admittedly desirable end in view. Although this form of fatalistic martyrdom is very different from that of this Lodges' four Patrons there is perhaps nevertheless enough in common to make these few remarks of interest to the Craft.

Bro. G. W. Speth said:—There are one or two features of our Master's paper which are of peculiar interest to me. I think his suggestion, that the almost immediate acceptance of the Quinque Sculptores as duly recognized canonical saints may be due to the fact that they were members of a trade organization, is absolutely new. It is a fascinating theory which we should all of us like to adopt, and it may ultimately prove a very tenable one and secure general approval, but it is too novel a one for me to venture any more definite appreciation of it until it has stood the test of further investigation.

Another novel suggestion is that the Church of the Quatuor Coronati at Canterbury was a Roman building. Bro. Clarke's arguments in support of his theory are very weighty, and so far as I know the only argument to the contrary will be found in the undoubted fact that, at the time of the landing of Augustine, there already existed in Canterbury, and was then served by a French Bishop, a Christian Church, St. Martin's. The present edifice is, of course, of much more recent date, but experts declare that the foundations and lower portions of the present walls do show distinct traces of Roman work. If the Quatuor Coronati Church were really of Roman origin this would point to a very large Christian population at Canterbury in those days, and detract considerably from our faith in the generally accepted accounts of Augustine's proceedings. Moreover, if the existence of St. Martin's was handed down in histories, why is no mention made of its sister building? Some years ago I spent a holiday of a couple of months at Canterbury, and endeavoured to ascertain the site of the Quatuor Coronati Church, and succeeded in enlisting the help of the late Dr. Shepherd, himself a Freemason though not an enthusiastic one, and other Canterbury antiquaries in my pursuit. Nothing definite was the result, but the probability appears to be that the site of the church is now represented by St. Alphege. So far, not a known document in the possession of the Cathedral Chapter mentions the building by its first name, not a single scrap of tradition appears to have survived the twelve centuries since Beda mentioned it, and the only knowledge we have of its former existence is contained in the few words which describe the conflagration of the greater part of the city.

The information about Claudius, or St. Claud or Cloud, is quite new to Masonic students. It seems to represent the furthest limits of condensation in the legendary career of our Patrons. First there were two distinct groups, of four and five; next these appear as one group of four only, the five being practically allowed to lapse out of memory; and finally these four are resolved into one embodiment of the whole nine, St. Cloud. This opens out a new field of investigation, available to all of us, whether masters or apprentices of Masonic study, viz., to ascertain, wherever we may chance to light upon a St. Claudius, St. Claud or Cloud, whether any traditional connection with Masonry can be traced in his particular case.

In Volume v. (1892) of our *Transactions*, p. 143, there is an interesting note by Bro. J. Isebree Moens, respecting the church of St. Lawrence at Rotterdam. One of the four chapels in the choir was maintained by the Masons' Guild, and built by them in 1491, and consecrated to their Patroness, Saint Barbara. We must presume therefore that the Masons of Rotterdam did not adopt the Four Martyrs as their Patrons. But, in 1641, F. Wouters painted a fresco on the walls of this chapel, which was subsequently covered with a nice

clean coat of pure virgin whitewash, precisely as if the church had been under the care of an English churchwarden of fifty years ago, and when the plastering was removed in 1879 only portions of this fresco could be recovered. A sketch was then made of it, and is reproduced in our *Transactions*, *loc. cit.* It will be at once seen that there were originally four figures, of which now only two remain, or rather remained at that time, because the fresco itself has long since disappeared. And these two bear—the one a huge pair of compasses, the other a trowel, in their hands. We may fairly assume that the other two were equally provided with masons' tools, and it is difficult to imagine that they were intended to represent aught else but our Four Martyrs. But the curious part is that, although the lower figure is clad, as was to be expected, in the ordinary attire of a Dutch burgher, the upper one holding the compasses is attired in flowing robes which convey a distinctly oriental effect and wears a royal (not a martyr's) crown. Is he Solomon? Who else can he be? And if he be really the wise king, what a curious confusion of ideas to incorporate him with the Four Martyrs! All sorts of possibilities crowd upon one's fancy, but however much one may be tempted to speculate privately over the riddle, to do so in print would be far too venturesome. But do not let us quite lose sight of that fresco when next we assert that the influence of Solomon on our Masonic Legendary Lore is not apparent before the eighteenth century.

A hearty vote of thanks was accorded the W.M. for his paper.

Bro. Hamon le Strange, P.G.M., Norfolk, writes:

A few remarks on the Florentine group of our Patron Saints additional to that of the W.M., may not be uninteresting.

The group of the Quatuor Coronati is in a canopied niche on the exterior of the northern front of the church of Or San Michele at Florence, which was erected by Simone Talenti in 1380, and originally contained an oratory below with a granary above. This forgotten purpose is commemorated in the present name of the building, a corruption of "*Horrea Sancti Michælis.*" The external decoration of the edifice with statues was undertaken by twelve Guilds, whose armorial bearings are placed under the several niches. The four patron Saints of the Masonic Guild were sculptured by Nanni di Banco, a favourite scholar of Donatello, who matriculated in the "*Arte dei Maestri di pietra*" on the 2nd February, 1405.

The following anecdote concerning this particular work is given by Perkins in his "Tuscan Sculptor."

> "When the saints were finished, Nanni discovered that they were too big for the niche destined for their reception, and in despair consulted Donatello, who promised to help him out of his trouble if he would give a supper to him and his workmen; to which Nanni joyfully consented. Donatello set to work, and, after knocking off portions of the shoulders and arms of the four Saints, brought them into such close contact that they could be placed in the niche without difficulty."

In the relief underneath the shrine, Nanni di Banco has given a graphic representation of the "Laborerium" in which the hewing of stone, carving of ornamentation, and cutting of woodwork was done by the operative workmen who were not yet Masters.

NOTES AND QUERIES.

THE **Sackville Medal.**—This medal has sometimes been stated to be a forgery of a much later date than 1733, but there is printed evidence that the medal was already known in 1738. In that year appeared a German book, entitled "Gründliche Nachricht von den Frey-Maurern, nebst angehängter historischen Schutz-Schrift. Franckfurt am Mayn, In der Andreäischen Buchhandlung, M.D.CCXXXVIII." A second edition followed in 1740. On the title page the two sides of the Sackville Medal are to seen in print, and in the book itself, on pp. 137, *et seq.*, we read the following account, which I give in English:—

"From Florence we learn that Lord Charles Sackville, Duke of Middlesex, a son of the Duke of Dorset, has founded a Lodge and Society of Freemasons, and that a medal has been struck there. On the obverse is his bust in the Roman fashion, with the inscription: CAROLUS SACKVILLE, MAGISTER FLORENTINUS. On the reverse we have Harpocrates, the Heathen God of Silence, as a nude male figure with a flower on his head, one finger of the right hand laid on his lip, and in his left hand a horn of plenty, filled with flowers and fruit. On one side of him are all sorts of masons' working tools, and on the other side, the chest of mystery and the snake."

Looking to the reproduction of the medal we find that the word "Florentinus" is abbreviated, being represented only by the letters "FL." Under the bust appears in small letters "L. Natter 1733." The obverse shows the legend "AB ORIGINE," and under the platform whereon Harpocrates stands, we see, once more in small letters, "L. Natter. F. | Florent:" (in two lines, *i.e.*, L. Natter Fecit Florentinus. Harpocrates leans his left arm on a pillar, to his right are a pefect ashlar, mallet, compasses, square and level. The objects on his left side are not easily made out: there is something like a basket with a pick-hammer leaning against it, something like a ladder leans against the pillar, and something like a thyrsus lies across the basket; but there is nothing to be discovered of a snake or the like, only a knot of ribbon on the staff.

Now, inasmuch as the *St. James' Evening Post*, in 1738, also states that there were Lodges in Florence at that time, which had been interdicted some years previously (*v. Mas. Mag.* iv., p. 421), we are forced to concede that Sackville was Master of a Lodge at Florence in 1733, and that the medal is not a forgery of a more recent date.

W. Begemann, Dr. Ph.

Builders' Marks in Timber Structures.—I wonder if any reader of our Notes and Queries column can give information as to Builders' Marks (one can hardly call them Masons') on timber buildings?

I have just returned from Norway and amongst other places visited, drove out from Bergen to Fantoft to see a very interesting relic of the mediæval ages, in the shape of the old "Stavekirke," removed from Fortun and re-erected in the beautiful grounds of Mr. Gade, the late American Consul.

My daughter, who is almost as great an enthusiast as her father, drew my attention to what she considered "a mason's mark" on the left hand door post of the north-west door of the church. This somehow savoured of "the left-hand pillar at the porchway or entrance," and struck me as at least a curious coincidence, and I proceeded to take a rubbing (copy of which I enclose, marked *A*.) See annexed plate.

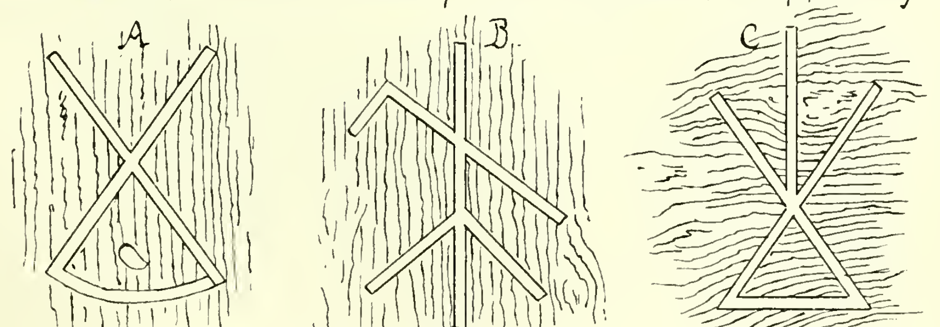
We then, naturally, looked for more, and found in the middle of the door itself, the figure marked *B*, and going round to the west, or main entrance that marked *C*.

After this we carefully examined the whole building, but did not observe any others. Unfortunately we could not see the inside, as we were informed we should have applied for leave at the American Consulate in Bergen, a restriction, I believe, imposed since some boor, who persisted in smoking, almost caused a fire. Thus do the public suffer for the short-comings of those whom I would fain believe are the few, athough they are only too numerous. On my return home I mentioned these marks to some Masonic friends who stated they also had observed them on a previous occasion, but it had not occurred to them to copy them.

Now there is another point of interest in connection with this church. We had remarked, on seeing a somewhat similar, but quite new, one at Balholm a few days before, that the architecture reminded us of Chinese temples and pagodas. The Fantoft Church did so to an even greater degree, I enclose a photo of it that you may see what I mean. The remark was again repeated but there was no further speculation upon the subject.



Builders' Marks, cut in the Timbers of the old Stavekirke, Fantoft, Norway.





Masonic Jug belonging to the Rev. E. Fox-Thomas.

But the other day I was looking for something in one of my "Masonic chip books" and I turned up a cutting upon the subject of this identical Fantoft Church of which I had no recollection.

It is called "Ancient Symbols and their Origin," and is from the *Newcastle Daily Chronicle*, of October 30th, 1893, being written over the pseudonym of "Leodiensis."

It would appear that another local man who had been over in Norway about that time read a paper upon its antiquities at the Newcastle Society of Antiquaries. He remarked that some of the Pagoda-like features of this style of church construction suggested the probability that its origin may have been Indo-Chinese and might possibly have some relation to the "folk-wanderings" about which there is so much controversy.

"Leodiensis'" explanation is "that the peculiar features of these specimens of ancient Christian architecture are referable to a much more ancient religion, traces of which are found amongst the most venerable remains of past civilization. The pointed summit of the old Norse Stave-Kirke, the Hindoo and Chinese Pagodas, the Egyptian Obelisks, the English Maypole, the Irish Round Towers, are the almost forgotten relics of one cult that was, in the childhood of the world, universal—the worship of the Phallos, the Sacred Fire, the origin of the Vestal Fires of the Romans, and of the Shekinah of the Jews. They were all symbolical of the pyramidical, triangular, tongued or obeliskoid form which fire assumes in its ascent to Heaven.—Fire which of old was always the veil behind which God manifested Himself. Hence the monoliths of Stonehenge, Ellora, the Babel Towers of Central America, the Pyramids of Egypt, the 'London Stone,' all market crosses, all spires and towers—all these hieroglyphs in every part of the world proclaim themselves Phalloi, and express a sublime meaning. They are the symbols of the ancient Fire Philosophers, represented in modern times by the Illuminati and others—the symbol of the mighty self-producing generative power deified in many *myths*." (?) The query is mine, why myths? Is there not more than a substratum of truth under many of these so-called myths? I am inclined to believe so, but should like to hear the views of some of our expert Brethren of 2076 both on the "folk-wandering" and "Phallic Worship" theories in this connection.

I may mention that while away I saw several of the old "calendar sticks," carved in what I took to be Runic characters. Their custodians did not seem to know much about the practical use of them, *but were fully alive to their value as antiquities*, and not in the least inclined to rebate even a single öre on the price asked for them.

I think there was some reference to Norsk carvings of this kind in a recent number of *Ars Quatuor Coronatorum*, but I am not at the moment able to turn to it.

Seymour Bell, P.Pr.G.W. Northumberland.

Masonic Jug.—I send you a photograph of a jug in my possession, for reproduction in our Notes and Queries, if thought worthy of it.

E. Fox-Thomas.

The Most Excellent Order of Geometrical Master Masons.—Can any brother give me any particulars of this side-degree, where and when worked, etc.? I have lately been permitted to study a MS. copy of the Lectures of this degree, nine in number. The date of transcription of the copy I have seen is, from internal evidence, watermark on paper, etc., not earlier than 1819-20, but the degree itself has every appearance of being much older. Much of it is composed of very rough and archaic verse, containing allusions to matters which meet us early in the last century, such as the "broached thurnell," and which had disappeared from Craft Masonry long before the 19th century. On the other hand, much of it will be recognised by members of so-called higher degrees as at present in use. The degree was apparently given immediately after the three Craft degrees, but is unconnected with the Royal Arch. It was conferred in a Chapter, not in a Lodge, and is obstrusively Christian throughout. Both Mackey and Woodford give the name "Geometrical Master Mason" in the Encyclopoedias for which they are responsible, but neither seems to have realised that it was anything more than a mere expression and represented an actual degree.

G. W. Speth.

Broached Thurnel.—The recurrence of this mysterious object in the Geometrical Master Mason's lectures reminds me that some time back I solved the question of its nature. In 1755 the *Scots Magazine* published an alleged "Mason's Confession" giving its date as 1727. It states that the jewels of a Lodge are "The Square Pavement, a Dinted Ashlar, and a Broached Dornal." Prichard's *Masonry Dissected* of about 1777 (and possibly earlier, but not in 1730) gives as the three jewels "Tarsel Board, Rough Ashler, and Broached Thurnel," and both agree that the use of the latter is for the Entered Apprentice to learn

to work upon. The word Broach is known in architecture, it was an old English term for a spire, evidently derived from the French *broche*, a spit, and is still in use in the North, whereas in other parts of the country, Leicestershire, for instance, its use is confined to a spire which springs from the tower without any intervening parapet. Turnel has been thought by our students to be a possible form of the French *tourelle*, a small tour or turret, and so something like an agreement was come to some years ago that Broached Thurnel probably meant a Broach Spire, and that it was represented in our Lodges by a cubic ashlar surmounted by a pyramid, delineations of which are to be met with in old sheets of Masonic symbols and old tracing boards. The explanation never quite satisfied the requirements, because such an object, in its very nature, was not only completely worked out, but required a good deal of skill to produce, how, under those circumstances, could the apprentices learn to work upon it? The slightest touch of theirs was calculated to spoil it altogether. Combining its alleged use with the usual signification of to broach, *i.e.*, to open, commence, begin, I have been unable to accept a completed object as the solution, and have diligently searched all such dictionaries as came in my way. I had often looked in Ogilvie's "Imperial Dictionary" among others, but somehow had never referred to the supplement. By accident I opened the supplement one day at the right page, and there I found:

"BROACH, in Scotland a term among masons, signifying to rough hew." [I am informed that the English term is both Broach and Boast.] "BROACHED WORK, in Scotland a term among masons, signifying work or stones that are rough-hewn, and thus distinguished from Ashlar or polished work. BROACHING-THURMAL, THURMER, TURNER, names given to the chisels by which broached work is executed."

There we have it, I think. The only difficulty is that if a Thurnel is a chisel, the apprentices cannot learn to work *upon* it, but if Thurmer can be ignorantly changed to Dornal or Thurnel, then surely it is not too much to suppose that the "upon" has been substituted for "with," and that the answer should read "for the apprentices to learn to work with." The apprentice had put into his hands the special tools with which the easiest and earliest work was executed, or "broached." But, having explained the Broached Thurnel, what becomes of the cubic stone surmounted by a pyramid? What was that called? what was its use? what its symbolism?

G. W. Speth.

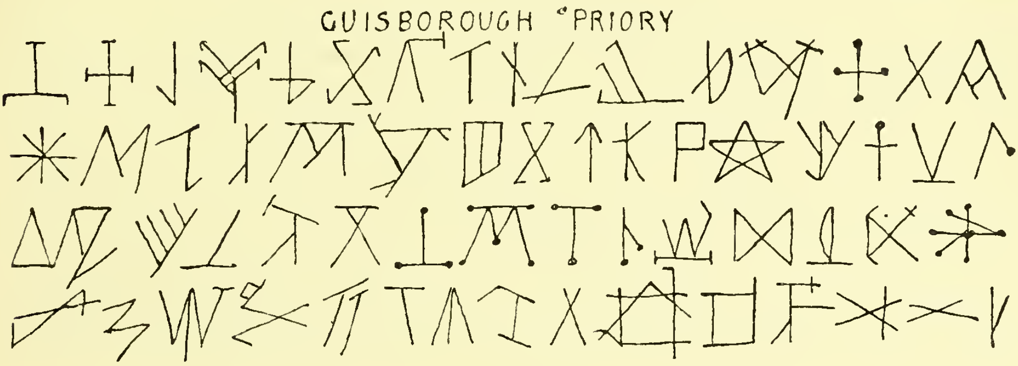
Indian Superstitions and Freemasonry.—In the course of perusing some old numbers of the *Ars Quatuor Coronatorum*, my attention was attracted by a notice (vol. v., p. 144) on the popular association of Freemasonry with magic in India. As I have devoted considerable labour to popular superstition in this country, I am in a position to supplement your information by a tradition which exercises considerable influence over the minds of the lower orders in the Eastern Districts of the North-West Provinces. The Masonic Lodge is always termed, even by natives of education, the "House of Magic" (*jádúghar*); for there exists, in fact, no other vernacular expression except a corruption (*frámesan*) of the English title. The popular belief is that the Government maintains an official known variously as the "Decapitator" (*Sirkatwá Sáhib*) or the "Man of Dinapore" (*Dánápúrí Sáhib*) who has a graded establishment and travels in summer to the hill stations. He is supposed to wander about, in shabby clothing, after night-fall, in company of a scavenger (*mihtar*) and a water-carrier (*bihishtí*). He steals up from behind to belated passengers and, snipping off their heads with a pair of huge scissors, has the corpse concealed by the scavenger in a ravine and the blood-stains washed away by the water carrier. He is often confused in the minds of the people with the "Man of the Corpse-drug" (*Momiyai Sáhib*), who is also a European official employing a staff of native subordinates to allure away people, especially of a black complexion, by the touch of a withered stick. Such victims are suspended by the heels from the ceiling of a secret bungalow where their heads, after being shaved by the barber, receive three incisions, through which the life-essence exudes in seven drops of an oily substance (*momiyai*) sold in all bazaars as a panacea for all evils. I need hardly mention that all this is an ignorant misconception of our methods of operation and dissection which are even yet misunderstood and often wilfully misrepresented by interested opponents of our administration. In either case, the skulls are alleged to be forwarded to the "House of Magic," where the Freemasons, vivifying them by incantations and placing them in pairs on a table, pit them against each other, for sporting wagers, in a species of ghastly cock fight with their teeth. The leaps and bounds of the skulls on the table explain the mysterious knocking overheard by the terrified listener outside a Lodge. Written on prosaic paper and read in the common-place atmosphere of England, this account, I fear, will seem almost like a wilful hoax; but it is impossible for you to realize the superstition of a country where persons of the lower orders are afraid to walk about in the dark, where every square mile has at least three malevolent spectres, where the evil eye is a cardinal

article of belief, where hospitals can be emptied by a rumour that patients are to be poisoned by sprinkling chloroform on the punkahs, where children are hidden away lest they should be sacrificed and immured in bridges or water-works; where Government officials are attacked and even murdered in the idea that they are paid to destroy the population by inoculating the plague. These are all facts which I can attest from my *personal* knowledge and which can be easily established from *official* reports.

R. Greeven, I.C.S., Benares.

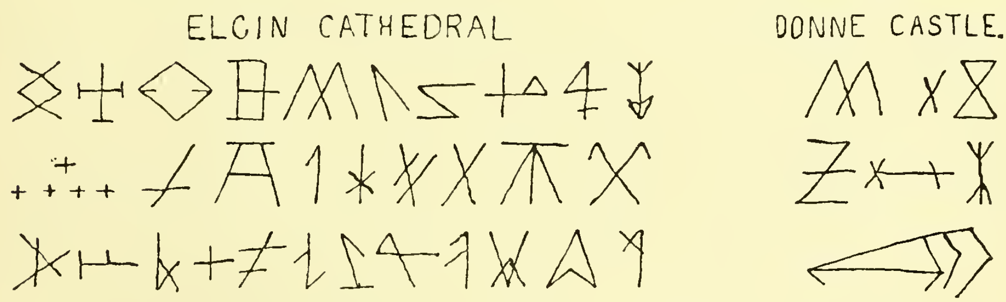
Masons' Marks.—I attended Provincial Grand Lodge of North and East Yorks, held at Guisborough, July 12th. and the same day visited the Priory. I have pleasure in sending the following Masons' Marks found there.

E. Fox Thomas.



Masons' Marks.—I annex some Masonic Marks which may be interesting to some of our readers.

W. Ivison Macadam.



Stonehenge as an Observatory.—The following is from the *Daily Chronicle* 18th September, 1899.

"Dr. A. Eddowes gave a lecture, accompanied by lantern illustrations, which he called 'Stonehenge; some new observations and a suggestion.' He believes that the thirty large upright stones, with their intervals, indicate that the circle was divided into sixty equal parts, that the grooved stone, (which is the best selected, worked, and preserved stone in the whole ruin, but has never hitherto received the attention it deserved) was used for supporting a pole in a definite and permanent manner, and that the signs of wear at the mouth of the groove, together with the two worn horizontal hollows or waists, and the dimples on the convex back of the stone indicate not only where, but how, this pole was fixed. This Dr. Eddowes conceives was done by means of willow ropes. Such a pole would form the pointer of a sun dial for daily observation, or what was more important, an indicator of the time of the year, by the length of its shadow. The levelled avenue along which the sun's shadow would fall about three p.m., and the flat 'slaughter-stone,' with its arrow-head marking, seem to the author to support his view.

In the discussion which followed, the only new point made was a suggestion that the authorities should enclose Stonehenge by a wire fence, in order to keep the rabbits out. They are, it is said, undermining the land on which the ancient monument stands, a process which, if not stopped, will prove disastrous in its effects."

Comacine Masters and Freemasons.—I think the following extracts from letters written to me by "Leader Scott," the author of "The Cathedral Builders," reviewed by Bro. H. le Strange on p. 124, are more than usually interesting.—G. W. Speth.

Accept my sincere thanks for your very kind letter and the most interesting paper on "Free and Freemasonry," which arrived later. It shows such a complete analogy between the English and Italian Lodges during the Cathedral building centuries as to place their common ancestry almost beyond doubt. Many of the terms you quote have all the appearance of translations from the old Comacine Latin. "A Freemason who can draw his plot, work and set accordingly, having charge of others," recalls Magister Rainaldus of Pisa, who was "Magister ipse operator," and the Lombard Comacine who "conduxerit ad operandum dictandum." "John the Marbrer" is only an Anglicised "Giovanni Magister lapidum" or "Marmorius." "Mestre-mason de franche pere" comes surely from "Magister lapidus vivum." Saxon *vivum* or freestone was the only material allowed to Lombard sculptors, unless for royal patrons, when the use of marble was permitted. Your clear distinction between Church-building Masons (who were highly gifted and a wandering race), and ordinary masons (who were restricted to the cities in which they lived), is precisely what is found in Italy, where the civic guilds were certainly subsequent to the older universal one, and seemingly subordinate to it. The Venetian civic "Arte de Tajaficere" was founded in 1307. The Florentine "Artis magistrorum lapidum et liqnaminum," in 1385. The Sienese civic "Arte dei maestri di pietra Senese" in 1441. But all these were a kind of schism, formed after the city builders had been working sometimes for more than a century under Lombard, *i.e.*, Comacine Masters.

Another strong argument for affinity is the identity of the Patron Saints, the Quatuor Coronati.

Would the following interest you as bearing on the word *Free* Mason? Arnolfo de Cambio, when nominated Caput Magister of the Florence Cathedral, was absolved from all civic rates and taxes. The same exemption was decreed by public act at Siena when Giovanni Pisano was elected Caput Magister.

> De immunitate magistri Johannis quondam magistri Nichole. Item statuerunt et ordinaverunt, quod magister Johannes filius quondam magistri Nicchole, qui fuit de civitate Pisana, pro cive et tanquam civis senensis habeatur et defendatur. Et toto tempore vite sue sit immunis ab omnibus et singulis honeribus comunis Senensis; seu datiis et collectis et exactionibus et factionibus et exercitiis faciendis et aliis quibuscumque. (*From Milanesi's* "*Documenti per l'arte Sanese.*")

I have no doubt I could find other instances.

I send you another extract reporting the reception of Magister Vitale, son of Lorenzo Martenis, as Caput Magistrum in his father's place in the Lodge (*logiam*) of Arvieto, when the other Masters swore fealty to him.

> "Gelachinus Vannis (dei Monaldeschi dell'Aquila) et ser Nescius magistri Lippi superstites operis fabricae sanctae Mariac induxerunt et miserunt magistrum Vitalem magistri Laurentii tamquam caput magistrum dicti operis in logiam dicti operis, existentibus ibi magistris eiusdem operis ad laborandum, qui magistri coram dominis prioribus et superstitibus dicto magistro Vitali tamquam a comuni electo et posito, ut caput magistro ipsorum, iuraverunt fideliter obedire." (*From Quatterio's* "*Cronaca Inedita Degli Avverimenti d'Orvieto,* 1330-1400 a.d.," *Vol.* ii. 173, *quoting Riformagione* 19*th June,* 1350.)

The author of the *Cronaca Inedita* goes on to say that it was this fraternity in art, this close mingling of genius with genius for a common aim, which produced all the wonderful Cathedrals of the 13th and 14th centuries.

The Italian lodges distinguished between Capo Maestro or Caput Magistrum, Master of the lodge, and Archi-Magister, who was generally a Grandee [the latter would agree with the "Lord" of our old MS. Rolls of the Charges.—G.W.S.]

Do you think these officers of the administration, called "operai" would at all interpret the "Fellows" in distinction to the "Master," or the "Colligantes" in the old Lombard dction? They were generally a mixed Council composed of what one might style deputies of the patrons and deputies of the masons; the one side being answerable for the funds, the other for the work. I cannot find out whether the civic *operai* were obliged to take any vows or not. If they were, it would account for the manner in which the lay element, which resulted in the speculative period got in. Certainly the "luge" of the English Fabric Roll exactly carries out the *opera* and *loggia* of the Italians.

The Italian guilds kept the Feast of the Order on June 24th, as the English did. The religious *festa* of the SS. Quatuor Coronatorum was kept on the 9th November.

[Mrs.] Lucy Baxter, [Leader Scott.]

Dick's Coffee House.—The housebreakers made considerable progress yesterday demolishing two Fleet Street houses which have been long famous in history. Recently known as Nos. 7 and 8, they originally formed one building, with a record that can be traced back to the time of Edward VI. In those days the house bore the sign of "The Hande and Starre," and it was described as "within Temple Bar." It was the business premises of Richard Tothill or Tottell, who obtained the monopoly of printing and publishing all the law books that then saw the light. He was also the publisher of such veritable classics as Stow's "Abridgment of the Chronicles of England," and that quaint, ever-interesting book, Tusser's "Five Hundred Points of Good Husbandry." The house was destined to have several other notable occupants, amongst them John More, successor to Tottell, and John Jaggard, who carried on the same business. Then in the time of the Charleses we find the place occupied by the Master Masons to these Kings—two able but little known English sculptors, Edward and Joshua Marshall, who turned the old printer's chapel into a statuary's workshop. There we may suppose was carved that fine monument at Campden in Gloucestershire, representing two life-size figures in shrouds within an open tomb, which Joshua Marshall set up in 1664 for Edward Noel, Lord Campden, and the similar design at Swansea in Cambridgeshire, which he made for Lady Ann Cutts. Joshua Marshall died in 1678.—*Daily Telegraph*, August 11th, 1899.

Leicester Masonry, 1103-1327.—I regret that through a printer's error, which I ought to have noticed, the name of the author of *The Records of the Borough of Leicester* was twice given, on p. 100 *ante*, as Mary Bateman, whereas the lady's name is Bateson.

Miss Bateson has kindly favoured me, in consequence of my remarks on p. 114, with the Latin original of the passage referring to the "Hire of the House." It is :—

> Locatio domi. Computat pro Vs. pro uno certo domo locato pro uno anno, &c.

This is disappointing, as I had hoped for some technical name for the house, such as we find in the old Fabric Rolls of our Cathedrals.

Miss Bateson also supplies the names of the workmen which she had omitted in one of the accounts. They are :—

> Roger de Holewell, Henry del Douffous, Alexander his son, Richard de Lidington and William de Laxton.

Of these we had already noted Alexander of the Dovecote (Duffous, Dovehouse, Dovecote), as a possible burgess who had on occasions hired his cart to the city. Richard de Lidington was admitted to the Guild in 1299-1300. The other names are not found in Miss Bateson's book.

G. W. Speth.

Exeter Masonry.—Extracts from "Lives of the Bishops of Exeter and A History of the Cathedral by the Rev. George Oliver, D.D." (Exeter, 1861).

A.D. 1308. "Generally Master Masons and plumbers received the rate of from $4\frac{1}{2}$ to 6d; Carpenters and Painters averaged the same; but the head-Mason, or Overseer of the Works, had an addition to Salary of £1 6 : 8."

A.D. 13-25-6. "The head mason received 33 : 4d a quarter's salary and the Custos operis 12s 6d"

A.D. 1389-90. "The Masons Wages for six days were 3s 4d; Mason's Tender 2s. Carpenter's tender 2s. Carpenter's Wages the same as the Masons"

A.D. 1396-7. "Plumbers, Carpenters and Heliers generally received 5d a day, but the Freemasons were allowed 6d."

A.D. 1424-5. "8s were received from the Bishop's Steward towards the yearly pension of 26s 8d allowed by the Chapter to John Harry, Freemason, who had been employed by the Bishop's Steward for 16 weeks at Chudleigh at 6d a day, and other Masons were allowed but 5d a day, Labourers 4d. A Master Plumber 6d. and his Servant 5d."

A.D. 1426-7. "John Wrolston and John Harry Freemasons were sent this year from Exeter to Bere to provide stone"

The above excerpts are from the Appendix No. 4, Fabric Rolls of Exeter Cathedral. The Author of this volume is not the *Masonic* Dr. Oliver.

W. J. Hughan.

Festival of the Four Crowned Martyrs.

WEDNESDAY, 8th NOVEMBER, 1899.

THE Lodge met at Freemasons' Hall, London, at 5 p.m. Present:—Bros. C. Purdon Clarke, *C.I.E.*, W.M.; Sydney T. Klein, I.P.M.; T. B. Whytehead, P.G.S.B., S.W.; E. Conder, jun., J.W.; G. W. Speth, P.A.G.D.C., Secretary; Gotthelf Greiner, S.D.; E. J. Castle, *Q.C.*, J.D.; R. F. Gould, P.G.D., D.C.; Admiral A. H. Markham, P.D.G.M., Malta, I.G.; Rev. J. W. Horsley, Steward; C. Kupferschmidt, A.G.S.G.C., P.M.; E. Macbean, P.M.; W. M. Bywater, P.G.S.B., P.M.; F. H. Goldney, P.G.D.; and E. Armitage.

Also the following eighty-two Members of the Correspondence Circle, viz., Bros. W. Cleghorn, Dr. S. Walsh Owen, A. Williams, Thomas Cohu, Rev. A. G. L. Robertson, W. J. Rayner, General A. Terry, Thomas Jones, P.G.D.; M. E. Swan, J. H. Whadcoat, A. F. Robbins, J. P. Richards, C. Fruen, F. A. Hazzeldine, W. R. Blair, E. M. Jones, J. W. Burgess, H. P. Hay, H. E. Cousans, W. Beattie, D. J. Barry, F. W. Bishop, W. Vernon, H. M. Kruszinski, H. White, Dr. T. Charters White, M. Spiegel, F. J. Rebman, J. T. Fripp, H. Eaborn, R. S. O. Dudfield, J. Hands, F. W. Potter, W. G. Drew, C. W. Cole, A. S. Reed, W. Hancock, A. Larsen, W. G. Aspland, C. R. Walker, Major D. Warliker, M. Hart, F. L. Schneider, W. J. Gilke, E. G. Wood, A. Henning, R. J. Campbell, G. W. Fortescue, L. J. Gunnell, A. G. Boswell, H. E. Overbeck, Dr. C. Wells, H. James, R. E. Edwards, H. Praeger, R. W. Bowers, Rev. C E. L. Wright, J. S. Cumberland, P.D.G.S.B.; S. W. Furze-Morrish, W. Busbridge, J. Thompson, J. Robbins, H. Griffiths, W. J. Newstead, F. Hughes, C. L. Edwards, H. C. Luck, E. Fox, S. J. Cross, Rev. A. E. Scott-Hall, H. Lovegrove, P.G.S.B.; A. J. Cannon, J. C. Pocock, J. T. Sweet, J. White jun., R. S. Ellis, Dr. H. R. Miller, F. W. Mitchell, Rev. R. Peek, P.G.Chaplain, C. G. Hokanson, G. W. Taylor, C. Isler, and W. Rushton.

Also the following ten Visitors, viz., Bros. Charles Allen, P.M. Victoria Lodge No. 1056: F. H. Aldersen, Bushey Hall Lodge No. 2323: G. E. Gregory, Surrey Masonic Lodge No. 1539: B. Russell, Great Northern Lodge No. 1287: J. G. Moncrieff, Arcadian Lodge No. 2696: J. P. Simpson, P.M., Lodge Caveac No. 176: J. M. Prichard, P.M. Lodge Canterbury No. 1635: W. Surtees, Lodge St. George and Corner Stone No. 5: A. F. Calvert, P.M. Old King's Arms Lodge No. 28: and Alfred Gilbert, Wellington Lodge No. 1521, N.Z.C.

One Lodge and thirty-two Brethren were elected to the Membership of the Correspondence Circle.

The Secretary called attention to three jewels formerly belonging to Bro. Benoni White, an architect of Devizes at the beginning of this century, which had been lent by Bro. J. Bodenham, P.A.G.D.C. One was a sun in glory between a pair of compasses and segment: one an ordinary Royal Arch Jewel as worn by the Athol Lodges, but numbered "447" which was a "Modern" Lodge at Doncaster: and one a silver disc jewel, beautifully engraved with the arms of the Athol Grand Lodge. This latter will be figured in the *Transactions*.

Also to a parchment scroll of the Old Constitutions exhibited by Bro. Henry Sadler, sub-Librarian of Grand Lodge. The roll had recently been acquired for Grand Lodge Library at the sale of the "Tixall Library" lately the property of Sir F. A. T. C. Constable, of Burton Constable and Ashton Hall, Yorkshire. The scroll is headed by a rude sketch of the Mason's Arms, and is signed "Thomas Foxcroft, 1699." So far as could be determined without minute study, the version appears to belong to the Lansdowne Branch of the Grand Lodge Family of these MSS.

Bro. C. Purdon Clarke, *C.I.E.*, having addressed a few valedictory words to the Brethren previous to leaving the Chair, Bro. T. B. Whytehead, P.G.S.B., was duly installed into the Chair of the Lodge by Bro. R. F. Gould, in ancient form and saluted accordingly. The W.M. then appointed and invested the officers of the year. They are:—

I.P.M.	Bro. C. Purdon Clarke, *C.I.E.*
S.W.	E. Conder, Jun.
J.W.	G. Greiner.
Treas.	Sir Walter Besant.
Sec.	G. W. Speth, P.A.G.D.C.
S.D.	E. J. Castle, *Q.C.*
J.D.	Admiral A. H. Markham, P.Dis.G.M. Malta.
D.C.	R. F. Gould, P.G.D.
I.G.	Rev. J. W. Horsley.
Stewds.	G. L. Shackles and E. Armitage.
Tyler.	J. W. Freeman.

By an enthusiastic vote of the Brethren, Bro. C. Purdon Clarke, the retiring Master, was presented with an illuminated Vote of Thanks for his services during the past year, and the Worshipful Master invested him with the P.M. Jewel of the Lodge.

The Worshipful Master delivered the following

INAUGURAL ADDRESS

BY

BRO. T. B. WHYTEHEAD, P.G.S.B.,

Worshipful Master.

BRETHREN! By placing me in the chair of this Lodge this day you have, from my own point of view, conferred upon me one of the most enviable as well as responsible positions open to the rank and file of the Craft. Enviable, because to be the Master of this Lodge is, I venture to think, about the highest honour attainable by any working brother in the Order; and responsible, because to carry out the original objects and intentions of our Founders in a worthy manner, is no slight task and requires no small effort. At the outset of a year of Mastership the office carries with it a sensation of distrust of oneself and one's own powers amounting almost to a feeling of hopelessness, and I can assure you that it is with a deep sense of diffidence that I stand before you to-day and hold this gavel.

Nevertheless, I trust it will never be said of me as a brother and a Yorkshireman that I shirked any responsibilities falling to my share. Unlike some of our dear Brethren in South Africa at the present moment I know that I have no enemies to face—only friends; but still friends whose judgment is so highly valued and whose criticism is so terrible that to be subjected to their scrutiny needs a considerable amount of moral courage. And yet, Brethren, what could any occupant of this Chair do without them and their kind and fraternal help? It is on them that every succeeding Master must rely in the hour of trial. It will be for their ready and safe advice that he will always appeal, with the perfect assurance that at the time of need they will fail not.

To-day, Brethren, our ark has been once more floated for another twelve months' cruise, and it is cheering to think and to know that, with the assistance of our staff of officers, the loyalty and energy of our crew, and in view of the splendid records of previous voyages of discovery in the shape of those admirable log-books, the *A.Q.C.*, standing on our library shelves, we shall, as a strong ship's company, seek to discharge our several and united duties to the best of our abilities, and, so doing, shall at least win the approbation of the Masonic world and the consciousness of having striven to justify the organisation and existence of this Lodge.

I may parenthetically remark how neatly phrases with which we are all well acquainted fit themselves to the exigencies of most occasions, and how, despite their many undeniable minor errors of composition, our daily workings suggest words terse and pregnant with meanings of importance. I do not know whether or not it is due to some such thought as this that I seem to be drifting in my Opening Address to you towards a sort of wandering Disquisition on Freemasonry in general, and this Lodge in particular, but as I have been strictly warned not to enter upon any topic out of which might arise discussion, I have elected to say a few words to you concerning ourselves and our Craft, regarded from such a standpoint as will ensure the entire sympathy of my hearers.

And in spite of the suspicion that some of you may say—we can read all these things in the old writers, and the Worshipful Master need not waste his time and ours in moralising to us by dishing up ancient and threadbare sentiments—in the face of this I will venture to use the old hackneyed phrase and say—what a wonderful organisation is this Craft of ours, this evergreen Institution! And why so wonderful? Why has it stood the brunt of years of malicious and stupid attack, and why is it now, at the close of the nineteenth century, still found steadily moving forward, full of vitality, conquering and to conquer all opposition? Because it possesses within itself all those attributes and regulations which go to make mankind happy, and to banish those elements of discord, which are invariably found to be the root of all bitterness.

To whom do we owe most of this condition of affairs? I take it to be to our Founders, by which expression I mean that little knot of worthy men who laid the foundations of our present Masonic organisation upon the remains (I will not say "ruins") of what had preceded them. They had certain materials to work upon, and they made the

best use of them. I have heard it suggested that our re-organisers, or revivalists, were most of them men of no very high culture, and that we have progressed greatly since their day. I can only say that I trust this is true in every sense, as it is no doubt in some senses, and that our progression has been as great in the character of Masons as might have been expected. Masonry is essentially a progressive science, and lacking progress we fail in our Duties. With the advance of general science and education I trust that Masonry has also advanced and progressed, and if we are tempted to think that some of those earlier Brethren to whom I have alluded were in some respects deficient, it is not to be forgotten that we rejoice in two centuries of the progress of education and research to them undreamed of.

But Freemasonry should not only progress, but should do pioneer's work in all that is advancing for the good of knowledge and the welfare of mankind—that is to say if its teachings are truly observed by its members and are not mere flowers of speech. I do not mean that everyone of us should be saturated to the lips in the arts and sciences, but I do mean that whilst making such progress as lies in our power in these delights, we should, to a man, bring into working order those influences that are ours as Masons, and which we derive from our Alma Mater, Freemasonry.

I have said, in the old style, that Freemasonry is a progressive science. How much more do we know at this moment than the old Freemasons of five centuries ago? Do we know anything more about Masonry and architecture than they? We have, thanks to scientists and philosophers, become more or less learned concerning many things which to them were hidden mysteries. But in the particular art under whose name we work, have we made any progress? We should esteem it a great privilege to discover the names of the Freemasons of the mediæval days. I mean the Designers of those periods. A few names have come down to us, mostly in Fabric Rolls, as those of "Master Masons," but these were really the skilled workmen or contractors who laboured to carry into effect the mighty designs of their employers. The names of the *real* Master Masons, the artists of those periods, are only to be roughly conjectured. Regard that marvellons pile, the architectural pride of the North, of whose Fabric Fund I have the honour at this time to be the Treasurer. York Minster has been the work of successive architects and builders. Through the centuries it has grown and grown and grown. But still throughout the entire vast mass you may perceive that one solid idea has permeated the minds of these intellectual giants in Freemasonry, and in the whole effect you have a glorious edifice, varying in detail to an amazing extent, but producing a result in no way discordant, although suited in degrees to the successive periods of taste during which it was in process of erection.

And just now, at this time, when an absolutely necessary work of restoration is in process what do we find? Carefully examining the restorations of intervening centuries, we discover that later architects have not been tempted to improve upon earlier work, but that replicas, in cases of decay, have been worked out as far ar possible, with somewhat unequal success. At this present time, under the direction of Mr. Bodley, A.R.A., every detail of the old work is being renovated with the most scrupulous care, and I would that your annual outing were this year to be enjoyed in York, in order that you might witness the absolute conscientiousness with which every scrap of the old work is being copied; the elaborate full-sized drawings, the modelling in clay, and finally, the skilled carving, the rough blocks gradually assuming the graceful shapes for which Gothic work is so famous, and finally, the sure and certain bedding of the stones on their proper bases.

And as regards this last item, which might appear to some to be a matter of course process, but which really is as important as any other step in the work, it may easily be seen how the durability of the building must assuredly depend upon the security of each stone. I grieve to say, but it must be stated, that scamping work was not unknown even to the working masons of mediæval days. And as at Peterborough it was found that the foundations and buttresses of the central tower had been carelessly and improperly laid and constructed, so a few years ago at York it was discovered that the fair ashlar of the South Transept walls concealed a mass of dry rubble and chippings. And now in restoring the east end of the Choir we find a huge pinnacle of noble design and weighing some 20 tons, resting upon a foundation so intrinsically slight, but with a fair exterior, that it is little short of miraculous that the entire mass has not years ago descended into the neighbouring street, and, like the Tower of Siloam, exacted its tale of innocent wayfarers.

And herein, Brethren, lies an allegory. Here are we a company of moral builders. The designers are with us and we have the Tracing Boards of Centuries to guide us. Are we working up to them, or are we only putting a wall of fair and square ashlar, and filling up the inside with rubbish? It is easy to understand a defective stone finding its way and passing the Master Overseer's eye on an occasion. We find examples too of such things at York.

You may see a stone that, doubtless, looked fairly worked when marked and inserted, but, which, having been wrongly selected from the quarries, or cut the wrong way of the grain, has decayed and weathered away and weakened the surrounding stones, to the peril of the entire structure. Clearly a case of neglect. I need not pursue this allegory any further.

Again reverting to the assertion that our Science is progressive. After the undefined hiatus before 1717 we see that our re-organisers made a fair start, and that they had in their possession certain documentary evidence that the Masonic Craft owned historical knowledge of more or less value, and, the fact, that men like Dr. Stukely found interest and happiness in our Order, proves that at that period the Society was held in high estimation. Stukely tells us that soon after he became a Freemason the thing went with a rush, but in a few years fell a little flat. This only shows that your English Society of those days was not very different to that of the present, when every new notion is taken up madly and run to death. But in the case of Freemasonry there was no collapse, and our records show that as the years advanced prophets arose who maintained the intelligent phase of the Order, and their literature still survives in proof of their loyalty and energy. I need not recapitulate their many names, but those of Preston and Oliver stand out strongly, not exactly as absolutely reliable historians, but as Brethren of brilliant parts who loved our Craft and did their best to elevate its position. And it is significant that now, in these latter days, our own Lodge has sprung into existence, not as a meteor, but as a permanent landmark guiding the Masonic Mariner on his way to the haven of knowledge.

Effort after effort had previously been made to form some kind of nucleus around which earnest Masonic Students might cluster, but it remained a happy thought for the Founders of the Quatuor Coronati to chrystalise the idea and form the strong basis on which we now rest. You all, Brethren, I am sure, feel proud to belong to such an organisation, at once the guide and mentor of our researches, researches to which there is practically no end. We all feel that so far during our existence we have touched little more than the fringe of facts. But all facts are there, and only wait excavation. So just as our Clerk of Works at York spends hours in the endeavour to find some stone in fair condition, which shall give him the clue to the details of design of another stone too far decayed for the purpose, so we of the Quatuor Coronati Lodge, strive to follow up the ideas of one another, and our predecessors, and eventually to unravel the tortuous skein already beginning to give way before the patient investigations of our associates in research.

And we must look largely to our members of the Correspondence Circle for material help, because scattered as they are over the world's surface they have opportunities of gathering up facts and relics which in the aggregate may mean a great deal. Much has no doubt been irretrievably lost. Much has been mislaid in the way of old correspondence and records. Some has been unearthed, but much must still remain buried. Imagine the importance of the correspondence of our early Grand Masters. There were three of them working at one period—two in London and one at York. We all know what stores of old correspondence exists in family strong rooms and chests. Occasionally such sources are explored with most valuable historical results.

Let it be our object then Brethren to perfect, so far as lies in our power, the work so well inaugurated, to restore what is defective, so that, when our term of work is over, we may hand on the records to our successors—not only pure and unsullied, but improved and beautiful, and that it may always be said of this Lodge, as of King Solomon's Temple, the work of it was "exceeding magnifical."

At the ensuing Banquet the health of the Worshipful Master, was proposed by Bro. R. F. Gould, in the following terms:—

Brethren,—In submitting to you the toast of the evening, the health of our Worshipful Master, I do so under circumstances that have not previously occurred, and which, let us hope, may never happen again.

For the first time in the history of the Lodge—since there have been Past Masters at all—at the moment of placing a new ruler in the Chair, we have to deplore the loss by death of two worthy and distinguished brethren, the late Professor Hayter Lewis and William Simpson, his predecessors in that high office, and of whom it may be justly said, that as Worshipful Masters, each of them conferred upon the Lodge fully as much honour as he received.

But while we look back with sorrow, we are amply justified in looking forward without dismay. In this sentiment we shall all concur, and I have now to ask your indulgence

while I endeavour to record the manifold claims upon our confidence and esteem, which are possessed by Bro. Thomas Bowman Whytehead, the Worshipful Master in the Chair.

It is only in accordance with the fitness of things, that our Brother should have been born at York, for what Masonry in that ancient City could be without Bro. Whytehead, or what Bro. Whytehead himself would or might be without an hereditary connection with the old capital of the North, are problems which must be passed over as being insoluble.

But to resume—our Brother was articled to a Solicitor at York, but after a three years' study of the Law, he discovered that he had mistaken his vocation, and went to sea, serving at first in Green's, Blackwall, and afterwards in the British India Line. Arriving at New Zealand during the war, his first employment there was in the Coasting Trade, after which he accompanied Bishop Patteson as second mate of his mission yacht through the Western Pacific. From this he passed into the South Sea Trade, and next drifted into journalism, in connection with the *Daily New Zealand Journal.* Returning home in 1872, he joined the staff of the *Yorkshire Gazette,* from the editorial chair of which paper he only retired on his election as Registrar to the Dean and Chapter of York, in 1886.

Our W.M's. Masonic record is a very bright one, but before I proceed with it, you must allow me to make use of a comparison. I shall therefore put it to you that if any of us present this evening were to attempt to pour the contents of a magnum of good liquor into a solitary wine glass, a great portion of what might escape from the bottle would flow over and be lost, and a single glass of wine, corresponding with the dimensions of the smaller receptacle, would be all there was to show at the termination of the experiment.

Now the contents of the magnum represent the varied and extensive services to Masonry of our Bro. Whytehead, while the wine glass will serve as an image of the limit to which I am reduced, both in time and space, when I vainly endeavour to set before you, without greatly exceeding the bounds of an after dinner speech, even the barest summary of the fraternal labours of our W.M.

To make a beginning, however—he was initiated in the Prince of Wales's Lodge No. 1338, Auckland, New Zealand, in 1872, and two years later he joined the York Lodge No. 236. He was a founder and the 2nd Master of the Eboracum Lodge No. 1611, and of the Albert Victor, No. 2328. In the Provincial Grand Lodge of North and East Yorkshire, he holds the rank of Past Senior Grand Warden, and in the Grand Lodge of England, that of Past Grand Sword Bearer.

He is also a Grand Officer in the Royal Arch and Mark Degrees, and in the Order of the Temple; a member of the Ancient and Scottish Rite, the Red Cross of Constantine, the Cryptic, the Royal Ark Mariner's, and other degrees; Provincial Grand Master of the Royal Order of Scotland, and Chief Adept of the Yorkshire Rosicrucians. The sacred cause of Charity has also found in him a very willing supporter. He has served as Steward to the three Central Masonic Institutions, the Mark Benevolent Fund, and the Charity Fund of his own Province.

As an author our W.M. has distinguished himself in general literature by his "Poetical Remains and Life of the Rev. T. Whytehead," "Glimpses of the Pacific," and other descriptive essays, relating in the main to life in the Colonies, and in the South Sea Islands.

As a writer of the Craft, in addition to numerous minor contributions to the Masonic press, he is the author of "The Grand Lodge South of the Trent," "History of the Mark Degree," "The Royal Arch in America," "Long Livers," "Freemasonry in York in the Eighteenth Century, as told by an old Newspaper File," "Lambert de Lintot," "Worshipful Masters," "A Word to the Wise," "King's College Chapel," "Records of the Royal Arch of York," "Some Ancient York Masons in their early Haunts," and "Records of Extinc Lodges—Royal (Chester), Punch Bowl, and Apollo (York), and Mariners (Selby)."

Lectures have also been delivered by him on a great variety of subjects, including "Women in Masonry," "The Egyptian System of Freemasonry," "Masonic Poets and Poetry," "Lodge Duties," "Masonic Archæology," "The Advance of Intelligent Freemasonry," "The Origin and Objects of Speculative Masonry," "Freemasonry in York in the 18th Century," "Freemasonry, or Two Sides to the Question," "The Profits and Pleasures of Freemasonry," "Analogies between the Schemes of Freemasonry and Divine Revelation," "Some Noticeable Points in our Ritual," "Masonic Landmarks," "History of the Royal Arch," "Details of the Mystical Lecture," "The Ark of the Covenant," "A Masonic Ramble in York," "The Freemasons' Lodge," "The Mason Oath," "Masonic Research," "The Grand Lodge at York," a most interesting paper read before our own Lodge on St. John's Day (in Harvest) 1889, and, latest of all, the Address of this evening, with its agreeable nautical metaphor, which was both interesting and instructive, and in every possible way admirably suited to the occasion.

Our Brother can also lay claim to having organised the first Masonic Conversazione with an Exhibition, and he edited a catalogue which paved the way for the numerous Exhibitions of later date.

I have told you that our W.M. is a leading Rosicrucian. By his position, learning, and popularity, he soon made the York College the highest in point of numbers, and this state of affairs still continues. Under his guidance the College meets several times a year, and the members study the Archæology and Symbolism of the Ancient Churches and ruined Abbeys of Northern England.

Nor has his record in the wider orbit of the Craft been in any way eclipsed by the extraordinary success which has crowned his labours as Chief Adept of the Rosicrucians. The whole of the ceremonies appertaining to pure and ancient Freemasonry, the Royal Arch, the Order of the Temple, and other Rites and Degrees, he has at his finger's end, and is ready at a moment's notice to perform them.

If the question were asked, "which Brother in the Northern Counties has done most to uphold the honour and reputation of the Craft, and to instil a knowledge of its history and archæology?" the reply, without a dissentient voice, could not fail to be—"Bro. Whytehead, of York."

There is much more I should like to say, and though the sand has nearly run out, there is yet one more remark, which you would hardly forgive me were I to omit. It is this—by his amiability and geniality our Brother has personally endeared himself, not only to every member of the Lodge, but to every regular attendant at its meetings.

I shall now conclude by saying of him, in terms which I am sure will meet with your assent, that our Bro. Whytehead, who thinks for himself, and thinks accurately and vigourously, and at the same time has the faculty of expressing well what he thinks, is in all respects admirably qualified to preside in the Grand East of the Quatuor Coronati Lodge.



OBITUARY.

IT is with great regret we announce the death of Brothers

Andreas Selzer, of Delport's Hope, Griqualand, on the 10th February last, who joined our Correspondence Circle in October 1888.

William Simpson, R.I., a Past Master of our Lodge, at Willesden, on the 17th August, in his 76th year. The particulars of Bro. Simpson's career and services to our Lodge will be found in the Address read before our Lodge on the 6th October, by Bro. Macbean, P.M., at p. 187 of the present volume.

George R. Barrett, of Plymouth, on the 24th August, who joined our Circle in March, 1890.

Alexander Kemp, of Glenelg, South Australia, on the 16th July last, in his 71st year. Bro. Kemp was born in Perthshire, was initiated in Scotland, and had been actively connected with the Craft for 53 years. At the time of his death he was Grand Lecturer of the Grand Lodge of South Australia, in which capacity he delivered some very fine addresses. He joined our Circle in May, 1889.

W. J. Baker, of Wallington, Surrey, in July last, who joined our Circle in May, 1896.

Chester Arnold Wilcox, of Quincey, Illinois, on the 30th July last, at the age of 52. He joined our Correspondence Circle in May, 1898.

Professor August Flohr, Berlin, on the 11th November, in his 81st year. Our Brother was one of the most distinguished Masons in Germany, as is sufficiently proved by the mere fact that he was a Past Grand Master of the Grand Lodge Royal York of Berlin. It is seldom that a Brother attaining such a position in German Masonry does not, either previously or subsequently, make his mark in Masonic literature, and Bro. Flohr proved no exception to the rule. Of his published works two are in our own library, viz., "Grundsaetze und Verfassung der Grossen Loge gen. Royal York zur Freundschaft, Berlin 1889," and "Geschichte der Grossen Loge von Preussen genannt Royal York zur Freundschaft, Berlin 1898." Personal acquaintances describe him as altogether lovable, and although we had never met him, his letters would lend great weight to such an estimate of his character. Bro. Flohr joined our Circle in November, 1887, being one of the first hundred candidates.

Emil Woelcke, at Charlottenburg, Berlin, in the first week of November. Bro. Woelcke, who joined our Circle in January, 1895, was a Past Master of the Pilgrim Lodge No. 238, London, and was a resident in the Metropolis until a year or two ago, when he retired to Charlottenburg.

Alphonso Barto, on the 4th November, at his home in St. Cloud, Minnesota, of which State he was an Ex-Lieut. Governor, as well as a Past Grand Master of the Jurisdiction. He had joined our Correspondence Circle as recently as May last.

John Newton, of Hatcham, on the 10th November. Bro. Newton joined us in October, 1889, and was at one time a frequent attendant at our meetings. Ill health of late years has deprived us of the pleasure of his company. Bro. Newton's face was a familiar one, and his name a household word in connection with our Masonic Charities, especially with the Benevolent Institution, of which he was on the Committee of Management. His labours in this, and other phases of Masonry, had been rewarded by Grand Office, viz., Grand Pursuivant in the Craft and Assistant Grand Director of Ceremonies in the Arch. Bro. Newton was a F.R.A.S., and highly esteemed in his profession, being the author of several works on Navigation and Seamanship. As a Masonic writer he will be remembered by his History of the Lodge of Sincerity No. 174, published in 1888.

Charles Barritt Barnes, at South Norwood, on the 10th November, aged 66. Bro. Barnes joined us in June, 1888, and was a most regular attendant, but will be best remembered as the P.M. and Secretary of the Royal Athelstan Lodge No. 19, a Lodge to which he devoted

himself with a singleness of heart which merited the undoubted success he attained. Bro. Barnes was an enthusiastic Mason, and some few years back initiated into the Craft, on one and the same evening, his three sons. He was taken ill on Wednesday evening, the 8th, and those who were present at our Installation on that evening may remember our Bro. Gould asking whether Bro. Barnes was present, as he wished him to do, as he had often done before, temporarily undertake the duties of I.G.

CHRONICLE.

CAPE TOWN.—From a notice on the agenda paper for a meeting of the Goede Hoop Lodge (the oldest in South Africa), it would appear that a Committee has been entrusted with the compilation of the History of the Lodge. Its publication will be awaited with great interest by every Craft Student.

UNITED STATES OF AMERICA.

Negro Masonry.—As already chronicled at p.62 *ante*, the Grand Lodge of Washington entrusted to a Committee the consideration, in all its bearings, of the Masonry worked by the Negroes in America, the Committee reported in June 1898, and the Grand Lodge adopted the report. The report went very exhaustively into the historical aspect of the question, and drew the following conclusions: That Prince Hall and his fellows acquired in a regular manner the Masonry which had since been handed down in an equally regular manner, and that consequently it was impossible to deny that the Negroes were *bona-fide* Masons. This was, of course, a mere expression of opinion on a historical point. The only practical outcome of the Committee's labours was the resolution that, as the Grand Lodge did not see its way to deny the Masonry of the Negro Masons in the U.S.A., and as it did not consider it opportune to take Negro Lodges under its own banner, it would not resent the establishment of such Lodges in its own territory, and would leave each of its own Lodges to decide for itself whether it would, or wonld not, admit such Negro Masons as occasional visitors. As the Grand Lodge could not possibly prevent the formation of Negro Lodges, even if it so desired, it will be seen that the only effective result of the examination and report, is the permission to the Lodges of Washington to receive Negro Masons as visitors, if so inclined. Later pronouncements of the Grand Master of Washington state that even this resolution alters nothing, because, inasmuch as the Grand Lodge had not previously, at any time, considered the matter, or given any instructions whatever, the Lodges under its jurisdiction had always been perfectly entitled to obey their own instinct, or judgment. In fact their Lodges were, and still are, in exactly the same position as our own. Should a Negro Mason, made in America, present himself as a visitor at the portals of an English Lodge, the W.M. would have to decide, on his own responsibility, whether he should be admitted or not, our Grand Lodge never having pronounced on the question.

Unfortunately, however, the sister Grand Lodges in the United States have failed to grasp the very small extent of the step taken by Washington, and have regarded the report, and its adoption by that Grand Lodge, as a formal recognition of the Coloured Lodges and Grand Lodges in their own individual territories, which they themselves hold to be clandestine, and as, consequently, a direct attack upon their own sovereignty; forgetting that no Lodge has been formally recognised, that no desire to do so was evinced, that Washington has a perfect right to hold what opinions it likes about the legitimate nature of Negro Masonry, or to permit a Coloured Grand Lodge in its territory, and that to deny it this right is in itself an attack on Washington's sovereignty. The Grand Lodge of Washington does not appear to have exceeded its rights, but whether its action was judicious, is quite another question which does not concern us now.

No sooner was the news bruited abroad of the action of the Grand Lodge of Washington, than the Masonic papers began to write fiery articles in stern reprobation, many of them, however, shewing a lamentable ignorance of Masonic History. Gradually the different Grand Lodges of the United States held their annual Assemblies or Communications, and one after the other pronounced its views, some of them, we regret to state, in remarkably unmasonic language. Kentucky declared non-intercourse with Washington on the 18th October, 1898; Arkansas followed suit in November; Texas, Alabama, South Carolina and Pennsylvania, in December; Delaware, North Carolina, Florida, New Jersey,

and Tennessee, in January of this year; Mississippi and Louisiana in February; and Indiana in May. Maryland fraternally begged Washington to reconsider its action in November, 1898, as did Rhode Island; Virginia and Utah employed similar language in December and January; whilst Massachusetts, in December, and Maine, in May, urged a reconsideration in more strenuous tones, but yet with a certain reticence and display of fraternal feeling. This only accounts for some twenty out of the fifty, or more, Grand Lodges of the United States,—we are nnacquainted with the specific action, if any, of the remainder.

In June of this year the Grand Lodge of Washington met once more. Naturally some course had to be taken in view of the heated polemics of the previous twelve months, either to re-affirm its former resolutions, to modify them, or to rescind them. A report was presented to, and adopted by, Grand Lodge, which protested, in the first place, against the wrong interpretations which, *pace* Washington, had been placed upon its action, and the needlessly strong language employed. In the second place it attempted to place Washington's previous action in what was considered its true light; in the third, it acknowledged the fraternal pleading of the six Grand Lodges last above-named, and stated that in response thereto it would do its best to satisfy everybody. It then proceeded to re-affirm its first resolution (or as it should preferably be called, conclusion) that "neither race nor colour is among the proper tests to be applied to determine the fitness of a candidate for the degrees of Masonry." This would appear to be an unavoidable conclusion for any Grand Lodge to arrive at, but the course of these events has unexpectedly brought to birth the remarkable allegations that the Constitutions of the Grand Lodges of Kentucky and South Carolina expressly lay down that a Candidate for Freemasonry must be a white man. Surely, argues Washington, this is a flagrant violation of the Landmarks on their part, and raises the question whether these two Grand Lodges have not thereby placed themselves, of their own act, outside the pale of legitimate Masonry? It is also whispered, but the rumour lacks corroboration, that other jurisdictions have added to the O.B. of a M.M. that he will not permit the initiation of Negroes. We trust that both accusations will be authoritatively refuted.

The original second conclusion admitted, it may be remembered, the regularity of the Prince Hall Grand Lodge, and its descendants. As this has been erroneously understood to be a formal recognition of certain organisations in sister jurisdictions, which are held by the Grand Lodges of those jurisdictions to be clandestine, the resolution was rescinded, but "This Grand Lodge does not see its way clear to deny or question the right of its constituent Lodges or of the members thereof to recognise as a brother Mason any man who has been regularly initiated into Masonry by authority derived, regularly, and strictly in accordance with the laws of the Masonic Institution, from the United Grand Lodge of England, or from either of the two Grand Lodges which joined in forming that United Grand Lodge in 1813, so long as the regularity of such initiations remains unquestioned by the U.G.L. of England."

It will be seen that the coon (or was it a 'possum?) has climbed down with admirable promptness on one side of the tree, and has incontinently mounted to a still greater altitude on the other side. Whether this will satisfy the irate Grand Lodges of the sister jurisdictions remains to be seen.

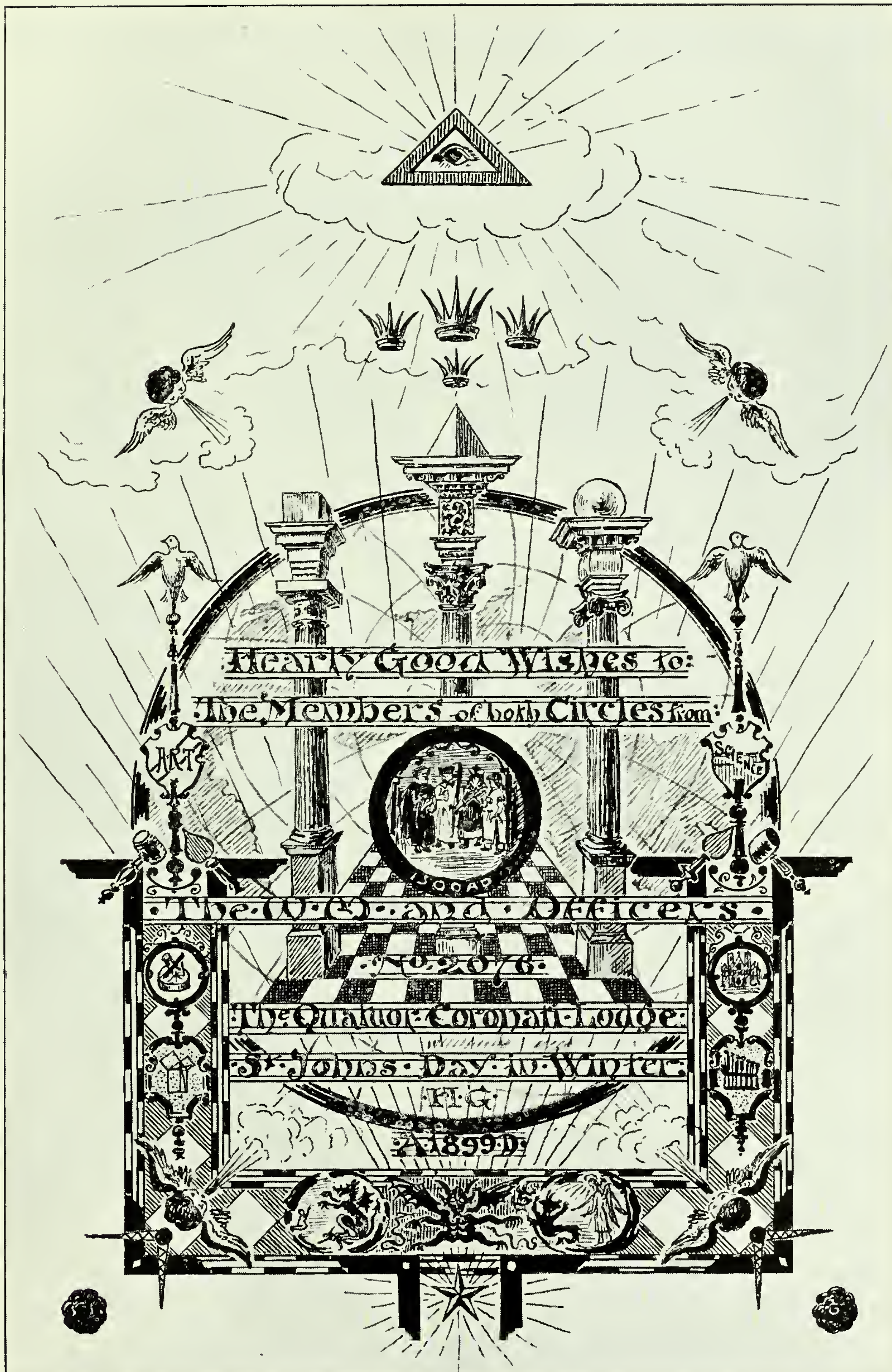
For the present nothing more can be recorded, and we must await events. But attention should be called to the admirable historical review of the whole question presented in the report of June, 1898 (Signed by T. M. Reed, W. H. Upton, and J. E. Edmistone, but admittedly from the pen of Past Grand Master W. H. Upton), which may be found in the Proceedings of the Grand Lodge of Washington for that year. We know of no other summary which, in so small a compass, can compare with it for an intimate knowledge of the facts, or clearness and conciseness of reasoning. But great as are its merits, it is eclipsed in every respect by a further report, from the same pen, in the Proceedings of the Grand Lodge of Washington for 1899, wherein the writer takes up every objection which has ever been raised to the legitimacy of the Negro Lodges, and, whether these objections were apparently weighty, or obviously trivial, or, as in some cases, ridiculously puerile, weighs each in the balance of history, and finds them one and all invalid. With appendices, this marvellous paper extends over 127 pages of close reasoning and argument derived from, and supported by, a clear perception of the Masonic usages and customs of the various epochs under review, resolutely refusing for one moment to allow its appreciation of the legality of acts committed in the last century to be influenced by mere regulations which have only been made in this one, and which are even now no part of the general corpus of Masonic legislation, but are only valid in the U.S.A. To judge whether the Negroes are real Masons, Bro. Upton insists upon applying only the fundamental and enduring Landmarks of Masonry, to the exclusion of American Grand Lodge regulations. For the historian this is the only correct course. When it comes to the question of giving effect to this judgment, by opening the doors of our Lodges to these Masons, then, that being a matter of Grand Lodge policy and expediency, other considerations may make their weight felt: but the abstract question of legitimacy can only be correctly dealt with as Bro. Upton has done.



SIR WALTER HAWKESWORTH, BART.,

PRESIDENT OF THE LODGE AT YORK.

[From the painting at Farnley Hall, near Otley.]


Hearty Good Wishes to:
The Members of both Circles from:
ART
SCIENCE
The W. M. and Officers
No. 2076.
The Quatuor Coronati Lodge:
St. Johns Day in Winter:
A. 1899 D.

The 1899 St. John's Card is the design of Bro. Harold Griffiths, I.P.M. 1347, who, in submitting it for approval, gives the following explanation of its symbolism.

At the foot of the plate a Blazing Star suggests that rays from the Spirit of Intelligence and Light, the Great Foundation of all that is, permeate the space in which floats our sphere.

The central and two side panels immediately above are indicative of the darkness and barbarity of early ages: on the one hand the Demon of Iniquity overpowering Innocence; on the other, the Defeat of Brutal Self by the Spirit of Chivalry and Civilisation.

The progression of the Arts and Sciences and the increase of Love are suggested by the spreading rays and medallions; and future Greatness by the glorious magnificence of the Four Coronati basking in the effulgence of that Supreme Symbol, which is but the repetition of the one with which we started. The Foundation and the Copestone, the Alpha and the Omega, are all One, in Whom all things have their beginning and their end.

The Inner Circle of the Quatuor Coronati is represented by the Four Martyrs within a deep circle denoting intellectual strength; the Correspondence Circle by the earth's sphere, indicating the universality of the Lodge's influence.

The Doric, Ionic and Corinthian Columns surmounted by the symbols of Wisdom Strength and Beauty—standing upon the permanent Masonic base, the Square Pavement, and the Four Cardinal Winds of Heaven, need no comment.

The two sable rosettes at the lower corners are added in loving remembrance of the two Past Masters whom we have lost from among us during the past year.

ST. JOHN'S CARD

OF THE

Quatuor Coronati Lodge, No. 2076, London,

FROM THE ISABELLA MISSAL.



BRITISH MUSEUM, ADD. MSS, 18,851,
CIRCA. 1500 A.D.

27th December, 1899.

H. Keble, Printer, Margate.
MDCCCXCIX.

Past Masters and Founders:

* SIR CHARLES WARREN, *G.C.M.G.*, Lieut.-General, P.D.G.M., East Archi., Past Master.

* WILLIAM HARRY RYLANDS, *F.S.A.*, *M.R.A.S.*, P.A.G.D.C., Past Master.

* ROBERT FREKE GOULD, P.G.D., Past Master.

* REV. ADOLPHUS F. A. WOODFORD, *M.A.*, P.G.C. (Died 23rd December, 1887).

* SIR WALTER BESANT, *M.A.*, *F.S.A.*

* JOHN PAUL RYLANDS, *F.S.A.*

* SISSON COOPER PRATT, Lieut. Col., Past Master.

* WILLIAM JAMES HUGHAN, P.G.D.

* GEORGE WILLIAM SPETH, *F.R.Hist.S.*, P.A.G.D.C.

WILLIAM SIMPSON, *R.I.*, *M.R.A.S.*, Past Master (Died 17th August, 1899).

WITHAM MATTHEW BYWATER, P.G.S.B., Past Master.

THOMAS HAYTER LEWIS, Professor, *F.S.A.*, *R.I.B.A.*, Past Master (Died 10th December, 1898).

WILLIAM WYNN WESTCOTT, *M.B.*, Past Master.

REV. CHARLES JAMES BALL, *M.A.*, Past Master.

EDWARD MACBEAN, Past Master.

GUSTAV ADOLPH CÆSAR KUPFERSCHMIDT, A.G.S.G.C., Past Master.

SYDNEY TURNER KLEIN, *F.L.S.*, *F.R.A.S.*, Past Master.

CASPAR PURDON CLARKE, *C.I.E.*, Immediate Past Master.

Officers of the Lodge and Committee:

Worshipful Master	THOMAS BOWMAN WHYTEHEAD, P.G.S.B.
Senior Warden	EDWARD CONDER, Jun., *F.S.A.*
Junior Warden	GOTTHELF GREINER.
Treasurer	SIR WALTER BESANT, *M.A.*, *F.S.A.*
Secretary	GEORGE WILLIAM SPETH, *F.R.Hist.S.*, P.A.G.D.C.
Senior Deacon	EDWARD JAMES CASTLE, *Q.C.*
Junior Deacon	ALBERT HASTINGS MARKHAM, Vice-Admiral, P.D.G.M., Malta.
Director of Ceremonies	ROBERT FREKE GOULD, P.G.D.
Inner Guard	REV. JOHN WILLIAM HORSLEY, *M.A.*
Steward	GEORGE LAWRENCE SHACKLES.
Steward	EDWARD ARMITAGE, *M.A.*
	WILLIAM JOHN CHETWODE CRAWLEY, *LL.D.*, *D.C.L.*, P.G.D., Ireland.

Tyler:

JOHN W. FREEMAN, P.M., 147. Freemasons' Hall, Great Queen Street, W.C.

* Founders.

London, 27th December, 1899.

BRETHREN of the Quatuor Coronati Lodge—I greet you well!

The Lodge with which we all have the honour to be connected has achieved a great work in Freemasonry. It has, as it were, focussed, or attracted to one particular point the spirits of those who have long desired to see our day. They have now seen it and are gladdened thereby. Let us all direct our energies towards the further development of what has been so well begun, and let each year mark an era of further progress in Masonic Light and Truth, not only under our own banner but through the rapidly multiplying centres of activity.

In presenting you with a portrait of Bro. Sir Walter Hawkesworth, Knight and Baronet, I may briefly state what is known of that bygone ruler in the Craft.

The Hawkesworths, of Hawkesworth, in the County of York, were a family of great antiquity, dating from, at latest, the 14th century, and intermarried with many of the leading families of the North. The subject of the portrait was the second Baronet, and with his death the title became extinct. He was sheriff of the County in 1721. His wife was a daughter and co-heiress of John Ayscough, of Osgodby, and he left no male issue. Through his daughter Frances the estates eventually passed to the Fawkes family, of Farnley Hall, near Otley. He died in 1735, and was buried in York. His portrait hangs in Farnley Hall, and it was by the courtesy of the late Mr. Fawkes, who died this year, that I was enabled to have a special photograph taken of the painting. Sir Walter must have taken a more than transient interest in Freemasonry, since he more than once served as President of the Lodge at York—on the first recorded occasion in 1711. A mezzotint engraving of him was published long ago, and copies are not particularly uncommon. In some matters of detail, however, they differ slightly from the original portrait.

On future occasions, as opportunity offers, I hope to be able to secure for our archives similar portraits of prominent Northern Masonic Worthies, the possession of which will, I venture to think, add much to the interest and value of our publications.

And so, in the meantime, I will say to you all, as we used to say in the liquid accents of Polynesia—*Aloha!* My love to each of you.

T. B. WHYTEHEAD, P.G.S.B.,

Master.

MEMBERS OF THE LODGE

IN THE ORDER OF THEIR SENIORITY.

1a **Warren**, Sir Charles, G.C.M.G., K.C.B., F.R.S. Lieut.-General. 10 *Wellington Crescent, Ramsgate.* 245, 1417, 1832, P.M. Founder and First Worshipful Master. **Past Grand Deacon, Past District Grand Master, Eastern Archipelago.**

1b **Rylands**, William Harry, F.S.A., M.R.A.S. 37 *Great Russell Street, Bloomsbury, W.C., London.* 2, P.M. Founder and first Senior Warden. Past Master. **Past Assistant Grand Director of Ceremonies.**

1c **Gould**, Robert Freke, late 31st Regt., Barrister-at-Law. *Kingfield, Woking, Surrey.* 92, 153, 570, 743, P.M. Founder and first Junior Warden. Past Master and Director of Ceremonies. **Past Grand Deacon.**

1d **Besant**, Sir Walter, M.A., F.S.A. *Frognel End, Hampstead, N.W., London.* 1159, P.M. Founder. Treasurer.

1e **Rylands**, John Paul, Barrister-at-Law, F.S.A. *Heather Lea, Charlesville, Claughton, Birkenhead.* 148, 1354. Founder.

1f **Pratt**, Sisson Cooper, Lieut.-Colonel, Royal Artillery. *Junior Army and Navy Club, St. James' Street, S.W., London.* 92. Founder. Past Master.

1g **Hughan**, William James. *Dunscore, Torquay, Devon.* 131, P.M. Founder. P.Pr.G.Sec., P.Pr.G.W., Cornwall. **Past Grand Warden, Iowa. Past Grand Deacon.**

1h **Speth**, George William, F.R.Hist.S. *La Tuya, Edward Road, Bromley, Kent.* 183, P.M. Founder. Secretary. **Past Assistant Grand Director of Ceremonies.**

9 **Bywater**, Witham Matthew. 5 *Hanover Square, W., London.* 19, P.M. Past Master. **Past Grand Sword Bearer.** Joined 7th April 1886.

10 **Whytehead**, Thomas Bowman. *Acomb House, York.* 1611, 2328, P.M., P.Pr.G.W., North and East Yorks. **Past Grand Sword Bearer.** Worshipful Master. Joined 7th April, 1886.

11 **Riley**, John Ramsden. 21 *Grey Road, Walton, Liverpool.* 387, P.M., P.Pr.G.D.C., West Yorks. Joined 7th April, 1886.

12 **Westcott**, William Wynn, M.B., Lond. 396 *Camden Road, N.W., London.* 814, P.M., P.Pr.G.D.C., Somersetshire. Past Master. Joined 2nd December 1886.

13 **Lane**, John, F.C.A. 2 *Bannercross Abbey Road, Torquay, Devon.* 1402, P.M., P.Pr.G.R., Devonshire. **Past Grand Warden, Iowa, Past Assistant Grand Director of Ceremonies.** Joined 2nd June 1887.

14 **Crawley**, William John Chetwode, LL.D., D.C.L., F.R.G.S., F.G.S., F.R.Hist.S., Member of the Senate, Dublin University. *Ely Place, Dublin.* 357 (I.C.), P.M., Elected Grand Secretary of the G.L. of Instruction, and Past Registrar of the Grand Chapter of Instruction, Ireland. **Past Senior Grand Deacon, Ireland.** Member of Permanent Committee. Joined 2nd June 1887.

15 **Ball**, Rev. Charles James, M.A., Oxon., Clerk in Holy Orders, Chaplain to the Honourable Society of Lincoln's Inn. 21 *Upper Park Road, Hampstead, N.W., London.* 1820. Past Master. Joined 8th September 1887.

16 **Castle**, Edward James, late Royal Engineers, Barrister-at-Law, Q.C. 8 *King's Bench Walk, Temple, London.* 143, P.M. Senior Deacon. Joined 4th May 1888.

17 **Macbean**, Edward. *Fullarton House, Tollcross, Lanarkshire.* 1 (S.C.), *600*, *2029*, J. Past Master. Joined 4th May 1888.

18 **Goldney**, Frederick Hastings. *Camberley, Surrey.* 259, 335, 626, P.M., Pr.G.Treas., P.Pr.G.W., Wiltshire. **Past Grand Deacon.** Joined 4th May 1888.

19 **Kupferschmidt**, Gustav Adolph Cæsar. 23 *Woodberry Grove, Finsbury Park, N., London.* 238, P.M. **Assistant Grand Secretary for German Correspondence.** Past Master. Joined 4th January 1889.

20 **Clarke,** Caspar Purdon, C.I.E., F.S.A. 92 *Cromwell Road, S.W., London.* 1196. Immediate Past Master. Joined 4th January 1889.

21 **Klein,** Sydney Turner, F.L.S., F.R.A.S. *Hatherlow, Raglan Road, Reigate, Surrey.* 404. Past Master. Joined 8th November 1889.

22 **Markham,** Albert Hastings, Vice Admiral, A.D.C. to the Queen, F.R.G.S. 73 *Cromwell Road, S.W., London.* 257, 1593, P.M. **District Grand Master, Grand Superintendent, Malta.** Junior Deacon. Joined 24th June 1891.

23 **Ninnis,** Belgrave, M.D., Inspector General, R.N., F.R.G.S., F.S.A. *Brockenhurst, Aldrington Road, Streatham, S.W., London.* 259, 1174, 1691, P.M., P.Dis.G.D., Malta. **Past Grand Standard Bearer.** Joined 9th November 1891.

24 **Malczovich,** Ladislas Aurèle de. *Belügyministerium, Budapest, Hungary.* Lodge Szent Istzvan. Member of the Council of the Order, Hungary. **Representative and Past Grand Warden, Ireland.** Local Secretary for Hungary. Joined 5th January 1894.

25 **Conder,** Edward jun., F.S.A. *The Conigrie, Newent, Gloucestershire.* 1036, 1074, *280.* Senior Warden. Local Secretary for Oxfordshire. Joined 5th January 1894.

26 **Greiner,** Gotthelf. 10 & 12 *Milton Street, Cripplegate, E.C., London.* 92, P.M. Junior Warden. Joined 24th June 1896.

27 **Horsley,** Rev. John William, M.A. Oxon, Clerk in Holy Orders, J.P. *St. Peter's Rectory, Walworth, S.E., London.* 1973. Inner Guard. Joined 24th June 1896.

28 **Malden,** Rev. Charles Herbert, M.A. Cambridge, Clerk in Holy Orders. *Benenden, Kent.* 2576, P.Dis.G.Chaplain, P.Dis.G.W., Madras. Joined 24th June 1896.

29 **Shackles,** George Lawrence. 7 *Land of Green Ginger, Hull.* 57, 1511, 2494, P.M., *1511,* P.Z., P.Pr.G.D., P.Pr.G.R., North and East Yorkshire. Senior Steward. Local Secretary for the North and East Ridings of Yorkshire. Joined 7th May 1897.

30 **Le Strange,** Hamon. *Hunstanton Hall, Norfolk.* 10, 16, 52, P.M., *10, 52,* P.Z., P.P.G.W., P.Pr.G.Treas., P.D.Pr.G.M., Pr.G.H., Norfolk. **Provincial Grand Master, Norfolk.** Joined 1st October 1897.

31 **Armitage,** Edward, M.A. *Greenhills, Tilford, Farnham, Surrey.* 859, 1074, 1492, P.M., *859, 1074, 1* (S.C.), P.Z., P.Pr.G.W., Cumberland and Westmoreland, P.Pr.G.J., Cambridge. Junior Steward. Joined 7th October 1898.

32 **Crowe,** Frederick Joseph William. *Marsden, Torquay, Devon.* 328, *710,* P.Pr.G.O., Craft and Royal Arch, Devon. Local Secretary for Devonshire. Joined 8th November, 1898.



MEMBERS of the CORRESPONDENCE CIRCLE.*

GOVERNING BODIES.

			Joined.
1	United Grand Lodge of England, Library	London	September 1887
2	Provincial Grand Lodge of Staffordshire	Stafford	May 1889
3	Provincial Grand Chapter of Staffordshire	Stafford	May 1890
4	Provincial Grand Lodge of West Yorkshire Library	Leeds	October 1889
5	District Grand Lodge of Gibraltar	Gibraltar	March 1889
6	District Grand Lodge of Malta	Valetta	January 1890
7	District Grand Lodge of Natal	Durban	June 1889
8	District Grand Lodge of Punjab	Lahore	May 1888
9	District Grand Lodge of Burma	Rangoon	June 1890
10	District Grand Lodge of Madras	Madras	May 1894
11	District Grand Lodge of the Argentine Republic	Buenos Ayres	January 1891
12	District Grand Lodge of Eastern Archipelago	Singapore	October 1890
13	District Grand Lodge of Northern China	Shanghai	May 1895
14	District Grand Lodge of Queensland (E.C.)	Brisbane	June 1895
15	District Grand Lodge of Queensland (S.C.)	Brisbane	October 1891
16	District Grand Lodge of South Africa, W. Div.	Cape Town	June 1899
17	Grand Lodge of Iowa, Masonic Library	Cedar Rapids	October 1888
18	Grand Lodge of Kentucky, Library	Louisville	May 1889
19	Grand Lodge of Massachusetts	Boston	January 1890
20	Grand Lodge of Montana	Helena, Montana	March 1898
21	Grand Lodge of New York, Masonic Library	New York	November 1890
22	Grand Lodge of Virginia	Richmond	January 1893
23	Grand Lodge of Wisconsin, Library	Milwaukee	June 1899
24	Grand National Lodge of Germany, Library	Berlin	May 1887
25	Grand Lodge of Hamburg, Library	Hamburg	May 1895
26	Provincial Grand Lodge of Lower Saxony, Library	Hamburg	January 1894
27	Grand Lodge of the Netherlands	The Hague	October 1899
28	Provincial Grand Lodge, Netherlands, South Africa	Cape Town	January 1899
29	Grand Lodge of New Zealand	Wellington	November 1891
30	Grand Lodge of South Australia	Adelaide	January 1890
31	United Grand Lodge of Victoria	Melbourne	November 1890
32	United Grand Lodge of New South Wales	Sydney	June 1894
33	Supreme Council, A. and A.S.R., England	London	May 1888
34	Supreme Council, A. and A.S.R., Belgium	Brussels	May 1887
35	Supreme Council, A. and A.S.R., South. Jur. of the United States of America	Washington	March 1892
36	Supreme Council, A. and A.S.R., Canada	Hamilton	March 1896
37	The Grand Council of the Order of the Secret Monitor in England	London	June 1888

*Owing to the continually increasing length of our members-list, it has become impossible to await the November elections before going to press. The list has, consequently, been drawn up immediately after the October meeting, and Correspondence Members admitted in November will be found in a supplementary list. Any alterations for subsequent issues should, therefore, reach the Secretary before October of each year.

LODGES AND CHAPTERS (ON THE ROLL OF THE GRAND LODGE OF ENGLAND.)

					Joined.
38	No.	19	Royal Athelstan Lodge	London	January 1890
39	„	31	Uuited and Industrious Lodge	Canterbury	March 1898
40	„	39	St. John the Baptist Lodge	Exeter	October 1890
41	„	48	Lodge of Industry	Gateshead, Durham	June 1895
42	„	57	Humber Lodge	Hull	May 1889
43	„	61	Lodge of Probity	Halifax, Yorkshire	November 1890
44	„	68	Royal Clarence Royal Arch Chapter	Bristol	October 1891
45	„	84	Doyle's Lodge of Fellowship	Guernsey	November 1896
46	„	107	Philanthropic Lodge	King's Lynn, Norfolk	October 1890
47	„	117	Salopian Lodge of Charity	Shrewsbury	January 1889
48	„	133	Lodge of Harmony	Faversham, Kent	November 1890
49	„	150	Lodge Perfect Unanimity	Madras	October 1893
50	„	168	Mariners Lodge	Guernsey	May 1891
51	„	174	Lodge of Sincerity	London	March 1894
52	„	195	Lodge Hengist	Bournemouth	March 1891
53	„	227	Ionic Lodge	London	June 1895
54	„	236	York Lodge	York	October 1888
55	„	253	Tyrian Lodge	Derby	Jannary 1888
56	„	262	Salopian Lodge	Shrewsbury	January 1889
57	„	278	Lodge of Friendship	Gibraltar	October 1888
58	„	297	Witham Lodge	Lincoln	March 1891
59	„	309	Lodge of Harmony	Fareham, Hampshire	March 1888
60	„	331	Phœnix Lodge of Honour and Prudence	Truro, Cornwall	November 1887
61	„	345	Lodge Perserverance	Blackburn	May 1897
62	„	362	Doric Lodge	Grantham, Lincolnshire	March 1890
63	„	374	St. Paul's Lodge	Montreal, Canada	June 1888
64	„	387	Airedale Lodge	Saltaire, Yorkshire	January 1891
65	„	391	Lodge Independence with Philanthropy	Allahabad, Bengal	January 1896
66	„	393	St. David's Lodge	Berwick-on-Tweed	October 1896
67	„	418	Menturia Lodge	Hanley, Staffordshire	May 1889
68	„	422	Yarborough Lodge	Gainsboro', Lincolnshire	March 1890
69	„	450	Cornubian Lodge, "Coombe" Library	Hayle, Cornwall	November 1887
70	„	459	Lodge Himalayan Brotherhood	Simla, Punjab	October 1892
71	„	465	Lodge Goodwill	Bellary, Madras	October 1893
72	„	466	Lodge of Merit	Stamford	October 1898
73	„	508	Lodge Zetland in the East	Singapore	October 1890
74	„	510	St. Martin's Lodge	Liskeard, Cornwall	March 1890
75	„	525	Lodge Zetland	Hong Kong	October 1888
76	„	539	St. Matthew's Lodge	Walsall, Staffordshire	January 1889
77	„	542	Lodge of Philanthropy	Moulmein, Burma	October 1890
78	„	546	Etruscan Lodge	Longton, Staffords	March 1893
79	„	551	Yarborough Lodge	Ventor, I.W.	May 1893
80	„	566	Lodge St. Germain	Selby, Yorks	October 1893
81	„	611	Lodge of the Marches	Ludlow, Shropshire	January 1889
82	„	614	Lodge Star of Burma	Rangoon	June 1890
83	„	617	Excelsior Lodge	Buenos Ayres	May 1890
84	„	622	St. Cuthberga Lodge	Wimborne, Dorsetshire	January 1888
85	„	637	Portland Lodge	Stoke-on-Trent	October 1888
86	„	660	Camalodunum Lodge	Malton, Yorks	March 1891
87	„	696	St. Bartholomew Lodge	Wednesbury, Staffords	January 1889
88	„	711	Goodwill Lodge	Port Elizabeth, South Africa	June 1887
89	„	712	Lindsey Lodge	Louth, Lincolnshire	May 1889
90	„	726	Staffordshire Knot Lodge	Stafford	March 1888
91	„	735	Southern Star Lodge	Nelson, New Zealand	January 1892

					Joined.
92	No.	767	Union Lodge	Karachi, Sind, India	January 1894
93	,,	773	Gold Coast Lodge	Cape Coast, W. Africa	October 1890
94	,,	792	Pelham Pillar Lodge	Grimsby, Lincolnshire	May 1890
95	,,	796	North Australian Lodge	Brisbane, Queensland	January 1892
96	,,	804	Carnarvon Lodge	Havant, Hampshire	November 1887
97	,,	809	Lodge of United Good Fellowship	Wisbech, Cambridgeshire	March 1892
98	,,	828	St. John's Lodge	Grahamstown, Cape	March 1895
99	,,	832	Lodge Victoria in Burma	Rangoon	June 1890
100	,,	859	Isaac Newton University Lodge	Cambridge	May 1891
101	,,	876	Acacia Lodge	Monte Video	June 1890
102	,,	877	Royal Alfred Lodge	Jersey	January 1897
103	,,	897	Lodge of Loyalty	St. Helen's, Lancashire	November 1888
104	,,	904	Phœnix Lodge	Rotherham, Yorkshire	January 1891
105	,,	932	Lodge Leichhardt	Rockhampton, Queensland	March 1897
106	,,	988	Lodge Wahab or Benevolent	Sialkote, Puujab	October 1897
107	,,	1010	Kingston Lodge	Hull	November 1889
108	,,	1025	Lodge Star of the South	Buenos Ayres	June 1890
109	,,	1039	St. John's Lodge	Lichfield, Staffordshire	January 1890
110	,,	1244	Marwood Lodge	Redcar, Yorks.	June 1898
111	,,	1249	Lodge Pioneer	Gympie, Queensland	May 1898
112	,,	1060	Marmion Lodge	Tamworth, Staffordshire	May 1889
113	,,	1066	Lodge Rock of Gwalior	Jhansi, Bengal	January 1894
114	,,	1152	Lodge St. George	Singapore	October 1890
115	,,	1198	Lodge Pitt-MacDonald	Vepery, Madras	October 1893
116	,,	1248	Denison Lodge	Scarborough	November 1889
117	,,	1283	Rybnrn Lodge	Sowerby Bridge, W. Yorks.	November 1895
118	,,	1285	Lodge of Faith, Hope and Charity	Ootacamund, Madras	January 1895
119	,,	1294	St. Alban's Lodge	Grimsby, Lincolnshire	May 1890
120	,,	1402	Jordan Lodge	Torquay, Devonshire	January 1888
121	,,	1415	Campbell Lodge	Hampton Court, Middlesex	November 1891
122	,,	1428	United Service Lodge	Landport, Hampshire	January 1889
123	,,	1436	Castle Lodge	Sandgate, Kent	January 1895
124	,,	1462	Wharncliffe Lodge	Penistone, Yorkshire	March 1888
125	,,	1469	Meridian Lodge	Cradock, Cape Colony	June 1889
126	,,	1482	Isle of Axholme Lodge	Crowle, Lincolnshire	May 1890
127	,,	1513	Friendly Lodge	Barnsley, Yorkshire	January 1888
128	,,	1521	Wellington Lodge	Wellington, New Zealand	November 1887
129	,,	1529	Duke of Cornwall Lodge	St. Columb, Cornwall	March 1888
130	,,	1544	Mount Edgcumbe Lodge	Cambourne, Cornwall	March 1891
131	,,	1546	Charters Towers Lodge	Charters Towers, Queensland	January 1894
132	,,	1553	Lodge Light of the South	Rosario de Santa Fé, Argentine Republic	May 1898
133	,,	1554	Mackay Lodge	Mackay, Queensland	May 1894
134	,,	1596	Townsville Lodge	Townsville, Queensland	October 1895
135	,,	1603	Worcester Lodge	Worcester, Cape Colony	January 1899
136	,,	1611	Eboracum Lodge Library	York	May 1887
137	,,	1621	Castle Lodge	Bridgenorth, Shropshire	March 1889
138	,,	1628	Tyrian Lodge	Bundaberg, Queensland	June 1898
139	,,	1644	Alma Mater Lodge	Birmingham	November 1891
140	,,	1665	Natalia Lodge	Pietermaritzburg, Natal	March 1889
141	,,	1680	Comet Lodge	Barcaldine, Queensland	June 1892
142	,,	1721	Manawater Lodge	Palmerston, New Zealand	March 1897
143	,,	1747	Transvaal Lodge	Pretoria, S.A.R.	November 1893
144	,,	1792	Tudor Lodge	Harborne, Staffordshire	March 1889
145	,,	1824	Buffalo Lodge	East London, South Africa	May 1896

					Joined.
146	No.	1838	Tudor Lodge of Rifle Volunteers	Wolverhampton, Staffs.	January 1889
147	,,	1850	Raphael Lodge	Roma, Queensland	May 1893
148	,,	1884	Chine Lodge	Shanklin, Isle of Wight	March 1888
149	,,	1896	Audley Lodge	Newport, Shropshire	January 1888
150	,,	1915	Graystone Lodge	Whitstable, Kent	March 1889
151	,,	1960	Stewart Lodge	Rawal Pindi, Punjab	May 1889
152	,,	1991	Agricola Lodge	York	November 1887
153	,,	2046	Robinson Lodge	Maidstone, Kent	May 1893
154	,,	2051	Springsure Lodge	Springsure, Queensland	June 1895
155	,,	2052	Douglas Lodge	Port Douglas, Queensland	May 1896
156	,,	2069	Prudence Lodge	Leeds	November 1887
157	,,	2074	St. Clair Lodge	Landport, Hampshire	January 1889
158	,,	2088	Congo Lodge	Oudtshoorn, Cape Colony	January 1899
159	,,	2089	Frere Lodge	Aliwal North, Cape Colony	May 1891
160	,,	2109	Prince Edward Lodge	Heaton Moor, Lancashire	May 1891
161	,,	2119	General Gordon Lodge	Brisbane, Queensland	March 1895
162	,,	2153	Lodge of Hope	Gosport, Hampshire	November 1887
163	,,	2155	Makerfield Lodge	Newton-le-Willows, Lancs.	May 1889
164	,,	2158	Boscombe Lodge	Boscombe, Hants	May 1899
165	,,	2208	Horsa Lodge	Bournemouth, Hampshire	January 1888
166	,,	2225	Lodge Perak Jubilee	Taiping, Malay Peninsula	October 1890
167	,,	2253	St. Michael's Lodge	Bridgetown, Barbados	January 1894
168	,,	2263	St. Leonard's Lodge	Sheffield, Yorkshire	January 1896
169	,,	2264	Chough Lodge	London	May 1890
170	,,	2267	Lodge Laidley	Laidley, Queensland	October 1898
171	,,	2277	St. Paul's Lodge	Limassol, Cyprus	May 1899
172	,,	2280	Lodge of St. John	Saugor, Cent. Prov., India	November 1889
173	,,	2288	Sitapur Lodge	Sitapur, India	October 1896
174	,,	2300	Aorangi Lodge	Wellington, New Zealand	November 1891
175	,,	2314	El Dorado Lodge	Zeerust, S.A.R.	June 1892
176	,,	2337	Read Lodge	Kwala Lumpor, Selangor	May 1895
177	,,	2338	Lodge Aramac	Aramac, Queensland	May 1896
178	,,	2342	Easterford Lodge	Kilvedon, Essex	March 1897
179	,,	2356	Lodge Pandyan	Madura, India	November 1896
180	,,	2365	Winton Lodge	Winton, Queensland	October 1895
181	,,	2393	Charleville Lodge	Charleville, Queensland	May 1895
182	,,	2402	St. George's Lodge	Larnaca, Cyprus	March 1892
183	,,	2419	Hope Lodge	Allora, Queensland	March 1893
184	,,	2433	Minerva Lodge	Birkenhead, Cheshire	November 1892
185	,,	2439	Lodge Mount Everest	Darjeeling, Bengal	January 1899
186	,,	2478	Gold Fields Lodge	Johannesburg, S.A.R.	May 1895
187	,,	2481	Jeppestown Lodge	Johannesburg, S.A.R.	May 1895
188	,,	2494	Humber Installed Masters Lodge	Hull	May 1898
189	,,	2503	Lodge Cleveland	Townsville, Queensland	March 1897
190	,,	2510	Meteor Lodge	Longreach, Queensland	May 1895
191	,,	2517	Lodge St. John's	Buenos Ayres	June 1898
192	,,	2532	Lodge St. George	Vepery, Madras	January 1895
193	,,	2538	Metropolitan Lodge	Cape Town	January 1899
194	,,	2546	*Rahere Lodge	London	October 1898
195	,,	2592	Lodge Waltair	Vizagapatam, Madras	May 1898
196	,,	2624	Excelsior Lodge	Eton, Mackay, Queensland	January 1897
197	,,	2634	Lodge Hopeful	Brisbane, Queensland	May 1897
198	,,	2671	Lodge Star of Agra	Agra, India	November 1895
199	,,	2706	Foster Gough Lodge	Stafford	May 1899
200	,,	2746	Lodge Tambo	Tambo, Queensland	October 1899

LODGES, &c., NOT UNDER THE GRAND LODGE OF ENGLAND.

			Joined.
201	Ark Lodge, No. X. (I.C.)	Belfast	October 1888
202	Lurgan Lodge, No. 134 (I.C)	Lurgan, Armagh	May 1889
203	St. Patrick's Lodge, No. 199 (S.C.)	Cape Town	January 1899
204	Duke of Leinster Lodge, No. 283 (I.C.)	Brisbane, Queensland	June 1894
205	Lodge Hibernia and Albion, No. 289 (I.C.)	Townsville, Queensland	March 1897
206	Lodge Unity and Concord, No. 292 (I.C.)	Maryborough, Queensland	May 1896
207	Lodge Temple, No. 318 (I.C.)	Mackay, Queensland	January 1897
208	West End Lodge, No. 331 (I.C.)	South Brisbane, Queensland	May 1892
209	Lodge Union, No. 339 (I.C.)	Brisbane, Queensland	June 1898
210	Prince Frederick William of Prussia L., No. 431 (I.C.)	Ballymena	January 1889
211	Derriaghy Royal Arch Chapter, No. 602, (I.C.)	Lisburne, Antrim	October 1895
212	Union Royal Arch Chapter, No. 6 (S.C.)	Dundee	October 1895
213	Darling Downs Royal Arch Chapter, No. 194 (S.C.)	Toowoomba, Queensland	October 1892
214	Townsville Royal Arch Chapter, No. 207 (S.C.)	Townsville, Queensland	March 1897
215	Mount Morgan Royal Arch Chapter, No. 227 (S.C.)	Mount Morgan, Queensland	June 1891
216	Golden Thistle R.A. Chap. No. 245 (S.C.)	Johannesburg, S.A.R.	May 1895
217	Saltcoats & Ardrossan St. John's R.A.L., No. 320 (S.C.)	Ardrossan, Ayrshire	June 1893
218	St. David in the East Lodge, No. 371 (S.C.)	Calcutta	October 1895
219	Southern Cross Lodge, No. 398 (S.C.)	Capetown	October 1889
220	Lodge St. Andrew, No. 435 (S.C.)	Brisbane, Queensland	November 1891
221	Lodge Athole and Melville, No. 445 (S.C.)	Brisbane, Queensland	June 1893
222	St. Andrew's Lodge, No. 651 (S.C.)	Grahamstown, Cape	March 1895
223	Lodge Caledonia, No. 661 (S.C.)	Meerut, Bengal	March 1892
224	Douglas Lodge, No. 677 (S.C.)	Rockhampton, Queensland	June 1891
225	Stanley Lodge, No. 680 (S.C.)	Brisbane, Queensland	May 1895
226	Lodge Maranoa, No. 730 (S.C.)	Roma, Queensland	May 1896
227	Lodge Caledonian, No. 737 (S.C.)	Mackay, Queensland	January 1896
228	Golden Thistle Lodge, No. 744 (S.C.)	Johannesburg, S.A.R.	March 1895
229	St. John's in the South Lodge, No. 747 (S.C.)	Barberton, Transvaal	October 1889
230	Lodge Athole, No. 752 (S.C.)	Bundaberg, Queensland	October 1893
231	Mount Morgan Lodge, No. 763 (S.C.)	Mount Morgan, Queensland	June 1891
232	Lodge Sir William Wallace, No. 768 (S.C.)	Croydon, Queensland	March 1892
233	Mylne Lodge, No. 769 (S.C.)	Charters Towers, Queensland	May 1897
234	Lodge Pretoria Celtic, No. 770 (S.C.)	Pretoria, South Africa Rep.	October 1894
235	Darling Downs Lodge, No. 775 (S.C.)	Toowoomba, Queensland	January 1891
236	Douglas Lodge, No. 799 (S.C.)	Johannesburg, S.A.R.	January 1895
237	Lodge Norman, No. 803 (S.C.)	Sandgate, Queensland	June 1899
238	Gordon Lodge, No. 804 (S.C.)	Johannesburg, S.A.R.	March 1895
239	Lodge St. Mungo, No. 805 (S.C.)	Brisbane, Queensland	October 1898
240	Lodge Torres Straits, No. 820 (S.C.)	Thursday Is., Queensland	June 1896
241	Lodge Warrego, No. 835 (S.C.)	Cunnumulla, Queensland	June 1899
242	Lodge Rosslyn, No. 836 (S.C.)	Nambour, Queensland	November 1898
243	Lodge Gympie, No. 863 (S.C.)	Gympie, Queensland	May 1898
244	Lodge Robert Lee-Bryce, No. 872 (S.C.)	Brisbane, Queensland	June 1898
245	Lodge de Goede Hoop (D.C.)	Cape Town	September 1887
246	Jubilee Lodge, (D.C.)	Barberton, Transvaal	October 1889
247	Star of the Rand Lodge (D.C.)	Johannesburg, Transvaal	June 1896
248	Lodge Oranje (D.C.)	Paarl, Cape Colony	January 1899
249	Lodge San Jan (D.C.)	Malmesbury, Cape Colony	January 1899
250	Lodge De Goede Trouw (D.C.)	Cape Town	January 1899
251	Lodge Frere (D.C.)	Riversdale, Cape Colony	October 1899
252	Anglo-Belge Lodge	Antwerp	January 1897
253	L. Les Amis du Commerce et la Persévérance Réunis	Antwerp	June 1898
254	Lodge Archimedes zu den drei Reissbretern	Altenburg, Saxe-Altenburg	November 1890
255	Lodge Indissolubilis	Berlin	June 1889

			Joined
256	Lodge Carl zur Gekrönten Säule	Brunswick, Germany	May 1896
257	Idris Lodge, No. 43 (Eg. C.)	Cairo	October 1899
258	Deloraine Lodge, No. 40 (Man. C.)	Deloraine, Manitoba	October 1894
259	Palestine Lodge, No. 357 (Mich. C.)	Detroit, Michigan	October 1898
260	Fidalgo Lodge, No. 77 (Wash. C.)	Anacortes, Washington, U.S.A.	March 1896
261	Lodge of Fidelity, No. 5 (S.A.C.)	Gawler, South Australia	May 1892
262	Lodge of St. John, No. 15 (S.A.C.)	Strathalbyn, South Australia	May 1892
263	Emulation Lodge, No. 32 (S.A.C.)	Norwood, South Australia	October 1892
264	Lodge St. Alban, No. 38 (S.A.C.)	Adelaide, South Australia	October 1890
265	Geelong Lodge of Unity and Prudence (V.C.)	Geelong, Victoria	May 1888
266	St. John's Lodge, No. 36 (V.C.)	Ballarat. Victoria	October 1891
267	Port Fairy Lodge, No. 67 (V.C.)	Port Fairy, Victoria	May 1893
268	Lodge of Otago, No. 7 (N.Z.C.)	Dunedin, New Zealand	January 1894
269	Lodge Hawera, No. 34 (N.Z.C.)	Hawera, Taranaki, N.Z.	June 1893
270	Lodge Victory, No. 40 (N.Z.C.)	Nelson, New Zealand	January 1889
271	Leinster Lodge, No. 44 (N.Z.C.)	Wellington, New Zealand	October 1897
272	Lodge Robert Burns, No. 50 (N.Z.C.)	Reeftown, New Zealand	October 1899
273	Felix Gottleib Conclave, No. 3 (O.S.M.)	Penang	January 1889
274	Lodge of Perfection, No. 2, A. & A.S.R.	Birmingham, Alabama	January 1899

OTHER ASSOCIATIONS.

275	Masonic Hall Library	Leicester	November 1887
276	Bureau of Ethnology, Smithsonian Institute	Washington, U.S.A.	November 1889
277	York College of Rosicrucians	York	March 1890
278	Newcastle College of Rosicrucians	Newcastle-on-Tyne	October 1890
279	Glasgow College of Rosicrucians	Glasgow	March 1899
280	Portland Masonic Library	Portland, Maine, U.S.A.	October 1891
281	Masonic Library and Historical Society	Duluth, Minnesota, U.S.A.	June 1892
282	Masonic Library Association	Minneapolis, Minnesota	October 1893
283	Masonic Library Association	Tacoma, Washington, U.S.A.	January 1894
284	Masonic Library	Walla Walla, Washington	January 1898
285	Masonic Library	Los Angeles, California	March 1893
286	Masonic Library	Detroit, Michigan	March 1899
287	United Lodge of Improvement	Swansea	March 1894
288	Bournemouth Lodge of Instruction	Bournemouth	October 1897
289	Holmesdale Lodge of Instrnction, No. 4175	Tunbridge Wells	May 1899
290	Masonic Musical and Literary Club	Sydney, N.S.W.	January 1895
291	Masonic Club	Shanghai, China	May 1895
292	Ottawa Masonic Library	Ottawa, Canada	May 1895
293	Reading Masonic Library	Reading, Berkshire	March 1896
294	The American Tyler	Detroit, Michigan	October 1899

BROTHERS.

*(*The asterisk before the name signifies that the Brother is a Life-Member; the Roman numbers refer to Lodges, and those in italics to Chapters).*

295 Abraham, Jabez. *Hemmant, Brisbane, Queensland.* P.M. March 1895.

296 Abraham, P. S. 2 *Henrietta Street, Cavendish Square, W., London.* 2546. January 1897.

297 Abud, Major Henry Mallaby, I.C.S. 45, *Pall Mall, S.W., London.* 456, *90* (S.C.). June 1896.

298 *Aburrow, Charles. P.O.B. 534 *Johannesburg, South Africa.* 1574, P.M., *1574*, P.Z. October 1888.

299 Achard, A. L., M.D. 9, *Blandford Street, W., London.* 2045. May 1899.

300 Adair, A. P.O.B. 142 *Johannesburg, South African Republic.* 2539. June 1898.

301 Adair, H. H. *Stranraer, N.B.* Pr.G.Sec., Wigtown and Kirkcudbright. January 1899.

302 Adams, Alfred W. P.O.B. 467 *Kimberley, S.A.* 2383, P.M. Local Sec. for Kimberley. March 1897.

303 Adams, Arthur W. *Buckingham Place, Broad Road, Acock's Green, Birmingham.* P.Pr.G.S.B., Local Secretary for Warwickshire. January 1892.

304 Adams, Edwin James. *Winton, Queensland.* 2365. January 1896.

305 Adams, Thomas. 3 *Christchurch Road, Hampstead, N.W., London.* 227, *7.* June 1895.

306 Adams, Thomas Smith. *Marlow Terrace, Mold, North Wales.* P.Pr.G.St., North Wales. Jan. 1896.

307 Adkins, W. Ryland D. *Springfield, Northampton.* 1911. January 1894.

308 Adler, Elkan N. 9 *Angel Court, E.C., London.* 1997. March 1895.

309 Adrianyi, Emile. *II. Margit Korut* 8, *Badapest.* L. Matthias Corvinus. October 1893.

310 Ainslie, William Langstaff. *Hanworth Park, Middlesex.* 1118. October 1896.

311 Aitken, Dr. Kyd. 32 *George Street, Edinburgh.* 75, P.M., *405.* January 1896.

312 Aitken, Thomas. *Remington, Guildford, Surrey.* P.P.G.S. Works, P.P.G.A.So. May 1895.

313 Aland, Robert. *Toowoomba, Queensland.* P.D.G.W. May 1892.

314 Alexander, Adolphus B., L.D.S., R.C.S. 7 *Portland Place, W., London.* 2029. November 1889.

315 Alfred, John Steadman. *Box* 201, *New Orleans, Louisiana.* 191, P.M., *2,* P.H.P. June 1896.

316 Allan, Francis John, M.D. 5 *Tavistock Street, Strand, W.C., London.* 1768, *2029.* January 1897.

317 Allen, George. 163 *Ramsden Road, Balham, S.W., London.* 144, P.M., *186,* P.Z. September 1887.

318 Allen, Joseph Eve, M.D. *Augusta, Georgia, U.S.A.* 1, P.M., *2.* October 1899.

319 Allen, W. J. 798 *Glenmore Avenue, Brooklyn, N.Y., U.S.A.* 638, P.M. May 1898.

320 Aller, Charles William. 27 *Aldborough Gardens, Ilford, Essex.* 2005. May 1897.

321 Allom, George Arthur Edward. *Toowoomba, Queensland.* 823 (S.C.), P.M., *194* (S.C.) March 1896.

322 Allsop, T. W. *Holywell, Madeley Road, Ealing, W., London.* 2492. March 1899.

323 Allvey, William Frank. *Corinda, Pope's Grove, Twickenham, Middlesex.* 2581. January 1898.

324 Althouse, Horace Stevenson. 432 *Buttonwood Street, Reading, Pennsylvania.* 62, *237.* May 1897.

325 Amherst of Hackney, the Right Hon. Lord. *Didlington Hall, Brandon, Norfolk.* Past Grand Warden. May 1894.

326 Amphlett, George Thomas. *Standard Bank, Capetown.* Goede Hoop Lodge. October 1891.

327 Amselem, Alfred. 526 *Casilla del Correo, Buenos Ayres.* 617, *617.* May 1890.

328 Ancell, James Shirlaw. *Charters Towers, Queensland.* 2613, P.M., *1546.* May 1897.

329 Anderson, A. *Mughaleen P.O., Basutoland, South Africa.* 2089. November 1897.

330 Anderson, Andrew Whitford. 28 *High Street, Watford.* 2323. June 1897.

331 Anderson, Eustace. 17 *Ironmonger Lane, E.C., London.* 49, P.M., *22,* P.Z. November 1895.

332 Anderson, John Eustace. *Acton House, Mortlake, S.W., London.* 18, P.M., *255,* P.Z. November 1895.

333 Anderson, William. *Goombungee, Queensland.* 775 (S.C.), P.M., *194,* (S.C.) October 1896.

334 Anderton, Frank. *Marchmont, Noodsberg, Natal.* 747 (S.C.) May 1895.

335 Andrews, John. *Homewood, Rondesbosch, Cape Town.* 398 (S.C.), P M., *86,* (S.C.), P.Z. October 1889.

336 Andrews, John Peters. *Killarney, Anderton Park Road, Moseley, Birmingham.* 1644, *176.* March 1898.

337 Andrews, S. *Maraisburg, South African Republic.* 2539. May 1898.

338 Andrews, William Henry. 60 *Broadway, New York City.* P.D.D.G.M. November 1897.

339 Andy, S. Pulney, M.D. 1, *Ritherton Road, Egmore, Madras.* P.D.G.D., P.D.G.J. October 1893.

340 Angel, Robert Parsons. 36 *Hungerford Road, Camden Road, N., London.* 183, P.M., *179.* Jan. 1893.

341 Annand, William. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.), P.Z. October 1894.

342 Annison, Frederick Richard. *Perth, West Australia.* 857 (S.C.) November, 1898.

343 Ansell, Frederick Henry. *Box* 530, *Johannesburg.* 2313. March 1891.

344 Apelt, Emil. 49 *Lichfield Grove, Finchley, N., London.* 186, P.M. June 1894.

345 Aplin, Isaac Weston. 26 *Market Street, Yeovil, Somerset.* 1314. November 1895.

346 Aravamuthu, Iyengar, Vathanta. P.W.D., *Saidapet, Madras.* 2356, P.M., *1906.* March 1895.

347 Ardington, William George. 38 *Princess Road, Selhurst, S.E., London.* 2581. March 1896.

348 Argles, T. A. *Eversley, Milnthorpe, Westmorland.* 129, P.M. October 1899.

349 Armitage, W. J. 89, *Belsize Park Gardens, N.W., London.* 859. October 1896.

350 *Armington, Arthur H. *City Hall, Providence, R.I., U.S.A.* Grand High Priest, Rhode Island; Representative of Grand Lodge, Louisiana, and Grand Chapter of Colorado. May 1893.

351 Armstrong, David. *Roy. Bk. of Queensland, Brisbane, Queensland.* 286 (I.C.), 127 (S.C.) May 1895.

352 Armstrong, John. 79 *Kingsley Road, Liverpool.* P.P.G.W., P.Pr.G.H., Cheshire. May 1892.

353 *Armstrong, Thomas John. 14 *Hawthorne Terrace, Newcastle-on-Tyne.* P.Pr.G.St., P.Pr.G.R. (R.A.). February 1890.

354 **Arnold**, John. *Rose Bank, Timperley, Cheshire.* 104. March 1898.

355 **Ashdown**, Charles John. 13 *Claremont Street, Newcastle-on-Tyne.* 1427, P.M. June 1898.

356 **Aspland**, W. G., F.R.G.S. *Newton Abbott, Devon.* 1138. May 1899.

357 **Atherton**, Jeremiah Leech. *Beech Grove, Bingley, Yorks.* P.Pr.G.D.C., P.Pr.G.H., West Yorks. Local Secretary for Province of West Yorks. November 1887.

358 **Atkins**, Henry John. *The Firs Glen, Bournemouth.* P.Pr.G.W., Northamptonshire and Huntingdonshire, P.Pr.G.J., Hants and Isle of Wight. March 1887.

359 **Atkinson**, Rev. Christie Chetwynde, M.A. *Ashton-upon-Mersey, Cheshire.* P.Pr.G.C. June 1894.

360 **Atkinson**, R. E. *Port Elizabeth, Cape Colony.* 711, P.M., *711*, P.Z. June 1895.

361 **Atwell**, George Washington, jun. *Lima, Livingstone Co., New York.* Dis.Dep.G.M. October 1897.

362 **Attwell**, Benjamin Booth. *Grahamstown, Cape Colony.* 828, P.M. March 1895.

363 **Austen**, Arthur Elvey. *Cradock, Cape Colony.* Dep.Dis.G.M., E. Div. South Africa. May 1887.

364 **Austen**, Rev. Edward Gillmore. *Berrow Vic., Burnham, Somerset.* P.Pr.G.Ch., Dorset. June 1890.

365 **Austin**, C. H. *Widnes, Lancashire.* 1384. November 1898.

366 **Austin**, Sydney Montague. 11 *Park Side, Knightsbridge, London.* 146, W.M. March 1899.

367 **Austin**, William. 109 *Craigpark Drive, Dennistoun, Glasgow.* 27, *50*. January 1898.

368 **Axford**, C. J. 45 *Helix Gardens, Arodene Road, Brixton Hill, S.W., London.* 2647, P.M. Jan. 1898.

369 **Ayling**, Robert Stephen, A.R.I.B.A. 19 *Old Queen Street, S.W., London.* May 1894.

370 **Ayres**, Edward. 22 *Endymion Terrace, Finsbury Park, N., London.* 1343, P.M. October 1895.

371 **Ayres**, George V. *Deadwood, South Dakota, U.S.A.* **Past Grand Master, Past Grand High Priest, South Dakota.** October 1894.

372 **Bacon**, Col. Alexander S. 297 *Vanderbilt Avenue, Brooklyn, N.Y., U.S.A.* 656. May 1897.

373 **Bacon**, William Arthur. 25 *Derby Road, Heaton Chapel, Stockport.* 1030. January 1898.

374 **Baelz**, Robert. *The Mount, Queen's Road, Forest Hill, S.E., London.* 238, P.M. May 1897.

375 **Baer**, Gustav Christian. *Heidelberg, South African Republic.* 2354. May 1898.

376 **Baht**, William. 28 *State Street, New York, U.S.A.* 3, *55*. November 1894.

377 **Baikie**, Robert. *Pretoria, S.A.R.* 770 (S.C.), P.M. Local Secretary for Pretoria. March 1894.

378 **Bailey**, B. S. 9 *Grosvenor Place, Leeds.* 2069, P.M. March 1898.

379 **Bailey**, George. *Romford, Essex.* 1437. March 1896.

380 **Bailey**, Henry. *Clifton, Queensland.* 844 (S.C.), P.M. January 1896.

381 **Bailey**, Tarleton Nathaniel. *Box* 244, *Buluwayo, Rhodesia.* 2566. Local Secretary for Matabeleland. June 1896.

382 **Bain**, George Washington. *Tunstall View, Ashbrooke Road, Sunderland.* P.P.G.R., P.P.G.Sc.N., Durham. Local Secretary for Province of Durham. March 1889.

383 **Bain**, J. Wilson. 113 *West Regent Street, Glasgow.* 510, P.M. January 1894.

384 **Baird**, Andrew Harry. 41 *Greenbank Road, Birkenhead.* 2433, P.M., *605*. October 1896.

385 **Baird**, Reed McCollock, M.D. 1137 *Chapline Street, Wheeling, West Virginia.* 33, *1*. May 1895.

386 **Baker**, Alfred J. *Thames Bank Iron Co., Blackfriars, S.E., London.* 2469. May 1898.

387 **Baker**, Edwin. 70 *Weybosset Street, Providence, R.I., U.S.A.* **Grand Secretary, Grand Musical Director (R.A.) of Rhode Island. Grand Representative, England.** Local Secretary for Rhode Island. May 1890.

388 **Baker**, George Comstock. 1090 *Madison Avenue, Albany, N.Y., U.S.A.* 5, *242*. June 1897.

389 **Baker**, Major Fawsett Maher, R.A.M.C. *Station Hospital, Fort Pitt, Chatham.* 349, *407*. June 1892.

390 **Baker**, W. J., C.E., F.G.S. *Cottesbrooke, Wallington, Surrey.* 1892, P.M. May 1896.

391 **Baker**, William. 87 *Dalberg Road, Brixton, S.W., London.* 192, P.M., *192*. October 1896.

392 **Baker**, William King. *Tredorwin, Towednack, Penzance.* P.Pr.G.W., P.Pr.G.So. January 1890.

393 ***Balfour**, Charles Barrington. *Newton Don, Kelso, Scotland.* Dep.Pr.G.M., Roxburgh, Peebles and Selkirk. March 1892.

394 **Ball**, William Thomas. *Oak Lodge, Harrow, Middlesex.* 435, P.M., *1260*, P.Z. November 1893.

395 **Ballantine**, Thomas J. *Peoria, Illinois, U.S.A.* March 1896.

396 **Ballantyne**, Henry Norman. *Innerleithen, N.B.* 856, P.M. March 1899.

397 **Ballington**, Thomas. 21 *Calthorpe Road, Edgbaston, Birmingham.* 925, *587*. January 1897.

398 **Bambridge**, Henry. 27 *King Street, Great Yarmouth.* 100, *71*. January 1898.

399 **Bamlet**, William Henry. 22 *Abchurch Lane, E.C., London.* 183. October 1897.

400 **Banker**, S. M. *Helvellyn, Brownlow Road, N., London.* P.Pr.G.St.B., Herts. June 1894.

401 **Bannatyne**, Brice McAlister. *Beechwood, Rock Ferry, Birkenhead.* 216, P.M., *216*. May 1891.

402 **Barber**, Richard William. 142 *Peckham Rye, S.E., London.* 198, P.M. May 1898.

403 **Barchus**, T. J. 72 *Exchange, Memphis, Tennessee.* May 1895.

404 **Barker**, Jacob. *Thirston Moor House, Felton, Acklington, Northumberland.* P.P.G.O., Durham, P.P.G.O. (R.A.), Northumberland. January 1895.

405 **Barker**, John. *Denby Leigh, Harrogate, Yorks.* P.Pr.G.Sup.W., P.Pr.G.D.C. (R.A.) May 1888.

406 **Barlow**, William, LL.D. *Morialta Chambers, Victoria Square, W., Adelaide.* 38, P.M. Jan. 1896.

407 **Barnard**, George William Girling. 4 *Surrey Street, Norwich.* Pr.G.Sec. **Past Assistant Grand Director of Ceremonies.** June 1890.

408 ***Barnes**, Charles Barritt, F.R.G.S., M.S.A. 27 *Clement's Lane, E.C., London.* 19, P.M. June 1888.

409 **Barnes**, Charles Henry. 62 *Colfe Road, Forest Hill, S.E., London.* 19. June 1895.

410 **Barnes**, John George Waldegrave. *Brisbane, Queensland.* P.D.D.G.M., Queensland. May 1891.

411 **Barnes**, John Walter. *The Nest, Clifton Road, Wallington, Surrey.* 19. June 1895.

412 **Barnes**, William Chapman. 30 *Percy Road, Upton Park, E., London.* 19. June 1895.

413 **Barnet-Clarke**, V. Rev. Charles William, Dean of Cape Town. *The Deanery, Cape Town.* **District Grand Master, Grand Superintendent, W. Div. of S. A.** October 1891.

414 **Barr**, William Robert. *Ivy Court, Buckleigh Road, Streatham, S.W., London.* 1632, P.M., *1556*, P.Z. October 1898.

415 **Barrett**, J. Leach. 53 *Blomfield Road, Maida Hill, W., London.* 1201, P.M. June 1892.

416 **Barron**, Edward Jackson, F.S.A. 55 *Lincoln's Inn Fields, W.C., London.* **Past Grand Deacon.** May 1890.

417 **Barrow**, Charles James. *Empire Bldgs., Collins St., Melbourne, Victoria.* **Grand Warden.** March 1894.

418 **Barry**, David J. *Whitridge, Blackboro' Road, Reigate.* 1362. October 1899.

419 **Bartlett**, Alfred. *Queen Street, Auckland, New Zealand.* **Grand Superintendent, Auckland.** November 1897.

420 **Barto**, Alphonso. *St. Claud, Minnesota, U.S.A.* **Past Grand Master.** May 1899.

421 **Baskett**, Samuel Russell. *Evershot, Dorchester.* P.Pr.G.W., Dorset. March 1887.

422 **Bastone**, John Millard. 3 *Tooting Bec Gardens, S.W., London.* 186, P.M., P.Z. March 1897.

423 **Bate**, H. Francis. *Applegarth Studio, Augustus Road, Brook Green, N., London.* 2925. Oct. 1899.

424 **Bate**, Osborne Hambrook. *Standard Bank, Malmesbury, Cape Colony.* P.D.G.W., South Africa. E. Div., Pr.G.M., South Africa (D.C.) June 1899.

425 **Bate**, Thomas Frederick. 5 *Sunnybrook Road, Blackburn, East Lancashire.* 345. January 1895.

426 **Bateman**, Arthur Henry. *Amberley, Rosenthal Road, Catford, Kent.* 1973, P.M. March 1887.

427 **Batho**, William John. *Hornsey Lane, N., London.* 1708, P.M., *1366.* May 1896.

428 **Battersby**, Charles. *Georgetown, Queensland.* P.D.G.St.B. October 1894.

429 **Battersby**, William Maxwell, J.P. 11 *Clyde Road, Dublin.* **Grand Deacon, Ireland.** June 1896.

430 **Beak**, Henry. *Pennard, Rockhampton, Queensland.* 767 (S.C.), P.M., *205* (S.C.) June 1891.

431 **Beamish**, William H. *Brooklodge House, Glanmire, Co. Cork.* D.Pr.G.M., Munster. June 1898.

432 **Bean**, Harold. 25 *All Saints' Street, Hull.* 2134. May 1899.

433 **Bean**, Joseph Henry. *Gasworks, Sandgate, Queensland.* 2670, P.M. Local Secretary for Sandgate. May 1898.

434 **Beattie**, William. 82 *Brook's Green, Hammersmith, W., London.* 95, P.M. January 1899.

435 **Beaumont**, Charles G., M.D. *Old Manor House, Epsom, Surrey.* P.P.G.R., Hants. March 1888.

436 **Beck**, Rudolph, Carl. 17¼ *Wilhelmshöher Allée, Wahlershausen Cassel.* **Grand Orator and Librarian, Saxony.** March 1887.

437 **Becker**, Pitt. 18 *Fenchurch Street, E.C., London.* 238. January 1896.

438 **Beer**, Percy. *Alexandra Hotel, St. Leonards-on-Sea.* 40, *40.* January 1891.

439 **Beer**, William A. 139 *Richmond Road, Cardiff.* 1992, 2547. January 1896.

440 **Beerend**, Franz Philipp. *Jena, Germany.* L. zur Akazie am Saalstrande. Dep. M. March 1896.

441 **Beeston**, Joseph L. L.K.Q P.S. *Newcastle, New South Wales.* Dis. G.I. of W. October 1897.

442 **Beever**, Cyril Howard. *Clyde House, Palatine Road, Withington, Manchester.* 1375, P.M. *1387.* March 1893.

443 **Begemann**, Dr. Georg Emil Wilhelm. *Charlottenberg, Wilmersdorfer Strasse,* 14, *near Berlin.* **Past Provincial Grand Master of Mecklemberg.** February 1887.

444 **Begemann**, Simon. *Barberton, S.A.R.* 2480. Local Secretary for Barberton. May 1896.

445 **Bell**, George, M.B., C.M. *Box* 1840, *Johannesburg, S.A.R.* 799 (S.C.), *245* (S.C.) January 1895.

446 **Bell**, James Richard. 42 *Addison Road, W., London.* P.Dis.G.W., Punjab. June 1898.

447 **Bell**, Maurice David, Capt. R.A. *Jun. Constitutional Club, Piccadilly, W., London.* 415. Oct. 1897.

448 **Bell**, Seymour. *Eldon Square, Newcastle-on-Tyne.* P.Pr.G.W. June 1891.

449 **Bellew**, Thomas Acheson. 13 *Percy Street, Liverpool.* 1380. May 1892.

450 **Bellingham**, Augustus William Harvey, A.M.I.C.E. *Tienstin, N. China.* 1951, P.M. June 1896.

451 **Bemrose**, Sir Henry Howe, M.P. *Derby.* P.Pr.G.W. March 1898.

452 **Benbow**, William Ernest. *Bundaberg, Queensland.* 752 (S.C.), P.M., *246* (S.C.), P.Z. Local Secretary for Bundaberg. May 1896.

453 **Bennett**, John George Lloyd. *Bromley, Kent.* 183. June 1897.

454 **Bennett**, Thomas R. *Montecito, California, U.S.A.* 48 (N.J.C.), *51*. June 1897.

455 **Bennewitz**, Carl. *Queen's Hotel, Eastbourne.* 1627. October 1897.

456 ***Bennion**, Thomas. *Ophir Cottage, Croydon, North Queensland.* 768 (S.C.), P.M. Local Secretary for Croydon and vicinity. June 1892.

457 **Benns**, Edward. 35 *Pine Road, Cricklewood, N.W., London.* 1623. January 1899.

458 **Benson**, Charles Kenny. *Wrexham, North Wales.* P.Pr.G.W., P.Pr.G.So. March 1894.

459 **Berry**, Carey Edward Ernest. 316 *St. George's Terrace, Perth, West Australia.* 2281. January 1899.

460 **Berry**, Clement Harris. *Devonia, Stopford Road, Upton Manor, E., London.* 860, P.M., P.Z. Oct. 1899.

461 **Berry**, Henry F., M.A. 60 *Morehampton Road, Donnybrook, Dublin.* 357. January 1895.

462 **Best**, Albert Sidney. *Standard Bank, Newcastle, Natal.* 1467. October 1891.

463 **Best**, Robert Valentine Brown. 138 *Mercer's Road, Tufnell Park, N., London.* 183. March 1898.

464 **Bestow**, Charles Horton. 233 *Brooke Road, Upper Clapton, N.E., London.* Pr.G.Pt., Essex. March 1894.

465 **Bevan**, George Alfred. *P.O.B.* 39 *Germiston, S.A.R.* 2498, *2313*. November 1897.

466 **Bevan**, Paul. 64, *Avenue Road, N.W., London.* 1679. March 1897.

467 ***Bevington**, Richard George. *P.O.B.* 1091 *Johannesburg, S.A.R.* SubD.G.M., Transvaal (S.C.) August 1892.

468 **Bhownaggree**, Sir M. M., C.I.E. 3 *Cromwell Crescent, S.W., London.* **Past Grand Steward, Scotland.** October 1893.

468 **Bice**, W. P. 415 *Lonsdale Street, Melbourne, Victoria.* **Grand Treasurer.** May 1898.

470 **Biggleston**, Henry Moss. *Cornubia, Canterbury.* 31, P.M., 31, J. March 1893.

471 **Bilson**, John. 23 *Parliament Street, Hull.* 1010, P.M., *1010*, P.Z. March 1889.

472 **Bindley**, William Allen. *Armstrong Works, Chester Street, Aston, Birmingham.* P.Pr.G.W. Warwickshire. October 1892.

473 **Bingham**, Harry. 20 *Mile, near Richmond, Hughenden, North Queensland.* 677 (S.C.) Oct. 1894.

474 **Binney**, Joseph. 27 *Broomgrove Road, Sheffield.* P.Pr.G.R. Local Sec. for Sheffield. Oct. 1890.

475 **Bird**, Francis. *Malden, Essex.* P.P.G.A.P., Essex. October 1895.

476 **Birdseye**, Henry. *Suffolk House, Lawrence Pountney Hill, E.C., London.* 715, P.M., *22*, P.Z. March 1899.

477 **Bishop**, Frederick William. 11 *Queen Victoria Street, E.C., London.* 1056. March 1898.

478 **Bissell**, Ernest. 22 *Gowlett Road, E. Dulwich, S.E., London.* 1339. October 1896.

479 **Bixby**, Charles Sumner. *Ossawatomie, Kansas, U.S.A.* 24, P.M., *80*. June 1897.

480 **Black**, Charles William. *Mossel Bay, Cape Colony.* D.G.S.B. May 1899.

481 **Black**, William. *Falkirk, N.B.* **Grand Superintendent, Stirlingshire; Past Grand Architect; Grand Haggai, Scotland.** October 1888.

482 **Blackbeard**, C. A. *Beaconsfield, Griqualand West, South Africa.* 1832, P.M., P.Z. October 1890.

483 **Blackburn**, James Wood. *Astley House, Woodlesford, Leeds.* 1042, P.M. June 1893.

484 **Blair**, William Robert. *Wood Gate, Uttoxeter, Staffords.* P.Pr.G.W. May 1899.

485 **Blake**, Arthur. *Nailsworth, Gloucestershire.* 1362. May 1898.

486 **Blake**, Col. Charles John, R.A. 4, *Serjeant's Inn, E.C., London.* P.Dis.G.J.W., P.Dis.G. Reg. (R.A.) Malta. March 1892.

487 **Blake**, William Henry Joyce. 15 *Knight Rider Street, E.C., London.* 1460. March 1899.

488 **Blake**, William James. *P.O.B.* 329, *Johannesburg, S.A.R.* 918, P.M. June 1890.

489 **Bland**, William Edward. 10 *Roe Lane, Southport, Lancashire.* 2295, P.M., *1030*, P.Z. June 1894.

490 **Blenkinsop**, Thomas. 3, *High Swinburn Place, Newcastle-on-Tyne.* P.Pr.G.W., P.Pr.G.H., Northumberland. March 1890.

491 **Blinkhorn**, Edward. 64 *Coleman Street, E.C., London.* 1471, P.M. October 1898.

492 **Block**, Cecil Macartney. *Caixa L., Rio de Janeiro.* 3. January 1897.

493 **Blomely**, George. 134 *Windermere Street, Ballarat, Victoria.* 63. October 1894.

494 **Blommestein**, Christian van. *Jagersfontein, O.F.S.* L. Star of Africa (D.C.), *234* (S.C.) May 1893.

495 **Blossom**, Wayne W. *Concord Junction, Massachusettes, U.S.A.* Corinthian Lodge. January 1899.

496 **Bluett**, Rev. Charles Courtney. *Longhurst, Wigan, Lancashire.* 2326, P.M., *1335*. October 1895.

497 **Board**, George. *Stanley Grove, Sale, Cheshire.* P.Pr.G.D., East Lancashire. March 1894.

498 **Bobart**, Henry Tilleman. 22 *Fernbank Road, Redland, Bristol.* P.Pr.G.A.D.C., Derby. Oct. 1894.

499 *Bodenham, John. *Edgmond, Newport, Salop.* Past Assistant Grand Director of Ceremonies. Local Secretary for Provinces of Shropshire and Staffordshire. November 1887.

500 Boileau, Sir Francis George Manningham, Bart. *Ketteringham Hall, Wymondham, Norfolk.* Past Grand Deacon, Grand Superintendent. October 1894.

501 Bolton, Lieut.-Col. the Hon. Lord. *Wensley Hall, Leyburn, Yorks.* Past Grand Warden. September 1887.

502 Bomeisler, Louis Edwin. 27 *Pine Street, New York.* June 1898.

503 Bomeisler, Paltiel R. *East Orange, New Jersey.* 124. June 1898.

504 Bonar, William Macadam. *Herberton, North Queensland.* P.D.G.S.B. October 1895.

505 Bond, E. E. 20 *Queenhithe, E.C., London.* 1232. March 1898.

506 Bond, Frederick Fielding, M.D. *Thorncliffe, Brighouse, Yorks.* 1301, *448*. October 1896.

507 Boor, Leonard George. *Nelson, New Zealand.* Past Deputy Grand Master, Past First Grand Principal, New Zealand. January 1889.

508 Boord, W. A. *Junior Carlton Club, Pall Mall, S.W., London.* 2. October 1898.

509 Booth, Major John. *Hazel Bank, Turton, Bolton, Lancashire.* P.Pr.G.D., P.Pr.G.A.So. Nov. 1889.

510 Boreham, Harold James. *Rockhampton, Queensland.* 932, P.M., *205* (S.C.) May 1896.

511 Borg, Raphael. *Cairo.* Past Grand Master, Egypt. January 1892.

512 Bosanquet, Rev. Reginald Albert, M.A. *Box* 331, *Nanaimo, British Columbia.* P.Pr.G.Ch., Suffolk. January 1896.

513 Boswell, Arthur George. 31 *Tankerville Road, Streatham, S.W., London.* 1339, P.M., P.Z. May 1894.

514 Boswell, Major-General John James, C.B. *Darnlee, Melrose, N.B.* Sub.Pr.G.M., Roxburg and Selkirk. March 1892.

515 Boteler, William Stewart. *Harbour Works, Penang.* P.D.G.S.B., P.D.G.St.B. (R.A.), Madras. October 1893.

516 Boulton, James. 267 *Romford Road, Forest Gate, E., London.* Past Grand Pursuivant. Oct. 1891.

517 Bourne, John Kemp. *The Grove, Atherstone, Warwickshire.* P.Pr.G.W. October 1896.

518 *Bourne, Robert William. *Higham, Northiam, Sussex.* 32, P.M., *32*. June 1890.

519 Bourne, William George. *Bombay.* 2162, P.M. January 1898.

520 Boustead, W. *Eyre Street, Ballarat City, Victoria.* 53, *10*. January 1894.

521 Bowe, William Fairbanks. *Augusta, Georgia, U.S.A.* 412, *2*, P.H.P. Local Secretary for Georgia. October 1897.

522 Bowers, R. W. 89 *Blackfriars Road, S.E., London.* 15, P.M., *2191*, P.Z. May 1899.

523 Bowles, Lieut.-Col. Frederick Augustus, R.A. *Clovelly, Weymouth.* P.Dep.Dis.G.M., P.Dis.G.H., Punjab. October 1891.

524 Bowser, Wilfred Arthur. *Haslemere, Amherst Park, Stamford Hill, N., London.* 2000, P.M. October 1899.

525 Boxall, Col. C. Gervaise, C.B. *Battle Mead, Maidenhead.* Past Grand Steward. March 1898.

526 Boyce, Henry. *Castle Hotel, Hastings.* 40, P.M., *40*, J. January 1897.

527 Boyce, John Alexander. *Fernside, Toowoomba, Queensland.* 775 (S.C.), P.M., *288* (S.C.), H. June 1891.

528 Boyce, Walter James. *Heath Asylum, Bexley, Kent.* 1708. June 1896.

529 Boyd, Peter. 1001 *Chestnut Street, Philadelphia, U.S.A.* 368, P.M., *183*. May 1897.

530 Boyd, Rev. Thomas Hunter. *Bible Normal Coll., Springfield, Mass.* 28 (S.C.) January 1893.

531 Boyd, William Henry. *Warwick, Queensland.* 818 (S.C.) October 1895.

532 Boydell, W. T., jun. 1 *South Square, Gray's Inn, W.C., London.* P.Pr.G.D., Herts. January 1899.

533 Boyle, Hon. Sir Cavendish, K.C.M.G. *Georgetown, Demerara.* 278. March 1889.

534 Bracewell, William. *Blenheim Terrace, Burnley, East Lancashire.* P.Pr.G.Stew. January 1891.

535 Bradly, William. 158 *Fenchurch Street, E.C., London.* 140. June 1896.

536 Bradley, A. H. *Eskdale, Cambridge Road, Southport.* 223. May 1897.

537 Bradley, Alfred Charles. *Park Gate, Petersham, Surrey.* 1507, *1507* January 1897.

538 *Bradley, Herbert, C.S. *Madras, India.* P.D.G.R., Madras. October 1893.

539 Bradley, J. Wallace. 151 *Smith Street, Durban, Natal.* 731, *175* (S.C.), J. October 1895.

540 Bradshaw, Thomas. *Stanley Street, Brisbane, Queensland.* 1596, P.M., *207* (S.C.), J. May 1897.

541 Bradshaw, W. J. *Calcutta.* P.D.G.W., P.D.G.So., Bengal. March 1898.

542 Braine, Woodhouse. 76 *Wimpole Street, Cavendish Square, W., London.* 5, P.M. March 1892.

543 Bramble, Colonel James Roger, F.S.A., P. Clifton Antiquarian Club. *Seafield, Weston-super-Mare, Somerset.* Past Assistant Grand Director of Ceremonies (Craft) and Past Grand Sword Bearer (R.A.), England. February 1887.

544 Brander, Carl Magnus. 91 *Wimpole Street, W., London.* 1563, P.M., *1305*, Z. January 1893.

545 Brangwin, Rowland Allan. 77 *Perry Hill, S.E., London.* 507, W.M. May 1899.

546 **Brayshaw**, John Lund. *Settle, Yorkshire.* 2091, *265.* January 1889.

547 **Breed**, Edward Aries Thomas. 72 *Grand Parade, Brighton.* 811. January 1894.

548 **Brereton**, Charles A. *Port Elizabeth, South Africa.* 711. June 1898.

549 **Brewer**, Charles Samuel, L.R.C.S., L.R.C.P. 7 *Park Rd. E., Birkenhead.* 2496, P.M., *605.* Jan. 1895.

550 **Briant**, William. *Town Hall, Westminster, S.W., London.* 101, P.M., *1329.* January 1896.

551 **Brice**, Albert Gallatin. *Hennen Building, New Orleans, Louisiana.* **Past Grand Master.** March 1891.

552 **Brickhill**, James. *Launceston, Tasmania.* **Deputy Grand Secretary, Tasmania.** Local Secretary for Tasmania. May 1895.

553 **Bridge**, G. E. *Firs Pharmacy, Bournemouth.* May 1897.

554 **Briggs**, William. *Caxton House, Caxton Road, Wood Green, N., London.* 1366. October 1897.

555 **Bright**, Frederick Henry. *Maldon, Essex.* 1024, P.M. May 1896.

556 **Brindley**, Charles Frederick. *Severn Road, Sheffield.* 2491, P.M. May 1898.

557 **Britton**, George. 66 *Wardour Street, W., London.* 22, P.M. November 1898.

558 **Brogden**, Thomas Skillbeck. *Walton House, Boston Spa, Yorks.* P.Pr.G.W., P.Pr.G.D.C. (R.A.) June 1890.

559 **Bromwich**, T. C. *Oldbury, Bridgnorth, Salop.* P.Pr.G.A.D.C. January 1896.

560 **Brook**, Rev. Canon Alfred. *View Hill, Inverness.* P.Pr.G.Ch. October 1894.

561 **Brooking**, William. *Northlew, near Beaworthy, Devon.* 248. October 1895.

562 **Brooking**, William Francis. *Brougham Street, New Plymouth, New Zealand.* P.P.G.W. (I.C.) October 1895.

563 **Brooks**, Arthur David. 128, *Colmore Row, Birmingham.* 587. June 1899.

564 **Brooks**, Francis Augustus, M.D. *St. Felix, Felixstowe, Suffolk.* 2371, *376.* October 1895.

565 **Brooks**, Sydney. *Capetown, South Africa.* 591 (S.C.), P.M. March 1896.

566 **Broom**, Arthur Robert, M.D. *Brisbane, Queensland.* 908, *908.* October 1898.

567 ***Brough**, Bennett-Hooper, F.G.S., F.C.S. 28 *Victoria Street, S.W., London.* 1415. November 1895.

568 **Brough**, Sergt.-Major James Carroll. *Orderly Rooms, Ballarat, Victoria.* 114. October 1893.

569 **Brough**, James R. 29 *Alexandra Villas, Seven Sisters' Road, N., London.* 2397. January 1899.

570 **Brown**, Albert. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

571 **Brown**, Ernest. 19 *Fairholt Road, Stamford Hill, N., London.* 1024. November 1894.

572 **Brown**, Frederick. 19 *Fairholt Road, Stoke Newington, N., London.* 1365. October 1899.

573 **Brown**, George Herold. 3 *South Hill Grove, Oxton, Birkenhead.* P.Pr.G.W. November 1892.

574 **Brown**, Harry. 6 *Ravensworth Terrace, Durham.* P.Pr.G.D., P.Pr.G.D.C. (R.A.). May 1896.

575 **Brown**, Henry Samuel. *Blenheim, Laidley, Queensland.* 2267, P.M., *194* (S.C.) March 1895.

576 **Brown**, J. *Gora Gali, Punjab.* 1960, P.M. June 1888.

577 **Brown**, Julius L. 1 *&* 2 *Brown Block, Atlanta, Georgia, U.S.A.* 96, *16.* June 1892.

578 **Brown**, Mount. 39 *St. Mary at Hill, E.C., London.* 1997, P.M., *141*, P.Z. January 1895.

579 **Brown**, Pelham. 24 *Evelyn Mansions, Westminster, S.W., London.* 21. March 1898.

580 **Brown**, Robert Smith. 15 *Queen Street, Edinburgh.* **Grand Scribe Ezra, Scotland.** Local Secretary for Edinburgh and Vicinity. May 1889.

581 **Brown**, William Peter. 3 *Austin Friars, E.C., London.* **Past Grand Standard Bearer.** June 1897.

582 **Browne**, Rev. C. Gordon. *Lympstone Rectory, Exeter.* P.P.G.Ch., Hants. October 1893

583 **Browne**, Herbert Henry. *Bethlehem, Orange Free State.* 2522, W.M. Local Secretary for Orange Free State, North. June 1895.

584 **Browne**, Major Henry Buxton, *Durban, Natal.* P.Pr.G.D., Cheshire. November 1889.

585 **Browne**, John. *Parr's Bank, Wigan.* 1335, 2226, P.M. June 1894.

586 **Brownell**, J. H. *Detroit, Michigan, U.S.A.* 241, *16.* March 1899.

587 **Browning**, A. G., F.S.A. *Spencer Lodge, Wandsworth Com., S.W., London.* 33, P.M., P.Z. Jan. 1891.

588 **Browning**, Robert William. *Concord Junction, Mass., U.S.A.* Corinthian L., Walden Ch. Jan. 1899.

589 **Brownrigg**, Henry John, A.M.I.E.E. 287 *Finchley Road, N.W., London.* 1589. October 1899.

590 ***Bruennich**, Johannes Christian. *Agricultural Coll., Gatton, Queensland.* P.D.G.Sup.W. Oct. 1893.

591 ***Bruce**, Alexander. *Clyne House, Pollokshields, Glasgow.* 772. **Grand Standard Bearer** (R.A.) June 1894.

592 **Bruce**, Frederick. 2 *York Buildings, Hastings.* 2692. June 1897.

593 **Bruce**, John M'Lean. *Gladstone, Queensland.* 2235, P.M. March 1896.

594 **Bruce**, J. McPhail. 83 *Osborne Road, Newcastle-on-Tyne.* 481, P.M., *481.* October 1898.

595 **Bruton**, James. *Wootton Hill Cottage, Gloucester.* P.Pr.G.W., P.P.G.J. June 1890.

596 **Bryant**, R. R. *The Chantry, Sawbridgeworth.* Pr.G.Std.B., P.Pr.G.J., Suffolk. October 1889.

597 **Bryceson**, Dr. Ebenezer. 102 *Herbert Road, Plumstead, Kent.* 913, P.M. May 1898.

598 **Buchanan**, Hon. Ebenezer John. Puisne Judge. *Clareinch, Claremont, Cape Town.* De Goede Hoop L., P.M. October 1898.

599 **Buchanan**, Francis C. *Clarinish Row, Dumbartonshire.* **Provincial Grand Master.** May 1894.

600 **Buchanan**, James Isaac. *Vandergrift Building, Pittsburg, Pennsylvania.* 219, P.M., *162.* Nov. 1896.

601 **Buck**, Charles William. *Settle, Yorkshire.* 2091. October 1889.

602 **Buck**, Edward H. *The Priory, Hardway, Gosport.* 2153. October 1892.

603 **Buckham**, George Milward. *Campfield, Battle, Sussex.* 1184, *40.* January 1899.

604 **Buckeridge**, Edward Henry. *Bancroft Road, E., London.* 15, P.M., *2191.* March 1898.

605 ***Buckley**, Llewellyn Edison, I C.S. *Madras.* 150, *150.* June 1896.

606 **Budden**, Horace. *Boscastle, Iddesleigh Road, Bournemouth.* P.P.A.G.D.C., Dorset. Nov. 1895.

607 **Bugler**, Thomas. 43 *Morley Road, Lewisham, S.E., London.* 171. March 1895.

608 **Buist**, George Alexandor. *Gympie, Queensland.* 816 (S.C.), P.M., *260* (S.C.), P.Z. May 1898.

609 **Bumstead**, Alfred. 9 *Strada Mercanti, Valetta, Malta.* 1923, *515.* D.G.D.C. October 1896.

610 **Bunting**, W. S. 10 *Court Road, W. Norwood, S.E. London.* 2500. January 1899.

611 **Burdon**, Charles Sambrook. 87 *Inderwick Road, Weston Park, N. London.* 2523, *1201.* Oct. 1898.

612 **Burgess**, Dr. Christopher Venning. 223 *Great Dover Street, S.E., London.* P.Pr.G.D., P.Pr.G.Sc.N., Middlesex. January 1890.

613 **Burgess**, J. W. 7 *South Street, Thurloe Square, S.W., London.* 1325. November 1898.

614 ***Burkitt**, Hon. William Robert, Judge, B.C.S. *Allahabad, India.* D.D.G.M., D.G.H., Bengal. October 1898.

615 ***Burnard**, Alphonse A. *Box 444, Leadville, Colorado.* **Past Grand High Priest.** March 1891.

616 **Burne**, Thomas. *Royal Hospital, Chelsea, S.W., London.* P.Pr.G.D., Sussex. January 1889.

617 **Burningham**, Alonzo James. 1120 *Burns Avenue, St. Paul, Minnesota.* 5, *1.* March 1898.

618 **Burslem**, Albert. 77 *Calverley Road, Tunbridge Wells.* 2200, P.M., *874.* May 1899.

619 **Burstow**, Thomas Stephen. *Toowoomba, Queensland.* 775 (S.C.), P.M., *194* (S.C.), P.Z. Nov. 1892.

620 **Burt**, William Charles. *Torrington, Devon.* 1885, P.M., *538*, P.Z. June 1899.

621 **Burtchaell**, George Dames, M.A., LL.B., B.L., Sec. R.S.A., Ireland. 44 *Morehampton Road, Dublin.* 241, 357. January 1895.

622 **Busbridge**, Walter. *Grasmere, Herbert Road, Plumstead, Kent.* 913, P.M. October 1893.

623 **Bushby**, Thomas. *Market Street, Rye, Sussex.* 341, P.M. May 1892.

624 **Butler**, Charles. 104 *Craven Park, Willesden, N.W., London.* 2489, P.M. March 1898.

625 **Butler**, Charles McArthur. *St. James's Hall, W., London.* 195, *195.* May 1897.

626 **Butler**, Edgar John. *Cape Town.* June 1899.

627 **Byrne**, William Samuel, M.B. *Anne Street, Brisbane, Queensland.* D.Pr.G.M. (I.C.) Nov. 1892.

628 **Cadle**, Harold. *Fenton, Willow Bridge Road, Canonbury, N., London.* 1339. November 1898.

629 **Calhoun**, Dr. S. Frederick, D.D., A.M. 69 *Crawford Road, Cleveland, Ohio, U.S.A.* **Grand Chaplain of Grand Royal Arch Chapter, Vermont.** September 1887.

630 **Calkoen**, Charles. 267 *Keizersgracht, Amsterdam.* 92 (E.C.) March 1897.

631 **Callam**, Frederick. 12 *Stanger Road, South Norwood, S.E., London.* 1139, P.M. January 1898.

632 **Calvert**, Alfred Beaumont. 192 *Barking Road, E., London.* 212. May 1899.

633 ***Cama**, Dorabjee Pestonjee. 3 *Great Winchester Street, E.C., London.* **Past Grand Treasurer.** September 1887.

634 **Cameron**, Duncan. *Lydiard Street, Ballarat, Victoria.* 53. June 1893.

635 **Campbell**, Archibald John. Lieut. 19th Hussars. *Wellington, Madras.* 434. January 1898.

636 **Campbell**, Colin. *Mysore, India.* 1841. May 1895.

637 **Campbell**, John Lorne. *Melita, Manitoba, Canada.* P.M. January 1899.

638 **Campbell**, John MacNaught, C.E., F.Z.S., F.R.S.G.S. *Kelvingrove Museum, Glasgow.* **Past Grand Bible Bearer; Grand Representative, Dakota; Past Grand Joshua; Grand Representative of G. C. of Maryland.** March 1889.

639 **Campbell**, Phillip Charles John. *Freemantle, West Australia.* 1033, P.M., P.Z. March 1898.

640 **Campbell**, Robert John. *Oxford Road, Kilburn, N.W., London.* 183, P.M. March 1899.

641 **Campion**, Samuel S. *Mercury Office, Parade, Northampton.* 1764. November 1891.

642 **Caney**, Stanley. 44 *Cheapside, E.C., London.* 1415, *720.* October 1899.

643 **Cannon**, A. J. 43, *Westhill Road, Southfields, S.W., London.* 1044, W.M. January 1897.

644 **Capel**, George William. *Abingdon, Addiscombe Grove, Croydon.* 19, P.M. May 1894.

645 **Carew**, Walter Alexander. *Christchurch, New Zealand.* 4. Local Sec. for Christchurch. Oct. 1898.

646 **Carey**, James. 15 *Trinity Place, Windsor.* 179, *179.* January 1893.

647 **Carkeek**, Charles. *Blackall, Queensland.* 2207, P.M. Local Secretary for Blackall. Oct. 1895.

648 **Carmichael**, Dr. A. Ross. *Cathcart, Glasgow.* 617, S.M., *79.* January 1896.

649 **Carmon**, William Francis. 3 *Queen Street, Newcastle-on-Tyne.* 481, P.M., P.Z. November 1889.

650 **Carnell**, James. *Ormond, Florida, U.S.A.* **Grand Warden, Grand King.** May 1894.

651 **Carrell**, Charles William. *Holmwood, Leytonstone.* **Past Grand Sword Bearer.** Jan. 1894.

652 **Carrick**, William Lowther. *Stokesley, Yorks.* Pr.G.R., N. and E. Yorks. March 1897.

653 **Carruthers**, John. 8 *Firpark Terrace, Dennistoun, Glasgow.* **Past Grand Marshall; Grand Representative of Connecticut; Past First Grand Sojourner; Representative of G.C. of Dakota.** May 1892.

654 **Carsberg**, George Risden. 8 *Meredith Street, E.C., London.* 19. May 1893.

655 **Carson**, Joseph Lougheed. *Alexandra Terrace, Enniskillen, Ireland.* P.G.D., Tyrone and Fermanagh. March 1890.

656 **Carstens**, C. *Moulmein, Burma.* 542, W.M. March 1899.

657 **Carter**, C. A. 18 *Clyde Street, Port Elizabeth, S.A.* P.Dis.G.D., P.Dis.A.G.So., E. Div. Oct. 1888.

658 ***Carter**, Elmer Josiah. *Box* 496, *Missoula, Montana, U.S.A.* 40, *25.* October 1899.

659 **Carter**, John Robert. *Hampden House, St. Mary's Road, Walthamstow.* 2374, *201.* Oct. 1894.

660 **Carter**, Robert William. *Warnford Court, Throgmorton Street, E.C., London.* 2242. May 1898.

661 **Cartwright**, Ernest H., D.M., B.Ch., Oxon. 1 *Courtfield Gardens, S.W., London.* P.Pr.G.Pt., P.Pr.G.A.So., Oxon. January 1891.

662 **Carus-Wilson**, Edward Willyams. *Penmount, Truro, Cornwall.* 331, P.M. March 1889.

663 **Carver**, Charles William. *Christmas Estate, Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) June 1895.

664 **Casper**, Ezekiel. *Perth, Western Australia.* P.D.G.W. (S.C.) Queensland. Local Secretary for Perth. May 1891.

665 **Cass**, Rev. Frederick Charles Guise. *Hadley Rectory, Barnet, Herts.* 622. May 1888.

666 **Cassal**, Charles Edward, F.I.C., F.C.S. *Brenne House, Routh Road, Wandsworth Common, S.W., London.* P.Pr.G.W., Middlesex. March 1891.

667 **Cassal**, Marcel Victor. *Boundaries Road, Balham, S.W., London.* 1415. November 1896.

668 **Castello**, James. 46 *Queen's Gardens, Hyde Park, W., London.* 227, P.M., *7,* P.Z. January 1891.

669 **Caster**, F. *Devon House, Park Road, Peterborough.* 424. May 1898.

670 **Caster**, G. C. *Medehamsted, Peterborough, Northamptonshire.* P.P.G.W., P.G.J. March 1892.

671 **Caton**, William Henry. 175, *Graham Road, Hackney, N., London.* 1365, *1471.* November 1898.

672 **Cave**, William Henry. 11, *Highlever Road, N. Kensington, W., London.* 1767. January 1899.

673 **Cawthorne**, John Elstone. 26 *Reginald Terrace, Leeds.* 1221. May 1897.

674 **Cerf**, Albert J. W., M.A. 10 *St. Mary's Road, Dublin.* 357. May 1897.

675 **Chamberlin**, Dr. Jehiel Weston. *Endicott Building, St. Paul, Minnesota,* 163, *45,* March 1893.

676 **Chambers**, H. A. *Chattanooga, Tennessee, U.S.A.* **Grand Master, Tennessee.** March 1893.

677 **Chambers**, W. Boughton. Ed., *Indian Freemason. Clyde Row, Hastings, Calcutta.* P.M. June 1895.

678 **Chand**, Rai Hukm, M.A., Chief Judge, City Court. *Hyderabad, Deccan, India.* P.D.G.S.B. (R.A.), Madras. March 1894.

679 **Changuoin**, François Daniel, D.Lit.Ph. *Malmesbury, Cape Colony.* L. San. Jan. (D.C.) May 1895.

680 **Chant**, Thomas Whitemore. 176 *Alexandra Road, S. Hampstead, N.W., London.* 2128. June 1896.

681 **Chapin**, Alexander C. 18 *The Mansions, Richmond Road, Earl's Court, S.W., London.* 137. May 1892.

682 **Chapman**, A. C. 7 *Regent's Park Road, N.W., London.* 2397. November 1898.

683 **Chapman**, Arthur. *Durban, Natal.* D.G.Tr., E. Africa. October 1895.

684 **Chapman**, D. S. 1 *Park Crescent, North Shields.* 431, P.M. January 1899.

685 **Chapman**, Frederick. *P.O.B.* 9, *Cape Town.* De Goede Hoop L. May 1899.

686 **Chapman**, George B. *Bayard Cottage, Bexley Heath, Kent.* P.Pr.G.Sup.W., P.Pr.G.A.So. Oct. 1897.

687 **Chapman**, John. *Belvoir House, Babbacombe Downs, Torquay, Devon.* P.Pr.G.D., P.Pr.G.St.B. (R.A.) May 1887.

688 **Chapman**, John Midelton. 20 *Whitefriar Gate, Hull.* 907, P.M., P.Z. May 1898.

689 **Charles**, Wilfred J. 24 *College Street, E.C., London.* 22, P.M. March 1899.

690 **Charlton**, Matthew Forster. *Chipping Norton, Oxfordshire.* 1036. May 1893.

691 **Charleton**, John Robert. 1215 *E. Main Street, Richmond, Virginia.* 9, P.M., *9,* P.H.P. June 1891.

692 **Chataway**, Hon. James Vincent. *Parliament House, Brisbane, Queensland.* 318 (I.C.), P.M., *304* (S.C) May 1892.

693 **Cheese**, Henry Kinder. 9 *Ferndale Road, Clapham, S.W., London.* 145, P.M. January 1897.

694 **Cheesman**, Rowland Hill. 94 *Lyndhurst Grove, Peckham, S.E., London.* 860. October 1898.

695 **Cheesman**, William Norwood. *The Crescent, Selby, Yorks.* P.P.G.D.C., P.P.G.A.So. Jan. 1893.

696 **Cheffin**, James. *Box* 59, *Perth, West Australia.* 860 (S.C.) November 1898.

697 **Chesterton**, Lewis Birch. *Johannesburg, South African Republic.* 72. October 1891.

698 **Chick**, Frank. 83 *Queen Street, Exeter.* 2659. June 1899.

699 **Childe**, Rev. Canon C. V., LL.D. *Christ Church, Cheltenham.* **Past Grand Chaplain.** Jan. 1898

700 **Childs**, John Frederick. 22 *Chancery Lane, W.C., London.* P.Pr.G.R., Cornwall. May 1899.

701 **Chirgwin** Percy Teague. *Market Place, Penzance, Cornwall.* 121, *121.* May 1890.

702 **Chowski**, Prestonje Dorabjee. *Waltair Station, Vizagapatam, India.* 2592. May 1898.

703 **Chubb**, Charles Lyttelton. 5 *New Square, Lincoln's Inn, W.C., London.* 2545. January 1896.

704 **Clarabut**, H. C. *Market Place, Peterborough.* 442, P.M., P.Z. May 1898.

705 **Clark**, Charles Crabb. *Durban, Natal.* 731 (S.C.), P.M. November 1898.

706 **Clark**, David R., M.A., F.S.A., Scot. 8 *Park Drive, West Glasgow.* 0, P.M. June 1890.

707 **Clark**, James Bowness. 125 *Westmorland Road, Newcastle-on-Tyne.* 24. June 1898.

708 **Clark**, Robert Douglas, M.A. *The College, Pietermaritzburg, Natal.* P.D.G.W. March 1889.

709 **Clarke**, Albert Edward. 40 *Long Street, Cape Town.* 2379, *2379.* June 1897.

710 **Clarke**, Charles. *Taroom, Queensland.* 11 (V.C.), P.M. June 1895.

711 **Clarke**, Rev. F. C. P. C. *Moulmein, Burma.* Dis.G.Ch. March 1899.

712 **Clarke**, Francis Edward, M.D., LL.D., M.R.I.A. *The Rectory, Boyle, Ireland.* Dep.Pr.G.M., North Connaught. March 1892.

713 **Clarke**, H. G. *Glebe House, Amersham, Bucks.* November 1898.

714 **Clarke**, John Richard. *Redhill, Surrey.* P.Pr.G.A.P., Lincoln. March 1891.

715 **Clarke**, Joseph. 18 *Fearnley Road, Birkenhead.* P.Pr.G.A.So., Cheshire. November 1893.

716 **Clay**, Robert Keating. *Anglesey, Killiney, Co. Dublin.* **Grand Treasurer.** January 1897.

717 **Cleghorn**, William. 9 *Thurlow Place, South Kensington, S.W., London.* 1287, P.M., P.Z. March 1898.

718 **Clemens**, Joshua Henry. 9 *Richborough Road, Cricklewood, N.W., London.* 183, P.M. May 1895.

719 ***Clendinning**, James Hermon. 95 *Hill Street, Lurgan, Ireland.* 134. May 1890.

720 ***Clifford**, Henry John. *Morrinsville, New Zealand.* 52. October 1898.

721 **Clough**, G. T. 73 *Earlham Grove, Forest Gate, E., London.* 2077. March 1895.

722 **Coates**, Arthur Robert. *Suva, Fiji.* 1931, P.M. October 1899.

723 **Cobb**, Preston. *The Hill, Acomb, York.* 236, *236.* October 1898.

724 **Cochran**, Sam. P. *Box* 119, *Dallas, Texas, U.S.A.* 760, *47.* June 1899.

725 **Cochrane**, E. F. *Port Elizabeth, Cape Colony.* 711. January 1898.

726 **Cochrane**, W. N. *Woodleigh, Darlington.* 1379, P.M. January 1897.

727 **Cochrane**, William Percy. *Grosvenor Club, New Bond Street, London.* 1448, *602.* Nov. 1890.

728 **Cock**, Williams. 147 *Queen's Road, Peckham, S.E., London.* P.Pr.G.St., Middlesex. Nov. 1889.

729 **Cockburn**, Brigade Surgeon J. Balfour, M.D. *Elm House, Guernsey.* **Provincial Grand Master, Guernsey and Alderney.** Local Secretary for the Channel Islands. October 1890.

730 **Cockson**, Edward Herbert. *Engcobo, Tembuland, South Africa.* 2451. June 1893.

731 **Cockson**, William Vincent Shepstone. *Engcobo, Tembuland, South Africa.* May 1889.

732 **Codding**, James H. *Towanda, Pennsylvania.* 108, P.M., Dis.Dep.G.H.P. May 1890.

733 **Coffin**, H. E. 204 *Front Street, Memphis, Tennessee, U.S.A.* 299. January 1894.

734 **Cohn**, Albert. *Hazeldene, 84 Canfield Gardens, W. Hampstead, N.W., London.* May 1897.

735 **Cohu**, Thomas. *Glatney, Edward Road, Bromley, Kent.* P.P.G.W., Guernsey & Alderney. Nov. 1890.

736 **Cole**, Christian John. *P.O.B.* 468, *Cape Town.* 654 (S.C.), P.M. March 1899.

737 **Cole**, Charles William. 55 *Dafforne Road, Upper Tooting, S.W., London.* 2105, W.M. May 1899.

738 **Cole**, Dr. *Deloraine, Tasmania.* P.M. June 1896.

739 **Cole**, William F. *Box* 1333, *Johannesburg, S.A.R.* 822. January 1892.

740 **Coleman**, Frank William. *Glen Iffa, Walliscote Road, Weston-super-Mare.* 1222. October 1895.

741 **Coleman**, Major William Freeme. D.A.A.G., *Rangoon Dis., Burma.* 434. January 1895.

742 **Collard**, Ernest. *The Manor House, Beckenham, Kent.* 2047. January 1898.

743 **Collens**, William James. 2 *Gresham Bldgs., Guildhall, E.C., London.* P.Pr.G.Sc.N., Kent. Jan. 1896.

744 **Colles**, Ramsay, F.R.Hist.S., M.R.I.A., M.J.I., F.R.S.A.I., J.P. 1, *Wilton Terrace, Dublin.* 25. Local Secretary for Dublin. March 1895.

745 **Collier**, Henry James. 22 *Highbury Place, Highbury, N., London.* 2192. May 1896.

746 **Collingwood**, Charles Meadows. *St. David's Hill, Exeter.* 1437. June 1899.

747 **Collins**, George Sherrington. 149 *High Street, Notting Hill Gate, W., London.* 2192, W.M., *1471* January 1897.

748 **Collins**, Henry Albert. *Frankfort Villa, Egham, Surrey.* P.D.G.A.Pt., Shanghai. May 1895.

749 **Collins**, Howard J. *General Hospital, Birmingham.* 587, P.M., *43*, P.Z. January 1894.

750 **Collins**, William John. *Brisbane, Queensland.* 286 (I.C.), *127* (S.C.) May 1891.

751 **Colman**, William Henry, B.A. 33 *Vesta Road, Brockley, S.E., London.* 2513. October 1895.

752 **Compton**, Walter George. *Box* 495, *Johannesburg, S.A.R.* 2481. May 1898.

753 **Condell**, Thomas De Renzy. *Christchurch, New Zealand.* Dis.G.Sec. June 1899.

754 **Conder**, Edward. *New Court, Colwall, Malvern, Herefordshire.* 1204. May 1893.

755 **Constant**, W. 36 *Blomfield Street, Upper Westbourne Terrace, W., London.* 735. May 1899.

756 **Cook**, Charles James. *McNess Arcade, Perth, West Australia.* Dis.G.Sec. (S.C.) Nov. 1898.

757 **Cook**, John. *College Square, Stellenbosch, Cape Colony.* 2646, P.M. May 1898.

758 **Cook**, John Oliver. *Wrottlesen Road, Plumstead, Kent.* 913, P.M. May 1898.

759 **Cook**, Thomas. *Cator Manor, Durban, Natal.* P.D.G.W., P.D.G.J. Local Sec. for Natal. March 1889.

760 **Cook**, William Edward. 27 *Strada Stretta, Malta.* P.Dis.G.W., Dis.G.Sec. Malta. June 1892.

761 **Cooke**, C. Whitehall, M.D. 129 *Walm Lane, Willesden Green, N.W., London.* 2361. May 1899.

762 **Cooksey**, James Hughes. *Town Clerk, Bridgnorth, Salop.* Pr.G.Treas. May 1896.

763 **Cooper**, Edward, Surg. R.N. *H.M.S. Buzzard, N.A. & W.I. Station.* 278. January 1897.

764 **Cooper**, Edwin Ernest. 20 *Hyde Park Place, W., London.* **Past Grand Steward.** May 1894.

765 **Cooper**, Rev. Horace Hayes, B.A. *Bridge House, Castletownbere, Co. Cork.* 84. January 1897.

766 **Cooper**, John William. *P.O.B.* 588, *Johannesburg, Transvaal.* 1574. June 1890.

767 **Cooper**, Robert Thomas, M.D. 17 *Stanley Gardens, Notting Hill, W., London.* 130. January 1894.

768 **Cooper**, William Henry, J.P. *P.O.B.* 244, *Auckland, New Zealand.* **Past Grand Warden, New Zealand.** Local Secretary for Auckland, N.Z. May 1893.

769 **Coote**, John. *Plas Teg, Rushley Green, Catford, S.E., London.* 1259, P.M. November 1897.

770 **Corbett**, John W., M.D. *Camden, South Carolina, U.S.A.* 29, *4.* June 1896.

771 **Corkill**, Louis Robert. *Victoria Street, Douglas, I.M.* P.Pr.G.Stew. Local Secretary for the Isle of Man. October 1893.

772 **Cornish**, James Mitchell. *Stanley House, Alverton, Penzance, Cornwall.* 121, *121.* March 1890.

773 **Corsham**, Reuben. 28 *Kingsland Road, N.E., London.* 183, P.M. November 1891.

774 **Cory**, Paul Peter John. *Box* 411, *Johannesburg, South African Republic.* 2481. May 1898.

775 ***Cory-Wright**, Dudley. *Northwood, Hornsey Lane, N., London.* 357, *357.* October 1897.

776 **Costello**, F. *Saville Street, Hull.* 250. May 1898.

777 **Coster**, Robert Joseph. *Virudapati, Tinnevelly, India.* 2356, *465.* October 1895.

778 **Couch**, Richard Pearce. 21 *Chapel Street, Penzance, Cornwall.* 121, P.M., P.Z. March 1890.

779 **Coull**, George, B.Sc. 23 *Cambridge Gardens, Edinburgh.* 757, *56.* November 1897.

780 **Coulson**, Nicholas. *Detroit, Michigan, U.S.A.* 3, *16.* May 1898.

781 **Cousans**, Henry Edward. 7 *Albemarle Street, W., London.* P.Pr.G.W., Lincoln. October 1888.

782 **Cowan**, James Bryce. *Commercial Bank, Hawick, N.B.* 111, P.M., *89.* Local Secretary for South Scotland. January 1892.

783 **Cowen**, George, M.D. *Dunurlin, New Malden, Surrey.* 889. November 1898.

784 **Cowell**, Sidney George. *Chester Street, Brisbane, Queensland.* 2119, P.M., *908*, P.Z. March 1894.

785 **Cowey**, Charles Wesley. *Box* 636, *Johannesburg, South African Republic.* 2481. May 1898.

786 **Cowie**, Herbert McCally. *Vizagapatam, Madras.* 2592. May 1898.

787 **Cowins**, Henry Somerfield. *Bound Brook, New Jersey, U.S.A.* 3, *27.* October 1897.

788 **Cowley**, Thomas. 10 *Market Cross, Birkenhead.* 477. March 1893.

789 **Cowper**, Frederick Spencer. 8 *Belle Vue, Sunderland.* P.Pr.G.Sup.W., P.Pr.G.Sc.N. Nov. 1890.

790 **Cowper**, William Henry, J.P. *Ravenscroft, Grove Hill, Middlesborough, Yorks.* **Past Grand Standard Bearer.** March 1888.

791 **Cox**, Charles Henry. 61 *Acre Lane, Brixton, S.W., London.* 163, *141.* May 1890.

792 **Cox**, F. J. 7 *Osberton Road, Lee, Kent.* 190, P.M. March 1898.

793 **Cox**, George David. *Albion Street, Brisbane, Queensland.* 775 (S.C.), *194* (S.C.) March 1896.

794 **Cox**, John Samuel. *Ardhallow, Dunoon, N.B.* P.Dis.G.R., Hong Kong and S. China. Feb. 1887.

795 **Cox**, W. Herbert. 12 *Lebanon Gardens, Wandsworth, S.W., London.* 1706. March 1899.

796 **Coxen**, William George. 155 *High Road, Kilburn, N.W., London.* 183. March 1899.

797 **Coxon**, C. M. 5 *Wood Street Square, E.C., London.* P.Pr.G.D., Herts. March 1898.

798 **Crabtree**, Charles. *Hillside Villas, Bradford.* P.Pr.G.D., P.Pr.G.So., West Yorks. March 1888.

799 **Cramp**, Charles Edward. 10 *Denzil Terrace, Westcombe Park, S.E., London.* 871. May 1899.

800 **Cran**, Alexander, M.B. *Townfield House, Great Horwood, Lancashire.* 1504, W.M. March 1893.

801 **Crane**, Robert Newton. 1 *Essex Court, Temple, E.C., London.* 2397. November 1895.

802 **Crane**, Stephen. 8 *Dynton Road, Wandsworth, S.W., London.* 2664. October 1899.

803 ***Cranswick**, William F. *Kimberley, South Africa.* D.G.Tr., C.S.Africa. March 1888.

804 **Craster**, Major James Cecil Balfour. *Allahabad, India.* 391, *391.* May 1896.

805 **Craven**, Rev. James Brown. *St. Olaf's Epis. Church, Kirkwall, Orkney.* Pr.G.Ch., Caithness, Orkney and Zetland. February 1887.

806 **Crawford**, George. 21 *St. Andrew's Square, Edinburgh.* **Grand Steward.** November 1897.

807 **Crawford**, Robert. *Edina House, Grangemouth, Scotland.* **Past Grand Steward.** Nov. 1892.

808 **Cree**, Rev. William. *The Rectory, Manningtree, Essex.* 1074, P.M. June 1896.

809 **Crerae**, John. *Melita P.O., Manitoba, Canada.* **Grand Registrar, Manitoba.** January 1898.

810 ***Creswell**, John. 5 *Penmartin Road, Brockley, S.E., London.* 957. January 1894.

811 **Crick**, William Clifton. 102 *Chancery Lane, W.C., London.* P.Pr.G.St.B., Middlesex. Oct. 1898.

812 **Crider**, George A. 804 *Market Street, Philadelphia, U.S.A.* 91, *52.* May 1897.

813 **Criswick**, George Strickland, F.R.A.S. *Rothley, Mycenæ Road, Westcombe Park, Blackheath, S.E., London.* 1593, P.M., *1593*, P.Z. January 1891.

814 **Crombie**, Walter G. *Bourne House, Woodhay, Newbury, Berks.* 574. October 1899.

815 **Crompton**, Frederick Leslie. *Shanghai.* P.D.G.O., Northern China. May 1895.

816 **Crone**, John Mann. 14 *Oak Road, Withington, Manchester.* 1375, *1387.* January 1899.

817 **Crooks**, Robert. *Blackall, Queensland.* 1596, *207* (S.C.) May 1898.

818 **Cross**, Edward William. *Old Bank, Portland, Dorset.* P.P.G.D., P.P.G.Sc.N., Hants. March 1887.

819 **Cross**, Samuel J. 1 *Tower Villas, South Woodford, Essex.* 2242, P.M. March 1898.

820 **Crosskey**, William. *Gladtheim, Wellington, Salop.* 601. January 1897.

821 **Crossle**, Francis C., M.B. 11 *Trevor Hill, Newry, Ireland.* P.G.Sec., Down. January 1893.

822 **Crossthwaite**, Lawrence. 169 *Walton Lane, Kirkdale, Liverpool.* 1289, P.M., *537.* Oct. 1898.

823 **Crozier**, Henry Charles. *Box* 334, *Cairo, Egypt.* **Grand Deacon, Grand Sword Bearer** (R.A.), **Egypt.** June 1896.

824 **Cuckow**, Walter Mason. *Ellerslie, Felixstowe, Suffolk.* P.P.G.St., Suffolk. November 1895.

825 **Cullen**, J. F. *Inverell, New South Wales.* 48, P.M. March 1895.

826 **Cullingworth**, J. M. *Umtali, Rhodesia.* 747 (S.C.), P.M. October 1896.

827 **Cumberland**, J. S. *Stanley, Elm Road, Beckenham.* **Past Dep. Grand Sword Bearer.** Nov. 1887.

828 **Cumming**, Thomas Turner. *Augusta, Georgia, U.S.A.* 166, *2.* March 1898.

829 **Cundill**, Thomas Jordan. *Gladstone, De Beers, Kimberley.* 2486. November 1894.

830 **Cunliffe**, William Joseph. 16 *Byrom Street, Manchester.* P.Pr.G.D., E. Lanc. January 1889.

831 **Cunningham**, John Skirving. *Richmond Hill, Charters Towers, Queensland.* 1596, 206 (S.C.) March 1896.

832 **Cunningham**, Ronald Elliott. 25 *Crutched Friars, E.C., London.* 1159. March 1899.

833 **Cunningham**, Rev. William. *Trinity College, Cambridge.* P.Pr.G.Ch. May 1896.

834 **Curtis**, William Edward. *Bundaberg, Queensland.* 1628. March 1894.

835 **Dales**, Hugh James. *Augusta, Georgia, U.S.A.* 166, *2*, P.H.P. March 1898.

836 **Dalgleish**, William Holway. 5 *Park Place, Exeter.* 39. March 1899.

837 **Dallas**, Trevanion B. *Nashville, Tennessee, U.S.A.* P.M. March 1893.

838 **Dally**, Dr. Frederick. 51, *Waterloo Roads, Wolverhampton.* P.Pr.G.D., Stafford. March 1888.

839 **Dandridge**, Alfred Charles. 50 *High Street, Deptford, S.E., London.* 871, P.M., *169.* June 1896.

840 **Dangerfield**, Frederick. *Haslemere, Beaconsfield Road, St. Albans.* 1260, P.M., P.Z. May 1894.

841 **Daniels**, L. E. 1104 *Main Street, La Porte, Indiana, U.S.A.* 124, *31.* May 1887.

842 **Danielsson**, Leonard. 64 *Antrim Mansions, Haverstock Hill, N.W., London.* 1471. June 1897.

843 **Dansie**, Brandon. *May Lodge, Bexley Heath, Kent.* 539, P.M. January 1896.

844 **Dansie**, Crown. *Durban, Natal.* March 1897.

845 **Danson**, George William. 1 *Winchester Road, Fulham, S.W., London.* 144, *177.* March 1898.

846 **Danziger**, Bernhard. *Johannesburg, Transvaal.* Star of the Rand Lodge (D.C.), P.M. May 1889.

847 **Darby**, James Edward. 33 *Ligar Street, Ballarat, Victoria.* 36. Local Sec. for Ballarat. Oct. 1894.

848 **Darby**, James Thomas. 54 *Brook Street, Bootle, Liverpool.* 1380, *241.* June 1892.

849 **Darley-Hartley**, W., M.D. *Mayfield, Gilmour Hill Road, Kloof Road, Cape Town.* P.Dis.G.W., P.Dis.G.R., East Division, South Africa. October 1888.

850 **Darling**, Alexander. *Governor's House, Berwick-on-Tweed.* 293, P.M., *393.* October 1895.

851 **Darlington**, George. *Amersham, Bucks.* 2421, W.M. May 1899.

852 **Davey**, Rev. H. M. *Cawley Priory, Chichester, Sussex.* P.Pr.G.Ch. March 1899.

853 **Davies**, Charles. 18 *Park Road, Oldham, Lancashire.* 467. March 1898.

824 **Davies**, J. Hudson. *Copthorne, Shrewsbury.* 117. January 1898.

855 **Davies**, James John. *Gwynnecote, Sanderstead Hill, Surrey.* P.Dis.G.Treas., Punjab. Oct. 1892.

856 **Davies**, Richard. *Camden House, Southgate, N., London.* 176. January 1899.

857 **Davies**, Samuel. 5 *Alvanley Terrace, Frodsham, Cheshire.* P.Pr.A.G.D.C. (R.A.) June 1897.

858 **Davison**, T. 28 *Great Ormond Street, W.C., London.* 200. June 1899.

859 **Davy**, F. D. 19 *St. James Mansions, W. Hampstead, N.W., London.* P.Pr.G.W., P.Pr.G.A.So., Lincoln. June 1896.

860 **Davy**, Percy Haddon. 161, *Brigstock Road, Thornton Heath, Surrey.* 1196. May 1898.

861 **Dawe**, Alfred. *Salisbury, Rhodesia.* 744 (S.C.), P.M., *245* (S.C.) January 1895.

862 **Day**, Edward, P., M.D. 9 *Charles Street, St. James' Square, S.W., London.* 1636. June 1894.

863 **Day**, Edward Harry. *Assiout, Upper Egypt.* 1982. October 1898.

864 **Day**, Henry Shadforth. *Kwala Lumpor, Selangor, Straits Settlements.* D.G.D.C. March 1899.

865 **Day**, Jack C., C.E. *Fayoum, Egypt.* 1982. October 1896.

866 **Day**, Robert, F.S.A., M.R.I.A., J.P. *Myrtle Hill House, Cork.* 8, P.M. October 1898.

867 **D'Amer-Drew**, J. 69 *Park Street, W., Melbourne, Victoria.* **Past Deputy Grand Master, Past Grand Haggai.** May 1898.

868 **Dean**, Col. Charles Stuart. *Craiglands, Bromborough, Birkenhead.* P.Pr.G.D., P.Pr.G.J. June 1896.

869 **Deaney**, J. S. 186 *Mair Street, Ballarat, Victoria.* 36. October 1894.

870 **Dearden**, Verdon George Steade. *Bush House, Attercliffe Com., Sheffield.* 904, *904.* March 1890.

871 **Deats**, Hiram Edmund. *Flemington, New Jersey, U.S.A.* 37, P.M., *37.* May 1897.

872 **De Beer**, Arnold. *Junior Army and Navy Club, S.W., London.* 786. November 1895.

873 **De Beer**, Houlton Augustus. *Box 26, Buluwayo, Rhodesia.* 1574, P.M., P.Z. October 1899.

874 **Debenham**, Edward Percy. 55 *London Road, St. Alban's, Herts.* P.P.G.Reg., Herts. January 1893.

875 **De Conlay**, James. *Warwick, Queensland.* 818 (S.C.), P.M., *200* (S.C.), P.Z. May 1895.

876 **Dee**, Thomas George. 17 *Grosvenor Road, Westminster, S.W., London.* 2664, P.M. March 1898.

877 ***De Fabeck**, Surgeon-Major-General (I.M.S. retired) William Frederick, M.D. *Bangalore,* P.D.G.S.B., Madras. January 1893.

878 **Denholm**, William Munroe. 6 *Charing Cross, Glasgow.* **Past Grand Bible Bearer, Past Grand Sojourner, Scotland; Grand Representative of G.C. of Delaware and Grand Lodge, Utah.** March 1891.

879 **Dennis**, Alfred W., F.R.G.S. *Warner Street, Barnsbury, N., London.* 180. June 1895.

880 **Denny**, Charles Hill. 18 *Wood Street, E.C., London.* 1671, P.M. May 1897.

881 **Denteith**, Arthur W. *Ecclesbourne, Park Road, W. Dulwich, S.E., London.* 859. June 1898.

882 **De Ridder**, Louis E. *Chateau de Renescure, West Cliff Road, Bournemouth.* 152, *68.* Jan. 1890.

883 **Derbyshire**, John Stanley. *Ashfield Road, Altrincham, Cheshire.* 1045, *1045.* May 1896.

884 **Derrick**, George Alexander. *Masonic Hall, Singapore.* Dis.G.Sec., Eastern Archipelago. Oct. 1890.

885 **Deutsch**, Franz. 4 *Whitehall Court, S.W., London.* 2108. June 1897.

886 **Dew**, F. W. 4 *Limesford Road, Nunhead, S.E., London.* 87. June 1899.

887 ***Dewell**, James D. *New Haven, Connecticut, U.S.A.* 1. January 1888.

888 **De Whalley**, L. J. 131 *Pepys Road, New Cross, S.E., London.* 1275. October 1897.

889 **Diamond**, Arthur William. 28 *Maldon Road, Wallington, Surrey.* 1365, *1471.* March 1898.

890 **Diamond**, Charles Graham. 128 *Lower Addiscombe Road, Croydon, Surrey.* 2715, *192.* March 1899.

891 **Dibdin**, W. T. 2 *Edinburgh Mansions, Victoria Street, S.W., London.* January 1899.

892 **Dickins**, Vernon W. Frank. *Atherstone, Eton Avenue, S. Hampstead, N.W., London.* 822, *29.* May 1898.

893 **Dickinson**, Thomas Edward. 51 *Pembroke Road, Walthamstow, Essex.* 2318. May 1893.

894 **Dickinson**, William. *Sunnymount, Austen Road, Guildford, Surrey.* 1395. October 1898.

895 **Dickson**, Robert. *Jönköping, Sweden.* **Grand Secretary, Sweden.** September 1887.

896 **Dieperink**, Arend Abraham Johannes Christoffel. *Krugersdorp, South African Republic.* Lodge Libertas (D.C.), P.M. May 1892.

897 **Digby-Green**, Arthur. 5 *Mount Adon Park, Dulwich, S.E., London.* 19, P.M. May 1890.

898 ***Dill**, James Brooks. 27 *Pine Street, New York.* 124. June 1898.

899 **Dingle**, William Alfred, M.D. 46 *Finsbury Square, E.C., London.* P.Pr.G.Pt., Herts. June 1894.

900 **Dingley**, William Organ. *Ashleigh, Pershore Road, Birmingham.* 1016, *1031.* March 1896.

901 **Dinwiddie**, William Alexander. *Bridge Bank, Dumfries, N.B.* **Provincial Grand Master, Dumfriesshire.** May 1892.

902 **Dixon**, Rev. Edward Young. *Mount Ayliff, East Griqualand.* 2113. November 1889.

903 **Dixon**, George, Lieut.-Col. *St. Valery, Sutton, Surrey.* P.Pr.G.W., Berks. and Bucks. June 1899.

904 **Dixon**, James John. 6 *Dartmouth Park Avenue, N.W., London.* 1415, P.M. November 1896.

905 **Dobbs**, Henry James. *Amherst Court House, Virginia, U.S.A.* Dis.Dep.G.M. May 1892.

906 **Dobson**, Edwin Howard. *Chronicle Office, Yea, Victoria.* 172, P.M. October 1899.

907 **Docker**, Robert Arthur. *Money Order Office, Sydney, New South Wales.* 57, P.M. October 1894.

908 **Dod**, Thomas Crewe Wolley. *Pretoria, S.A.R.* 770 (S.C.), *231* (S.C.) October 1894.

909 **Dodd**, Matthew Henry. 41 *Devonshire Place, Jesmond, Newcastle-on-Tyne.* P.Pr.G.R., Durham. March 1890.

910 **Dodds**, William. *Murray Street, Rockhampton, Queensland.* 932. March 1897.

911 **Dodds**, William. *P.O.B.* 33, *Johannesburg, South African Republic.* 2481, P.M., *2313.* May 1897.

912 **Doe**, George Mark. *Enfield, Great Torrington.* 1885, P.M. October 1897.

913 **Doesburg**, L. Van., M.D. *Prinsengracht* 592, *Amsterdam.* Concordia vincit Animos Lodge. P.M. January 1889.

914 **Dolby**, Rev. Reginald, M.A., R.N. *H.M.S. Nile, Devonport.* Dis.G.Ch., Malta. March 1890.

915 **Dolling-Smith**, H. 53 *Wool Exchange, E.C., London.* 946. March 1898.

916 **Dorman**, Thomas Phipps. *Reincliffe House, Northampton.* P.Pr.G.W., P.Pr.G.J. March 1889.

917 **Douglas**, the Hon. John, C.M.G. *The Residency, Thursday Island, Queensland.* **Past District Grand Master, Past Superintendent** (S.C.), **Queensland.** January 1892.

918 **Dowden**, W. J. M. *Iddersleigh, Oxford Road, Bournemouth.* 2208, P.M. March 1897.

919 **Dowding**, Capt. H. H. Hewitt. *Essex Reg., Shwebo, Burma.* 2439. January 1898.

920 **Downie**, Tom. *Northampton Downs, Blackall, Queensland.* 2207, P.M. October 1898.

921 **Dowse**, Lieut.-Col. Edward Cecil. *Sitapur, India.* 1415, P.M. January 1897.

922 **Dowse**, Francis. *Godalming, Surrey.* 2101, P.M., *777,* P.Z. May 1895.

923 **Dowse**, George Arthur. 520 *Caledonian Road, N., London.* 1602, *1602.* January 1898.

924 **Drewett**, William. 140 *Bulwer Street, Perth, West Australia.* 857 (S.C.) November 1898.

925 **Dring**, Edmund Hunt. 40 *Buckleigh Road, Streatham, S.W., London.* 229. January 1899.

926 **Dring**, John Whitford. 22 *Billiter Square, E.C., London.* June 1899.

927 **Drummond**, Charles James. *Northfield, Dalmore Road, W. Dulwich, S.E., London.* 1541, W.M. January 1899.

928 **Drummond**, the Hon. Josiah Hayden. *Portland, Maine, U.S.A.* **Past Grand Master, Past Grand High Priest, Maine; Past General Grand High Priest, U.S.A.** Nov. 1891.

929 **Drury**, A. C. *Ballarat, Victoria.* 10, P.M. October 1894.

930 **Drury**, Charles Dennis Hill, M.D., J.P. *Bondgate, Darlington, Durham.* **Past Assistant Grand Director of Ceremonies.** March 1892.

931 **Drysdale**, J. W. *Melley, College Park, Lewisham, S.E., London.* 263, P.M. June 1898.

932 **Durrant**, James Wilhelm. 1 *Argyle Street, Tynemouth.* 1712, *48.* March 1898.

933 **Dudfield**, Reginald S. Orme, M.B. 19 *Blomfield Road, Maida Vale, W., London.* 1974. Oct. 1898.

934 **Dudley**, William George. *Northampton Downs, Blackall, Queensland.* 2207. January 1897.

935 **Duffield**, Albert John. *Box* 74, *Grahamstown, Cape.* 828, P.M., *711.* June 1895.

936 **Duffill**, John Henry. *Durban, Natal.* 730 (S.C.), *175* (S.C.), P.Z. May 1899.

937 **Duke**, Richard Thomas Walker, junr. 546 *Park Street, Charlottesville, Virginia.* **Grand Master, Virginia.** January 1893.

938 **Dumolo**, William. 20 *Bridge Street, Aberdeen, N.B.* P.Pr.G.I.G., Munster. October 1888.

939 **Duncan**, James Dalrymple, F.S.A., Lond. and Scot., F.R.S.E. *Meiklewood, Stirling.* **Senior Grand Warden, Deputy Grand Zerubbabel, Scotland.** June 1888.

940 **Dunn**, Charles Henry. *Princess Café, Field Street, Durban, Natal.* 1937. November 1888.

941 **Dunn**, Matthew. *Goole, Yorks.* 566. October 1899.

942 **Dunn**, William Haynes. 9 *Brownswood Park, Green Lanes, N., London.* 311, P.M. March 1895.

943 **Dunscombe**, William. 25*a Lisle Street, Leicester Square, W., London.* November 1898.

944 **Dutt**, Prosonno Coomar. 14 *Seetarim Ghose's Street, Calcutta.* P.D.D.G.M., P.Dis.G.H. (R.A.) March 1887.

945 **Dutton**, Arthur. 65 *Tulse Hill, S.E., London.* 34, P.M., *34,* P.Z. May 1894.

946 **Dutton**, Richard Gay. *Baloroo, Roma, Queensland.* 730 (S.C.), 247 (S.C.) October 1895.

947 **Dyke**, Charles P. *The Park, Totteridge, Herts.* P.Pr.G.D., Dorset. June 1890.

948 **Dyke**, Edwin George, F.G.S. *Greenbank, Plymouth.* P.Pr.G.O., Cornwall. June 1899.

949 **Dyson**, John William. 38 *Jesmond Road, Newcastle-on-Tyne.* 2520, P.M., *24.* October 1898.

950 **Dyson**, Walker. *Croft House, Milnsbridge, Huddersfield.* P.Pr.G.D. May 1899.

951 **Eaborn**, H. *Glen Helen, Heber Road, Dulwich, S.E., London.* 1539. November 1898.

952 **Eaglesome**, John. *Rajahmundry, Madras.* 2592. May 1898.

953 **Eales**, Rev. Arthur R. T. *Elstree Rectory, Herts.* P.Pr.G.Ch., Essex. October 1899.

954 **Eastcott**, Thomas. *Nelson, New Zealand.* 40. March 1896.

955 **Ebblewhite,** Ernest Arthur, F.S.A. *Tintern, Christchurch Road, Crouch End, N., London.* 34. January 1898.

956 **Eberstein,** Carl. 119 *Upper Thames Street, E.C., London.* 1949. October 1898.

957 **Eberstein,** John. *Claremont, Bycullet Park, Enfield.* 2562. March 1898.

958 **Eden,** Alfred John. *Railway Station, Rockhampton, Queensland.* 932. Local Secretary for Rockhampton. June 1896.

959 **Eden,** Charles Stockwell. *Toowoomba, Queensland.* 775 (S.C.), *187* (S.C.) May 1896.

960 **Edmonds,** Thomas C. 254 *Liverpool Road, Barnsbury, N., London.* 1507, P.M., P.Z. May 1896.

961 **Edwards,** Charles. *Barberton, South African Republic.* 747 (S.C.) May 1895.

962 ***Edwards,** Charles Lewis, F.S.S. 748 *Avenida Mayo, Buenos Ayres.* 617. October 1897.

963 **Edwards,** Charles Lund Fry. *The Court, Axbridge, Somerset.* **Past Grand Deacon.** Oct. 1888.

964 **Edwards,** Edward Tickner. *Camp Field, Overhill Road, Dulwich, S.E., London.* 783, P.M. Oct. 1889.

965 **Edwards,** J. Passmore. 51 *Bedford Square, W.C., London.* 2369. March 1896.

966 **Edwards,** P. G. *Somerton, Frognel, N.W., London.* 1627. January 1896.

967 **Edwards,** Percy J. *Argyll Lodge, Waldegrave Road, Upper Norwood, S.E., London.* 2105. January 1898.

968 **Edwards,** Robert Cromwell. 37 *Norfolk Street, Strand, W.C., London.* 2408, W.M. March 1899.

969 **Edwardson,** E. 43 *Cardington Street, N.W., London.* 179. March 1898.

970 **Edwards,** W. G. A. 3 *Coleman Street, E.C., London.* 2500. January 1899.

971 **Eedle,** F. T. 8 *Railway Approach, London Bridge, S.E., London.* P.Pr.G.Sup.W., Essex. June 1898.

972 **Egan,** Charles James, M.D. *Grey's Hospital, King Williams Town, South Africa.* **District Grand Master, Eastern Division of South Africa.** January 1889.

973 **Eisenmann,** J. 14 *Aldermanbury Avenue, E.C., London.* 185, P.M., P.Z. May 1899.

974 **Elkington,** George, F.R.I.B.A. 95 *Cannon Street, E.C., London.* 2416, P.M., P.Z. January 1898.

975 **Ellis,** J. W. Hay. *Birur Simoga Railway, Tarikere, India.* 1841. May 1899.

976 **Ellis,** Lilley. 9 *Rock Park, Rock Ferry, Birkenhead.* P.P.G.D., P.P.G.R. (R.A.) November 1893.

977 **Ellis,** Richard Sidney. 48 *Piccadilly, W., London.* 2242, P.M. May 1896.

978 **Ellis,** R. Kingdon. *Mansion House, Peterborough.* 442. March 1897.

979 **Ellis,** Tom Henry. 68 *Buckleigh Road, Streatham, S.W., London.* 1339. March 1899.

980 **Ellor,** Andrew. *Ashfield, Hyde Road, Gorton, Manchester.* 104. January 1898.

981 **Elstob,** Arthur Charles Frank. *Durban, Natal.* 738, *738*. October 1895.

982 **Elvin,** John William. 125 *Loughborough Park, S.W., London.* 2395, P.M. March 1898.

983 **Embleton,** Henry C. *Central Bank Chambers, Leeds.* 289. January 1895.

984 **Ennson,** Henry John. *Vizianagram, Madras.* 2592. May 1898.

985 **Enslin,** Ludwig Johann Frederick. *Barberton, South African Republic.* 747 (S.C.) October 1898.

986 **Essien,** Albert Duke. 28 *Basinghall Street, E.C., London.* 2353. May 1898.

987 **Evans,** Charles. *Port Said, Egypt.* 53. June 1899.

988 **Evans,** Major George Alfred Penrhys. 20 *Strada Genio, Malta.* P.D.G.St.B., Punjab. Jan. 1897.

989 **Evans,** Maj.-Gen. Horace Moule, C.B. *Jullundun, Punjab.* P.D.G.R., P.D.G.So., Bengal. May 1896.

990 **Evans,** J. Henry. *Woodlands, Lymm, Warrington, Cheshire.* P.Pr.G.St.B. May 1899.

991 **Evans,** John Bowen Owen. *Toowoomba, Queensland.* 1372, P.M., *200* (S.C.), P.Z. June 1895.

992 **Evans,** Marthinus Andreas. *P.O. Lindequi's Drift, S.A.R.* 766 (S.C.), *245* (S.C.) June 1899.

993 **Evans,** Oliver Rhys. *Port Fairy, Victoria.* 67, P.M. October 1892.

994 **Eve,** Richard. *Aldershot, Hants.* **Past Grand Treasurer.** March 1888.

995 **Evens,** Richard. 81 *Bromfelde Road, Clapham, S.W., London.* 1949, P.M., *1589*, P.Z. Jan. 1893.

996 **Everett,** Herbert Southwell. *Box* 146, *Cape Town.* 334, *334*. January 1898.

997 **Everett,** George. *Claremont, Gauden Road, Clapham, S.W., London.* **Past Grand Treasurer.** October 1890.

998 **Everingham,** Edward. *Pittsworth, Queensland.* 2588, P.M., *1315*. June 1894.

999 **Eversley,** William Pinder. 13 *Upper King Street, Norwich.* P.Pr.G.W., P.Pr.G.J. June 1893.

1000 **Ewen,** Alfred. *Skerryvore, St. Albans, Herts.* March 1898.

1001 **Ewing,** Alexander. *Castleton, Georgetown, Queensland.* 2366. October 1894.

1002 **Ewing,** William Henry. *Templin, Boonah, Queensland.* 808 (S.C.) May 1897.

1003 **Ezard,** Edward Henry, M.D., D.Sc. 220 *Lewisham High Road, S.E., London.* 171 Jan. 1891.

1004 **Ezard,** Herbert B. 18 *Manor Place, Edinburgh.* *56*, P.Z. May 1899.

1005 **Falconer,** William. 67 *Hope Street, Glasgow.* P.Pr.G.Pres. of Stew., Glasgow. June 1890.

1006 **Farrar,** Jacob Rushton. 120 *Calabria Road, Highbury, N., London.* 1339. May 1896.

1007 **Farrow**, Frederick Richard, F.R.I.B.A. *7 New Court, Carey Street, W.C., London.* 1196, P.M., *1196*, P.Z. March 1897.

1008 **Fearnley**, James Banks. 12 *Springwood Avenue, Huddersfield.* 2321, W.M. January 1899.

1009 **Feild**, Ebenezer George. *Percy Villa, St. John's, Redhill, Surrey.* P.Pr.G.Sup.W., P.Pr.G.So. June 1898.

1010 **Fendelow**, Charles. *Carisbrooke, Riches Road, Wolverhampton.* Past Grand Standard Bearer and Past Grand Deputy Director of Ceremonies (R.A.) November 1887.

1011 **Fennell**, George H. 192 *The Portway, West Ham, E., London.* 1805, P.M. October 1899.

1012 **Fenton**, James H. *City Chambers, Glasgow.* 27, P.M. March 1898.

1013 **Ferguson**, James. *Rockhampton, Queensland.* 677 (S.C.) October 1896.

1014 **Ferguson**, James Finlay. *Durban, Natal.* 731, P.M. May 1897.

1015 **Ferguson**, John. *The Neuk, Bowdon, Cheshire.* P.Pr.G.St., P.Pr.G.A.Sc.E. November 1898.

1016 **Ferry**, C. E. *Beverleys, Thornbury Road, Spring Grove, Isleworth.* 65, P.M., P.Z. February 1887.

1017 **Fick**, William Charles. 4 *Raeland Street, Cape Town.* De Goede Hoop L. May 1899.

1018 **Fillingham**, Rev. Robert Charles. *Hexton Vicarage, Ampthill, Bedfordshire.* 393, *393*. June 1890.

1019 **Finch**, Fred. *Dalby, Queensland.* 655 (S.C.), P.M., *206*, P.Z. Local Sec. for Dalby. June 1895.

1020 **Finlay**, Capt. Alexander Russel. *Bedford Regiment, Barracks, Lichfield.* 1960, *1960*. May 1896.

1021 ***Finnemore**, Robert Isaac, the Hon. Mr. Justice. *Pietermaritzburg, Natal.* Past District Grand Master and Past Grand Superintendent, Natal. January 1889.

1022 **Finney**, Maurice E. *Harrisburg, Pennsylvania, U.S.A.* 21, *21*. May 1897.

1023 **Firebrace**, Cordell William. *Devonshire Cottage, North Coker, Yeovil.* 2. March 1896.

1024 **Firth**, Arthur James. *Graysbrook House, Sandown, Isle of Wight.* P.Pr.G.O. October 1888.

1025 **Firth**, Oliver. *Rushcroft, Baildon, Shipley, Yorks.* 1545. May 1891.

1026 **Fischer**, Geheim-Regierungs-Rath Robert. Editor of "Latomia." *Gera, Germany.* L. Archimedes z.d.e.B., W.M. October 1894.

1027 **Fisher**, Rev. Canon Frank Hawkins, D.D. *Pretoria, S.A.R.* D.G.Chaplain. June 1895.

1028 **FitzGibbon**, Gerald, jun., B.A., B.L. 10 *Merrion Square, Dublin.* January 1895.

1029 **Fitz Herbert**, Arthur Hugh Francis. 6 *Gatcombe Road, Tufnell Park, N., London.* 1461, *2425*. March 1899.

1030 **Fletcher**, Henry. 47 *Charles Street, Providence, R.I., U.S.A.* 21, *1*. May 1893.

1031 **Fletcher**, James. *Point Durban, Natal.* Dis.G.A.Sec., Natal. October 1888.

1032 **Fletcher**, John William. 99 *Newgate Street, Bishop Auckland, Durham.* 1121. October 1898.

1033 **Flick**, R. W. *Wantz Brewery, Maldon, Essex.* P.Pr.G.D. Suffolk. March 1899.

1034 **Flintoff**, J. *Rokeby Road, Subeaco, Perth, West Australia.* 860 (S.C.) November 1898.

1035 **Flockton**, William. *Oulton, near Leeds, Yorks.* 1042, P.M., *304*, J. November 1888.

1036 **Flohr**, Professor August. *Berlin, N.W., Mittelstrasse* 49, *III.* Lodge Friedrich Wilheim z.g. G., Berlin. Past Grand Master of the Grand Lodge "Royal Lodge," Berlin. Nov. 1887.

1037 **Flood**, Major Samuel James, R.A.M.C. 3 *Auburn Place, Holywood, Down.* 2555, P.M. May 1896.

1038 **Foley**, Thomas. *Westwood Road, Beverley, Yorks.* P.Pr.G.Sup.W. June 1899.

1039 **Fooks**, William, LL.B. 2 *Brick Court, Temple, E.C., London.* 2033. October 1891.

1040 **Footer**, Thomas. *Cumberland, Maryland, U.S.A.* Junior Grand Warden. October 1895.

1041 **Foppoli**, L. *Holford Villa, Holford Square, W.C., London.* 2687. January 1899.

1042 **Forbes**, Henry. *Port Elizabeth, Cape.* 711, P.M. May 1895.

1043 **Forbes**, Samuel Russell, Ph.D. 76 *Via della Croce, Rome.* Lodge Universo. November 1887.

1044 **Forbes**, Rev. William. 3 *The Vineyard, Richmond, Surrey.* 398 (S.C.) *86*. January 1898.

1045 **Ford**, J. H. 39 *Great George Street, Leeds.* 1221. January 1894.

1046 **Fornaes**, O. *Throndhjem, Norway.* 4. January 1899.

1047 **Fortescue**, George West. *Termain, Keswick Road, Putney, S.W., London.* 2437, P.M. *946*. November 1898.

1048 **Fortmeyer**, George William. *East Orange, New Jersey, U.S.A.* Past Grand Master. March 1895.

1049 **Foster**, Frank Oswald. *Rockhampton, Queensland.* P.Dis.G.D. June 1899.

1050 **Foster**, John Belcher. 4 *Nelson Road, Hastings, Sussex.* P.Pr.G.Pt. March 1892.

1051 **Foster**, Walter A. *Lorne House, Bangor, North Wales.* P.Pr.G.St.B., P.Pr.G.S.B. (R.A.). May 1894.

1052 **Foster**, Wilbur Fisk. *Nashville, Tennessee, U.S.A.* Past Grand Master, Past Grand High Priest, Tennessee. March 1892.

1053 **Fowler**, Thomas Benjamin Davis. 441 *Calle Piedad, Buenos Ayres.* P.D.G.St.B. October 1890.

1054 **Fox**, Clement Lyman. *State School, Bulimba, Brisbane, Queensland.* 2419, P.M., *908*, P.Z. Mar. 1893.

1055 **Fox**, Edwin. 99 *Gresham Street, E.C., London.* Past Grand Steward. June 1899.

1056 **Fox**, Thomas E. *Willow City, North Dakota, U.S.A.* 47, P.M. October 1899.

1057 **Fox**, Walter Caughey. *Kenwood Glen, Cherrytree, Sheffield.* 1260, P.M., *139.* May 1891.

1058 **Fox-Thomas**, Rev. Egbert. *Hill Top Hall, Bramley, Leeds.* P.P.G.C., P.P.G.A.So., North and East Yorks. March 1896.

1059 **Francis**, Charles King. *425 Walnut Street, Philadelphia, U.S.A.* 610, P.M. February 1887.

1060 **Francis**, Robert C. *Pretoria, S.A.R.* 1665. March 1894.

1061 **Francis**, Thomas. *Havant, Hants.* P.Pr.G.D., Sussex. May 1887.

1062 **Francis**, Wesley. *Pietermaritzburg, Natal.* **District Grand Master and Grand Superintendent, Natal.** March 1889.

1063 **Fraser**, Rev. W. Henry, D.D. *Constitutional Club, S.W., London.* January 1899.

1064 **Freeman**, Vincent Paine. *9 St. George's Place, Brighton.* **Past Grand Deacon.** October 1894.

1065 **Freer**, Richard, M.D. *Church Street, Rugeley, Staffords.* 1941, P.M. March 1899.

1066 **French**, Frank Toghill. *Witney, Oxon.* 1703. May 1899.

1067 ***Frias**, Gillaume Raphael. *Sagua-la-Grande, Cuba.* Hijos de la Fé Masónica. October 1889.

1068 **Fripp**, John Trude. *Station Road, Willesden Junction, N.W., London.* 2098. June 1899.

1069 **Frost**, Fred Cornish, F.S.I. *5 Regent Street, Teignmouth, Devon.* P.Pr.G.Sup.W., P.Pr.G.Treas. (R.A.), Devon. June 1891.

1070 **Fruen**, Charles. *Albert Mansions, 102 Victoria Street, S.W., London.* 1632, P.M., *720.* Jan. 1891.

1071 **Fry**, George Charles Lovell. *9 Fenchurch Street, E.C., London.* 2427. March 1896.

1072 **Fryberger**, Dr. Ludwig. *41 Regents Park Road, N.W., London.* 1397. June 1898.

1073 **Frye**, Joseph Henry Jaye. *42 Loraine Road, Holloway, N., London.* P.P.G.S.B., Bucks. March 1895.

1074 **Fuerst**, H. *64 Ladbroke Grove, Kensington Park, W., London.* 238, P.M. October 1897.

1075 **Fulford**, Frederic Henry. *The Elms, 71 Ashley Road, Bristol.* 68, *68.* January 1891.

1076 **Fullbrook**, George. *49 Queen Victoria Street, E.C., London.* 1471. March 1898.

1077 **Fuller**, Rev. A. S., D.D. *Leeson Park, Dublin.* **Representative of G. L. Hamburg.** May 1899.

1078 **Fuller**, William Palmer. *2 Verulam Buildings, Grays Inn, W.C., London.* **Past Grand Steward.** January 1897.

1079 **Furby**, William Stafford. *Auckland, New Zealand.* 1338, P.M. November 1893.

1080 **Furman**, Henry M. *Ardmore, Indian Territory, U.S.A.* **Grand Warden.** March 1899.

1081 **Furze**, John Joseph. *Box 260, Johannesburg, S.A.R.* 799 (S.C.), *245* (S.C.), J. March 1895.

1082 **Gale**, Frederick William, M.R.C.S., L.R.C.P. *Kaikoura, Marlborough, New Zealand.* **Past Assistant Grand Organist.** June 1897.

1083 **Gamble**, George Cliffe. *Parkinson's Chambers, Bradford.* 600, P.M. January 1893.

1084 **Gammon**, Victor Emmanuel. *94 Lamb's Conduit Street, W.C., London.* 177. March 1898.

1085 **Gane**, William James. *Sandhill House, Pembury, Tunbridge Wells.* 2200. March 1899.

1086 **Garbutt**, Matthew, A.M.I.C.E., A.R.I.B.A. *40 Great James Street, Bedford Row, W.C., London.* 2416. January 1898.

1087 **Garden**, John. *National Bank, Winburg, Orange Free State.* Unity Lodge (D.C.) October 1893.

1088 **Gardiner**, Bruce Herbert John, M.D. *Gloucester House, Barry Road, East Dulwich, S.E., London.* 1261. March 1895.

1089 **Gardiner**, Thomas Asko. *Longlands, Vaal River, South Africa.* 1417. January 1889.

1090 **Gardner**, Frederick Leigh. *14 Marlborough Road, Gunnersbury, W., London.* 1017. March 1895.

1091 **Garland**, Rev. David John. *Church Office, Perth, Western Australia.* 485. October 1894.

1092 **Garner**, Frederick. *Brisbane, Queensland.* 455 (S.C.), P.M. June 1892.

1093 **Garraway**, Capt. Charles William. *Indore, Central India.* P.Dis.G.A.D.C. January 1897.

1094 **Garrett**, John Berry. *Nashville, Tennessee, U.S.A.* **Grand High Priest, Tennessee.** Local Secretary for Tennessee. March 1892.

1095 **Gartley**, John Alexander. *5 Sackville Street, W., London.* 205, P.M., *142,* P.Z. March 1893.

1096 **Gathercole**, William Henry Joseph. *141 Rendlesham Road, N.E., London.* 2664. Nov. 1898.

1097 **Gauntlett**, Edwin. *Lavington Lodge, Coplestone Road, Peckham, S.E., London.* 1901, P.M., P.Z. March 1898.

1098 **Gaveston**, Joseph John. *Paxton Street, Townsville, Queensland.* P.Dis.G.D. May 1897.

1099 **Gaydon**, Thomas. *Childers, Queensland.* 2573, P.M. October 1898.

1100 **Gaye**, W. H. E. *Barberton, South African Republic.* Jubilee Lodge (D.C.) January 1898.

1101 **Geddes**, James, LL.B. *George Street, Dumfries, Scotland.* P.Pr.G.Mar., Dumfries. October 1892.

1102 **Gensan**, A. von. *P.O.B. 25, Heidelberg, South African Republic.* 2345, P.M. June 1897.

1103 **George**, George Stewart. *Brisbane Street, Launceston, Tasmania.* 2. June 1898.

1104 **Gerrard**, John Henry. *Barkly West, South Africa.* 1417, P.M. October 1894.

1105 **Gervis**, Frederick Heudebourck. *1 Fellows Road, Hampstead, N.W., London.* 2408, P.M. June 1895.

1106 **Gervis**, Dr. Henry. 74 *Dyke Road, Brighton.* 409. March 1897.
1107 **Ghislain**, Louis. 16 *Rue du Mont de Piété, Mons, Belgium.* L. Parfaite Union. October 1895.
1108 **Gibbs**, Clement Stanley. 256 *Willesden Lane, N.W., London.* 2489, *2489.* March 1898.
1109 **Gibbs**, Capt. James Alec Charles. *Bangalore, Madras.* P.D.G.Pt., Barbados. January 1898.
1110 **Gibson-Sugars**, John Sugars. *H.M.S. Cossack, Chatham.* P.D.G.St.B., P.D.G.S.B. (R.A.), Malta. Local Secretary for H.M. Navy. March 1889.
1111 **Gieve**, John William. *High Street, Portsmouth.* Pr.G.Treas., Pr.G.Sc.N., Hants. January 1889.
1112 **Gilbert**, Edward. 6 *Castlebar Road, Ealing, W., London.* 173, P.M., *173.* June 1898.
1113 **Gilbert**, H. P. 27 *Coverdale Road, Shepherd's Bush, N.W., London.* 1828, P.M. June 1898.
1114 **Gilbert**, John. *Grove Park, Liskeard, Cornwall.* 510. October 1897.
1115 **Gilks**, William S. 15 *Lincoln's Inn Fields, W.C., London.* 2201, P.M. November 1894.
1116 **Gill**, Henry Frederick. *P.O.B.* 242, *Bloemfontein, O.F.S.* 1022, P.M., *241* (S.C.), P.Z. Jan. 1894.
1117 **Gillies**, David. *Hong Kong.* P.Dis.G.D., Hong Kong and South China. October 1888.
1118 **Giraud**, Francis Frederick. *Faversham, Kent.* P.Pr.G.W., P.Pr.G.J. May 1891.
1119 **Gladding**, W. 238 *Romford Road, Forest Gate, E., London.* 2632. March 1897.
1120 **Glaeser**, Edward Nicholas. *Cairngorm, Ullathorn Road, Streatham, S.W., London.* 1627. May 1893.
1121 **Glaeser**, F. A. *Hurstcomb, Buckhurst Hill, Essex.* 238, P.M. May 1897.
1122 **Glass**, John. 4 *Lordship Park, Green Lanes, N., London.* P.Pr.G.S. of W., Essex. May 1890.
1123 **Goblet D'Alviella**, Le Comte, Membre de l'Academie Royale. *Court St. Etienne, Brabant, Belgium.* **Past Grand Master, Belgium.** February 1890.
1124 **Godding**, Clarence Miles, M.D. 312 *Benefit Street, Providence, R.I., U.S.A.* 33, P.M. May 1893.
1125 **Godding**, J. W. S. 7 *Wyndham Square, Plymouth.* P.P.G.St.B., Oxon. March 1890.
1126 **Godfray**, Arthur Walter. 67 *St. John's Road, Jersey.* P.Pr.A.G.D.C. March 1897.
1127 **Godfree**, John. *Ficksburg, Orange Free State.* Unity L. (D.C.), P.M. March 1895.
1128 **Goffage**, John. *State School, Condamine, Queensland.* 1315, *194* (S.C.) May 1891.
1129 **Goldberg**, Albert Nathan Simon. *Box* 248, *Johannesburg, S.A.R.* 2478, *225* (S.C.), P.Z. March 1895.
1130 **Goldenberg**, Maurice. *Anglo-Egyptian Bank, Cairo.* **Past Grand Warden, Egypt.** May 1897.
1131 **Goldstein**, Oscar. 4 *Whitehall Court, S.W., London.* 2108. June 1897.
1132 **Goode**, Henry. *East Street, Rockhampton, Queensland.* 677 (S.C.), P.M. June 1899.
1133 **Goodinge**, James W. 10 *Gower Street, W.C., London.* 1818, P.M., *1269.* June 1899.
1134 **Goodman**, G. H. *Eagle House, High Street, Gosport.* 1705. March 1898.
1135 **Goodrich**, Edward Conyers. *Augusta, Georgia, U.S.A.* 166, *2*, P.H.P. March 1898.
1136 **Goodrich**, Thomas Henry. *Augusta, Georgia, U.S.A.* 166. October 1898.
1137 **Goold**, William Albert. 53 *Caldmore Road, Walsall.* 539, *539.* January 1895.
1138 **Goolden**, Richard Edward. *Horton Grange, Maidenhead, Berks.* P.Pr.G.W. October 1898.
1139 **Gordon**, George. *Freemantle, West Australia.* **Past Grand Registrar, South Australia.** May 1888.
1140 **Gorgas**, William Luther. *Harrisburg, Pennsylvania, U.S.A.* D.D.G.M. May 1896.
1141 **Gotthold**, Professor Dr. Christian Christoph Karl. Editor of *Bauhütte, Frankfort-on-Main, Germany.* W.M. Lodge Einigkeit. January 1896.
1142 **Gottlieb**, George Spencer Harris. *Penang.* P.Dis.G.Sup.W., Eastern Archipelago. Local Secretary for Penang. January 1889.
1143 **Gould**, Joseph. 4 *Bouverie Place, Exeter.* 39, W.M. March 1899.
1144 **Gowan**, J. *P.O. Florida, South African Republic.* 1989. May 1898.
1145 **Gowan**, Robert A. *National Liberal Club, S.W., London.* 2029, P.Pr.G.St.B., Surrey. May 1888.
1146 **Graddage**, Stephen Albert. *The Wellington, Archway Road, Highgate, N., London.* 1708, P.M., *1385.* May 1896.
1147 **Graff**, Hans. 11 *Park Hill, Moseley, Worcestershire.* 938, P.M., *938*, P.Z. May 1897.
1148 **Graham**, Alexander. 2 *Quarry Place, Shrewsbury.* P.Pr.G.A.Pt., Salop. May 1896.
1149 **Graham**, Henry. *Holmwood, Langholm, N.B.* 107, P.M. January 1897.
1150 **Granja**, Dr. Edward de la. 265 *Shawmut Avenue, Boston, U.S.A.* Gate of the Temple Lodge. October 1888.
1151 **Grant**, Captain Donald. *The Chantry, near Frome, Somersetshire.* 2328. May 1890.
1152 **Grant**, Donald John. 4 *High Street, Shrewsbury.* 117. January 1897.
1153 **Grant**, George, M.D. *Woodthorpe, Padiham, East Lancashire.* P.Pr.G.D. March 1892.
1154 **Gratton**, Frederick Montague, F.R.I.B.A., M.S.A. 16 *The Bund, Shanghai.* P.D.G.W. June 1894.
1155 **Gravely**, George. *Cheops, Wanstead, Essex.* **Past Grand Pursuivant.** November 1894.
1156 **Gray**, Percy. 82, *Effingham Road, Hornsey, N., London.* 2264. March 1898.

1157 *Gray, Thomas Lowe. 349 *Reconquista, Buenos Ayres.* 1025, *617*. October 1899.

1158 Greatbatch, D. W. *Kimberley, South Africa.* D.G.Sup.W., C.S.Africa. May 1892.

1159 Greatorex, John Thomas. *Ormes Road, Kilpauk, Madras.* Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer (R.A.) October 1893.

1160 Greaves, John Clarke. *Greenhill Street, Castlemaine, Victoria.* 8. June 1896.

1161 Greaves, J. Holmes. *Carleton Park, Pontefract, Yorks.* 910, P.M. June 1898.

1162 Green, Edward Thaddeus. *Georgetown, Queensland.* 2366, P.M. October 1894.

1163 Green, Robert Sheddon St. John. *Jagersfontein, O.F.S.* Lodge Star of Africa (D.C.) May 1893.

1164 Greene, Thomas, LL.D., J.P. *Millbrook, Magenny, Co. Kildare.* 116. January 1899.

1165 Greenefield, Joseph C. *Atlanta, Georgia, U.S.A.* P.M. June 1898.

1166 Greenelsh, Joseph. *Winton, Queensland.* 2365, P.M. Local Secretary for Winton. Jan. 1896.

1167 Greenland, Oliver. 10 *Great St. Helen's, E.C., London.* 1227. January 1898.

1168 Greenleaf, Lawrence N. *Denver, Colorado, U.S.A.* March 1899.

1169 Greenstreet, William John. *Marling School, Stroud, Gloucestershire.* 702, *702*. January 1897.

1170 Greenwood, Charles. 26 *Akeds Road, Halifax, Yorks.* 448. Local Secretary for Halifax. November 1888.

1171 Greenwood, Rev. Francis Jones. 1 *Brewster Gardens, St. Quintin Park, North Kensington, S.W., London.* 2593. January 1898.

1172 Greenwood, Thomas. *Alderbury Farmhouse, Salisbury.* P.Pr.G.St., P.Pr.G.ScN., Oxfordshire. March 1888.

1173 Greever, Charles O. 1345 *East Ninth Street, Des Moines, Iowa, U.S.A.* 110, W.M., *14*, H.P. March 1899.

1174 Gregory, George. 25 *Barnsbury Park, N., London.* P.Pr.G.D., P.Pr.G.T. (R.A.) M'sex. Oct. 1889.

1175 Gregory, Harry. 133 *Westminster Street, Providence, Rhode Island, U.S.A.* 37. May 1892.

1176 Greiner, Ernest. 10 *&* 12 *Milton Street, E.C., London.* 92, P.M. November 1894.

1177 Grey, Arthur. *Lahore, Punjab.* P.D.G.R. October 1898.

1178 Gribble, James Dunning Baker. *Hyderabad, India.* P.G.W., M.C. (R.A.), India (S.C.) October 1893.

1179 Griffith, the Hon. Sir Samuel Walker, G.C.M.G. Chief Justice. *Merthyr, Brisbane, Queensland.* Past Provincial Grand Master (I.C.) Queensland. March 1894.

1180 Griffiths, Arthur. *Box* 3928, *Johannesburg, South African Republic.* 2481. May 1898.

1181 Griffiths, C. J. W. *Blenheim, New Zealand.* Past Grand Librarian. March 1899.

1182 Griffiths, Harold. 101 *High Street, Sutton, Surrey.* 1347, W.M. May 1898.

1183 Grigg, William Henry. 2 *Ackfold Road, South Fulham, S.W., London.* 2664. January 1898.

1184 Gripper, Walter, M.D. *The Poplars, Wallington, Surrey.* 1826, P.M., *2000*. November 1894.

1185 Grisewood, Rev. Arthur G. *Daylesford Rectory, Chipping Norton, Oxfordshire.* 1036. May 1893.

1186 Grisdale, J. 100 *Wood Street, E.C., London.* 1708. November 1895.

1187 Guenzel, Ludwig. 1 *Herbert Road, Stockwell, S.W., London.* 2021, P.M. January 1898.

1188 Guidi, C. 45 *Oxford Street, W., London.* 1559. June 1899.

1189 Gundelfinger, Isaac. 26 *Aberdare Gardens, West Hampstead, N.W., London.* Lodge Star of the Rand. P.M. October 1892.

1190 Gundersen, A. 72 *Armagh Street East, Christchurch, New Zealand.* 609. November 1889.

1191 Gunn, Rev. George. *The Manse, Stichill, Kelso, N.B.* Past Grand Chaplain. March 1888.

1192 Gunnell, Louis J. 440 *Commercial Road, Portsmouth.* 342. October 1899.

1193 *Gunther, Gustav Carl Hermann. 28 *Cleveland Road, Brighton.* 1198, *1198*. March 1896.

1194 Gurney, Arnold. 36 *Anerley Park, S.E., London.* 1139. January 1898.

1195 Gurney, E. W. 10 *Stanger Road, South Norwood, S.E., London.* 1139. January 1898.

1196 Guthrie, Adam White. *Port Elizabeth, South Africa.* Dis.G.Sup.W., E.D., S.A. June 1887.

1197 Guthrie, James. 13 *Bourtree Place, Hawick, N.B.* 424. March 1894.

1198 Guy, Frederick Spencer. 17 *Lordship Park, Green Lanes, N., London.* 1343, P.M. March 1895.

1199 Haarburger, Ivan H. *Bloemfontein, Orange Free State.* 1022. October 1895.

1200 *Haarhoof, Daniel Johannes. *Kimberley, South Africa.* D.D.G.M., C.S.Africa. January 1889.

1201 Haes, David. 28 *Bassett Road, North Kensington, S.W., London.* 1056. June 1898.

1202 Hagborg, Gustav. 86 *Adelaide Road, N.W., London.* 2562. March 1898.

1203 Hale, Albert H. 3 *York Street, Broadstairs, Kent.* P.Pr.G.A.D.C. November 1892.

1204 Hale, Capt. Charles Henry, D.S.O. *A.M.S., South Camp, Aldershot.* 1971. January 1898.

1205 Hales, Thomas. 25 *Charing Cross, W.C., London.* 1155, P.M. March 1898.

1206 Hall, A. G. 125 *Calabria Road, Highbury Place, N., London.* 2128. June 1894.

1207 Hall, Albert Edward. *Norbury, Pitsmoor, Sheffield,* 1779. May 1898.

1208 **Hall**, Charles Robert. *Singapore, Harcourt Road, Wallington, Surrey.* 1815, *1507.* June 1899.
1209 **Hall**, Ernest James. 267 *Borough High Street, S.E., London.* 1346. November 1898.
1210 **Hall**, Edward. 1 *Pagoda Villas, Brandram Road, S.E., London.* 1793, W.M. March 1899.
1211 **Hall**, Col. Geoffrey Craythorne, I.M.S. *Lucknow, India.* P.D.A.G.D.C., P.D.G.So., Bengal. Oct. 1898.
1212 **Hall**, George W. 1131 *Arch Street, Philadelphia.* 121, P.M., *183.* May 1891.
1213 **Hall**, James J. 17 *Empress Avenue, Ilford, Essex.* 1278, P.M. November 1892.
1214 **Hall**, Ralph. *South and Ascott Streets, Ballarat, Victoria.* 36, P.M. May 1895.
1215 **Hallet**, Frederick Charles. 23 *Brunswick Street, Teignmouth, Devon.* P.Pr.G.D., P.Pr.G.S.B. (R.A.) March 1890.
1216 **Halliwell**, Frederick William. *North Eastern Hotel, York.* 1611. January 1888.
1217 **Hallows**, Frederick. 41 *Noble Street, E.C., London.* 861, P.M., *141,* P.Z. January 1896.
1218 **Hamel**, Fergus Edward. 73 *Hillfield Avenue, Hornsey, N., London.* 2408. June 1897.
1219 **Hamm**, Johannes M. 57 *Lordship Park, Stoke Newington, N., London.* 238, P.M. March 1891.
1220 **Hammer**, Edwiu Howard. 116 *William Street, New York.* 771, *160.* May 1898.
1221 **Hammerich**, Sophus Johannes August. *Durban, Natal.* 1747 (E.C.), *175* (S.C.) J. June 1896.
1222 **Hammett**, B. W. 184 *Barking Road, E., London.* 860. March 1899.
1223 **Hammond**, William. *Bolingbroke Lodge, Wandsworth Common, S.W., London.* 209. Oct. 1899.
1224 **Hammond**, Dr. William. *Stuart House, Liskeard, Cornwall.* P.P.G.W., P.Pr.G.So. March 1888.
1225 **Hamsher**, William. *Gulistan, Lawrie Park Road, Sydenham, S.E., London.* 1139, P.M. Jan. 1898.
1226 **Ham-Smith**, W. J. 241 *Selhurst Road, South Norwood, S.E., London.* 2096. May 1899.
1227 **Hancock**, Frank Rider. 536 *Calle Cangallo, Buenos Ayres.* Dis.G.Treas., D.G.W. May 1890.
1228 **Hancock**, F. W. 33 *Shooters Hill Road, Blackheath, S.E., London.* 548, P.M. March 1898.
1229 **Hancock**, Walter, M.I.E.E. 10 *Upper Chadwell Street, E.C., London.* 2191, P.M., P.Z. May 1898.
1230 **Handford**, Henry C. 33 *Neill Street, Soldiers' Hill, Ballarat, Victoria.* 36. March 1897.
1231 **Hands**, Joshua. 57 *Portsdown Road, Maida Vale, W., London.* 188. May 1899.
1232 **Hanify**, Gerald Page. *Box* 256, *Brisbane, Queensland.* 339 (I.C.), P.M., *127* (S.C.), P.Z. Local Secretary for S. Brisbane. May 1895.
1233 **Hanks**, Walter Samuel. 14 *Davenport Road, Catford, S.E., London.* 2466. March 1893.
1234 **Hanson**, John Currie. 5 *Hong Kong Road, Shanghai.* 570, *570.* Local Secretary for Shanghai. March 1898.
1235 **Hanson**, Ole Christian. *Morris, Minnesota, U.S.A.* **Past Grand Deacon,** May 189?.
1236 **Hantke**, Theodore John Charles. 82 *Rundle Street, Adelaide.* **Past Grand Warden. Past Grand Joshua, South Australia.** November 1889.
1237 **Harben**, Henry Andrade. 107 *Westbourne Terrace, W., London.* 2408. May 1899.
1238 **Hardie**, Peter Curtis. *Charters Towers, Queensland.* 2365. January 1896.
1239 **Harding**, Ernest James. *Toowoomba, Queensland.* 775 (S.C.), *194* (S.C.) January 1897.
1240 **Harding**, James Cooper, M.I.Mech.I. *Fernville Terrace, West Hartlepool.* 913, *764.* Nov. 1898.
1241 **Hardwick**, A. J. 15 *Trefoil Road, Wandsworth Common, S.W., London.* 2409, P.M. May 1897.
1242 **Hardwick**, Charles Arthur. *Cambridge House, Sutton, Surrey.* P.G.Stew. March 1893.
1243 **Hardy**, Andrew Allen. 7 *St. John's Terrace, Southall, Middlesex.* 2163, W.M., *1549.* May 1899.
1244 **Hare**, Sholto Henry, F.R.Hist.S., etc. 7 *Litfield Place, Clifton, Bristol.* P.Pr.G.D., Cornwall. January 1892.
1245 **Harper**, Dr. C. 34 *City Road, E.C., London.* 238, P.M. January 1898.
1246 **Harries**, Frederick James. Ed. of the "Craftsman." 283 *Cowbridge Road, Cardiff.* May 1894.
1247 **Harris**, Ernest Edmund. *Box* 340, *Durban, Natal.* 1937, *1937.* October 1899.
1248 **Harris**, Arthur William. 102 *St. John's Road, Waterloo, Liverpool.* 1380. November 1893.
1249 **Harris**, Ernest Wormser. 124 *Lower Baggot Street, Dublin.* 158, P.M., P.K. October 1899.
1250 **Harris**, Henry. 1 *Bancroft Road, E., London.* 1349. March 1894.
1251 **Harris**, Herbert. *Brunswick, Maine, U.S.A.* **Past Grand Warden, Maine.** March 1894.
1252 **Harris**, Richard. *Aliwal North, Cape Colony.* P.Dis.G.Stew., E.Div. South Africa. May 1891.
1253 **Harris**, W. H. *Pietermaritzburg, Natal.* 956, P.M. June 1891.
1254 **Harris**, Walter. *Fern Cottage, Kingston Road, Oxford.* 1515, P.M. November 1894.
1255 **Harrison**, Edmund James. 12 *Compton Terrace, Highbury, N., London.* 1471, P.M. March 1898.
1256 **Harrison**, Frank Drake. 44 *Hanover Square, Manningham Lane, Bradford.* 600. October 1888.
1257 **Harrison**, Percy, I.S.C. *Bahraich, Oudh, India.* P.Dis.G.R., Bengal. March 1897.
1258 **Harry**, William Moodie. *Box* 176, *Cape Town.* 2379, *2379.* October 1896.
1259 **Hart**, Arthur. *Crewkerne.* P.Pr.G.St., P.G.Sup.W., Somersetshire. May 1889.

1260 **Hart**, Charles Sumner. *Concord Junction, Massachusetts.* Corinthian Lodge, P.M., Walden Chapter. Local Secretary for Massachusetts. May 1898.

1261 **Hart**, George. *Port Elizabeth, South Africa.* 863, P.M. June 1898.

1262 **Harte**, Albert Edward. *Brisbane, Queensland.* P.D.G.D., P.D.G.St.B. (R.A.) January 1894.

1263 **Hartnell**, William. *Box 59, Perth, West Australia.* 860 (S.C.) November 1898.

1264 **Harty**, John. *P.O. No. 11, East London Div., Cape Colony.* D.G.W., E. Div. August 1892.

1265 **Harvey**, J. M. *Southminster House, Ely.* P.Pr.G.W. Suffolk. October 1899.

1266 **Harvey**, John. *Caer Gwent, Bournemouth.* P.Pr.G.D., P.Pr.G.A.So., Hants and Isle of Wight. Local Secretary for Bournemouth. October 1889.

1267 **Hasberry**, William. 52 *St. James Road, Holloway, N., London.* 180. March 1896.

1268 **Hascall**, Lee Clafin. 36 *Bromfield Street, Boston, Massachusetts.* Mt. Hermon Lodge. Jan. 1891.

1269 **Haslam**, Professor Francis William Chapman. *Canterbury College, University, Christchurch, New Zealand.* P.Dis.G.W. January 1897.

1270 **Haslip**, Lewis Christopher. *Osborne House, Sutton Valence, Maidstone.* 813, P.M., P.Z. Jan. 1891.

1271 **Hastings**, David Whyte. *Townsville, Queensland.* 819 (S.C.) March 1896.

1272 **Hatherley**, William Firmer. *Hong Kong.* 1341. October 1888.

1273 **Havell**, Charles Graham. *Highbury Lodge, Felixstowe.* P.P.G.O., Suffolk. November 1895.

1274 **Haward**, Edwin, F.R.C.S. 34*a Gloucester Place, Portman Square, W., London.* 231. October 1889.

1275 **Hawkins**, Elyot Sydney. *The Lindens, Ferrers Road, Oswestry.* 2131. May 1898.

1276 **Hawkins**, William Isaac. *Wade House, Canterbury.* 1046. March 1898.

1277 ***Haworth**, Wallace Ellwood, M.B., C.M. *Umtali, Rhodesia.* 2678. June 1899.

1278 **Hawthorn**, James George. 41 *East India Road, E., London.* 871. May 1897.

1279 **Hay**, H. P. *Chapman's, Upminster, Essex.* P.Pr.G.R. (C. and R.A.), Middlesex. January 1897.

1280 **Hay**, Thomas A. H., M.A. *Hay's Court, Easton, Pennsylvania, U.S.A.* 152, P.M., *173.* Jan. 1888.

1281 **Haycraft**, A. Conyers. *Westcourt, Lewisham Hill, S.E., London.* 2424, P.M. January 1898.

1282 **Haydon**, William Nicholson. 12 *St. George's Road, Abbey Road, N.W., London.* 2128. Jan. 1896.

1283 **Hayes**, Thomas John. *Lynmere, Blackrock, Co. Dublin.* XI., P.M., *250*, P.K. March 1895.

1284 **Haysom**, George. 109 *Fenchurch Street, E.C., London.* 1816. May 1899.

1285 **Hayward**, W. D. 42 *George Street, Croydon, Surrey.* P.Pr.G.D.C. October 1899.

1286 **Hazzledine**, F. A. *Church House, Westminster, S.W., London.* 2098, P.M., *141.* March 1899.

1287 **Headlam**, John Emerson Wharton, Capt, R.H.A. *Meerut, India.* 1789. October 1897.

1288 **Heanley**, Marshall. *Little Houghton, Northampton.* 2533. March 1899.

1289 **Heap**, Herbert Ryder. *Ciltalgarth, Frongoch, Bala, Merionethshire.* P.G.Stew. March 1895.

1290 **Heard**, Edward Severin, Capt. 5th Fusiliers. *Staff Coll., Camberley.* P.Pr.G.S.B., Berks. May 1898.

1291 **Heard**, Henry Charles. *Hailey Hall, Hertford.* P.Pr.G.D., Herts. May 1890.

1292 **Heath**, Meyrick William. *Mortimer House, Clifton, Bristol.* Pr.A.G.Sec., Bristol. May 1893.

1293 **Heath**, Rev. William Mortimer. *Lytchett Matravers, Poole, Dorset.* **Past Grand Chaplain.** November 1887.

1294 **Heathcote**, James William. *Encobo, Tembuland, South Africa.* 1875, P.M. June 1893.

1295 **Heber-Percy**, Algernon. *Hodnet Hall, Market Drayton, Shropshire.* 262. November 1895.

1296 **Hehner**, Otto. 11 *Billiter Square, E.C., London.* 238, P.M. February 1887.

1297 **Heimann**, C. A. 6 *Wedderburn Road, Hampstead, N.W., London.* P.D.G.Tr., Japan. March 1898.

1298 **Heitzman**, Charles G. 76 *Brodrick Road, Wandsworth Common, S.W., London.* 2395. Jan. 1898.

1299 **Heller**, Adolf. *Barberton, South African Republic.* 747 (S.C.) May 1895.

1300 **Hellmuth**, Carl August. *Bethlehem, Orange Free State.* 2522, P.M. March 1899.

1301 **Hellyer**, Herbert Rowe. 9 *Strada Mercanti, Valletta, Malta.* 515, *515.* March 1898.

1302 **Henderson**, John Robson. 5 *Queen Anne Terrace, Gateshead.* 2520. October 1899.

1303 **Henderson**, William, J.P. *Klipdam, South Africa.* P.D.G.R., C.S.Africa. November 1887.

1304 **Hendry**, Major John Burke. 7 *New Square, Lincoln's Inn, W.C., London.* 396 (N.Y.C.), *173* (N.Y.C.) June 1889.

1305 **Henley**, J. F. 62 *Kennington Oval, S.E., London.* 2504. January 1897.

1306 **Henning**, Albert. *Broughton Lodge, Hatchlands Road, Redhill, Surrey.* 1471. January 1898.

1307 **Henry**, George. 3 *Trewsbury Road, Sydenham, S.E., London.* 1139. January 1898.

1308 **Henry**, Joseph Carruthers. 1895 *Iglehart St., St. Paul, Minnesota, U.S.A.* 190, P.M., *55*, P.H.P. January 1899.

1309 **Hensley**, Henry Clay. *Nashville, Tennessee, U.S.A.* **Past Grand High Priest.** March 1892.

1310 **Herman**, Henry Edward. 92 *Bartholomew Close, E.C., London.* 2501, P.M. October 1894.

1311 **Hertslet**, Gerald Spencer. 22 *Linacre Road, Willesden Green, N.W., London.* 2722, *1503.* **Oct. 1899.**

1312 **Hertslet**, Godfrey Edward Procter, F.R.G.S. *Belle Vue House, Richmond, Surrey.* 1503, *1503*. October 1899.

1313 **Hervey**, Rev. G. A. Augustine, M.A. *The Vicarage, Southowram, Halifax, Yorks.* 1826. June 1893.

1314 **Hesketh**, William Thomas. 10 *Brook Road, Heaton Chapel, Stockport.* 1375, P.M., P.Z. March 1899.

1315 **Hesse**, Emil. 9 *Rose Street, Cape Town.* De Goede Hoop Lodge. October 1898.

1316 **Hewer**, Henry John, M.D. *Blackall, Queensland.* 2207. May 1896.

1317 **Hewitt**, David John. 2 *Bonfield Road, Lewisham, S.E., London.* 1339. March 1899.

1318 **Hey**, Dr. Milnes. 6 *Copthall Avenue, E.C., London.* 1657. June 1899.

1319 **Heymann**, Michel. *St. Charles and St. Peters Avenues, New Orleans, U.S.A.* 1, P.M. June 1895.

1320 **Heymann**, Samuel Leopold. *P.O.B. 77, Johannesburg, S.A.R.* 744 (S.C.) October 1892.

1321 **Heyzer**, Charles Henry. 407 *Sixth Avenue, New York.* **Representative of G.L. of New South Wales.** May 1899.

1322 **Hiam**, William John. 55 *Oakfield Road, Stroud Green, N., London.* 1364. June 1898.

1323 **Hicks**, Edward. 144 *Calle Reconquista, Buenos Ayres.* 1025, P.M., *617*. October 1898.

1324 **Hicks**, Francis Baptist. *Kwala Lumpor, Selangor, Straits Settlements.* D.G.St. March 1899.

1325 **Hicks**, Thomas. *Tregamere, St. Columb, Cornwall.* P.Pr.G.W., Cornwall. June 1889.

1326 **Higgs**, Charles James. *c/o Higginbotham & Co., Mount Road, Madras.* P.D.G.St.B., P.D.G.D.C. (R.A.) October 1893.

1327 **Higman**, John Wheeler. *St. Austell, Cornwall.* P.Pr.G.D., Cornwall. May 1888.

1328 **Hill**, Elliot. *Moulmein, Burma.* 542, *542*. June 1895.

1329 **Hill**, J. Cotesworth. *The Moors, Barnwood, Gloucester.* P.Pr.G.D. March 1898.

1330 **Hill**, John Ernest. 22 *Copthall Buildings, E.C., London.* 1460, P.M. October 1898.

1331 **Hill**, O. *St. George's Club, Hanover Street, W., London.* 2108. May 1898.

1332 **Hillman**, W. *George Hotel, Solihull, Warwickshire.* 539, P.M. November 1894.

1333 **Hills**, David. *St. Brelades, Elm Road, Beckenham, Kent.* 185, P.M. May 1899.

1334 **Hills**, Gordon P. G., A.R.I.B.A. 4 *Adam Street, Adelphi, W.C., London.* 2416. May 1897.

1335 **Hinxman**, Ernest. 8 *Thurloe Place, Winchester, Hants.* 76, P.M. October 1895.

1336 **Hitchcock**, John Franklin. 297 *Broadway, New York.* 197, P.M., *160*. May 1893.

1337 **Hobbs**, Hugh Marcus. *Lloyd's, E.C., London.* P.Pr.G.W., P.Pr.G.J., Surrey. January 1890.

1338 **Hobbs**, Thomas H. 59 *Grosvenor Road, S.W., London.* P.P.A.G.Sec., Bucks. May 1899.

1339 **Hoblyn**, Edward Robert. 97 *Union Street, Plymouth.* 39, *247*. May 1899.

1340 **Hocken**, Joshua. 31 *Oldhall Street, Liverpool.* P.Pr.G.D.D.C., P.Pr.A.G.So. June 1896.

1341 **Hodge**, A. P. D. *Barberton, South African Republic.* 747 (S.C.) October 1896.

1342 **Hodgkin**, John, F.L.S. 12 *Dynevor Road, Richmond, Surrey.* P.P.G.St., P.P.G.S.B.(R.A.) March 1895.

1343 **Hodgson**, Richard. *Clifton House, Halifax, Yorks.* 448. March 1888.

1344 **Hodson**, James. *Mill House, Robertsbridge, Sussex.* 1184. P.M. May 1892.

1345 **Hoffman**, Gert Joel. *P.O.B.* 86, *Cape Town.* Lodge Oranje, P.M., *103*, P.Z. January 1899.

1346 **Hogg**, Capel Jenner. *Standard Bank, Cape Town.* 1938, P.M. June 1892.

1347 **Hogg**, Guy Weir. *Civil Service Club, Cape Town.* 2537, P.M., D.G.R. (R.A.) March 1894.

1348 **Hogg**, James C. 2 *Clifton Terrace, Forest Hill, Newcastle-on-Tyne.* 58 (S.C.), P.M. January 1894.

1349 **Hoghton**, William Henry. *Burnley, Lancashire.* 1064. May 1897.

1350 **Hokanson**, Carl Gustav. 34 *Hans Road, Hans Place, S.W., London.* 1513. May 1894.

1351 **Holbrook**, Jasper Leslie. *Anne Street, Brisbane, Queensland.* 872 (S.C.) March 1899.

1352 **Holden**, G. W. *Narrow Street, Peterborough.* 442. May 1898.

1353 **Holden**, James Austin, A.B., A.M. 27 *Elm Street, Glens Falls, New York.* 456, P.M., *55*, P.H.P. October 1891.

1354 **Hole**, Hugh Marshall. *Buluwayo, Rhodesia.* 2479. January 1898.

1355 **Holland**, Henry James. *Wellington Street, Perth, West Australia.* 829 (S.C.) November 1898.

1356 **Holland**, Job. *Eclipse Gainster Works, Attercliffe Road, Sheffield.* 2391, P.M. May 1898.

1357 **Hollander**, George Henry. *Winburg Road, O.F.S.* Unity Lodge (D.C.), P.M. November 1892.

1358 ***Holliday**, Cecil. *Box* 18, *Pietermaritzburg, Natal.* 1729, W.M. October 1889.

1359 **Hollingsworth**, William Jones. *Augusta, Georgia, U.S.A.* 1, P.M. March 1898.

1360 **Holloway**, William James. 4 *St. Michael's Round, Bournemouth.* 195. January 1897.

1361 **Holloway**, John Majendie. *Herberton, Queensland.* 1978, P.M., *206* (S.C.) November 1896.

1362 ***Holme**, Henry Edward, District Judge. *Azamgarh, N.W.P., India.* 391, *398*. October 1896.

1363 **Holme**, Richard Hopper. 6 *Chester Street, Newcastle-on-Tyne.* 1676, *48*. Local Secretary for Northumberland. October 1890.

1364 **Holmes**, Andrew. 127 *South Street, Greenwich, S.E., London.* 548, P.M., P.Z. March 1895.

1365 **Holmes**, David M. *Grand Forks, North Dakota, U.S.A.* **Past Grand High Priest.** Oct. 1896.

1366 **Holmes**, John Franklin. *Augusta, Georgia, U.S.A.* 1, *2*. May 1899.

1367 **Holmes**, John Richard. *Cyprus.* 387. June 1888.

1368 **Holt**, Charles. *Eyre Street, Townsville, Queensland.* 1956, P.M., *207* (S.C.) June 1896.

1369 **Holt**, William Henry. 11 *Ashville Road, Birkenhead.* 537, P.M. November 1894.

1370 **Holtorp**, Oscar James von. 105 *Forest Road, Dalston, N.E., London.* P.P.G.D., Middlesex. Jan. 1893.

1371 **Hood**, Harry John, M.A. 115 *St. George's Road, S.W., London.* P.P.G.D.C., Oxon. June 1899.

1372 **Hood**, James. *Mary Street, Gympie, Queensland.* 329 (I.C.), P.M., *260* (S.C.) May 1898.

1373 **Hooker**, Richard. *Lyndale, Prospect Park, Exeter.* 39. June 1899.

1374 **Hope**, Andrew. *Prospect Villa, Prospect Park, Exeter.* 39, P.M., *112*, P.Z. November 1889.

1375 **Hope**, Rev. Walter Muirhead, M.A. 26 *St. Mark's Road, W., London.* P.Pr.G.Ch.Berks. March 1890.

1376 **Hopkins**, G. A. 9 *Oakfield Road, Stroud Green, N., London.* 1471. March 1898.

1377 **Hopson**, Edmund Henry. *Langton House, Felixstowe, Suffolk.* 81. May 1898.

1378 **Hopwood**, James William. *Vrede, Orange Free State.* L. Vrede. May 1899.

1379 **Horley**, Percy H. *Griqualand, Woodside, South Norwood, S.E., London.* 1139, P.M. Jan. 1898.

1380 **Horn**, John Herman. *Townsville, Queensland.* 1596, P.M. November 1895.

1381 **Horne**, Thomas. 76 *Antrim Mansions, Haverstock Hill, N.W., London.* 1356, P.M. January 1898.

1382 **Hornor**, Guy M. *Morris Building, New Orleans, U.S.A.* 1. May 1894.

1383 **Horst**, Christian. *Fairmount, Church Hill, Walthamstow, Essex.* 1471. March 1898.

1384 **Horton**, Edward. *Stanley Street, Rockhampton, Queensland.* 932. January 1892.

1385 **Horton**, William Abbott. *Ruthin Villa, Westcombe Park, S.E., London.* 1472. May 1899.

1386 **Horwill**, Hughes. *Rose House, Station Hill, Winchester.* 1883. January 1898.

1387 **Hoskinson**, C. S. *Zanesville, Ohio, U.S.A.* 5. May 1898.

1388 **Houlden**, John William. *Rose Grove, Burnley, Lancashire.* 126, P.M. Local Secretary for Burnley and vicinity. March 1893.

1389 **Houndle**, Henry Charles Herman Hawker. 3 *Paper Buildings, Temple, E.C., London.* P.Pr.G.W., Surrey. January 1890.

1390 **Hovenden**, R., F.S.A., F.R.Hist.S. *Heathcote, Park Hill Road, Croydon, Surrey.* **Past Grand Steward.** June 1897.

1391 **Howard**, Charles Curtis. 330 *Putnam Avenue, Plainfield, New Jersey.* D.D.G.M. May 1896.

1392 **Howard**, J. W. *Westpark Brewery, Glasgow.* 1731. June 1888.

1393 **Howard**, John William. *Box* 221, *Buluwayo, Rhodesia.* 2566, P.M., P.Z. October 1899.

1394 **Howard**, Sir Richard Nicholas. *Greenhill House, Weymouth.* **Past Grand Deacon.** Jan. 1894.

1395 **Howe**, George. *Tallarook, N.E. Line, Victoria.* 87, P.M. March 1894.

1396 **Howell**, Alexander Nathaniel Yatman. 109 *High Street, Portsmouth.* P.Pr.G.D., P.Pr.G.O. (R.A.), Hants. March 1888.

1397 **Howell**, Herbert Channing. *Holly Lodge, Seymour Street, Birkenhead.* 605, *605*. May 1898.

1398 **Howson**, Alfred James. 9 *Lorne Road, Waterloo, Liverpool.* 241, *241*. March 1899.

1399 **Hubbard**, Frederick Joseph. *Halton, Tring, Herts.* P.Pr.G.D., W. Lancs., P.Pr.G.Tr., Bucks. March 1899.

1400 **Hubbard**, Edmund Isle. *Moorgate Street, Rotherham, Yorks.* 904, P.M. November 1890.

1401 **Hudman**, Thomas Edmund, C.E. 3 *Summerville Terrace, N. Circular Rd., Dublin.* 53, *126*. March 1899.

1402 **Hudson**, Robert. 24 *Hotspur Street, Tynemouth.* Pr.G.Sec. and Pr.G.Sc.E. **Past Grand Sword Bearer and Past Grand Standard Bearer** (R.A.) March 1889.

1403 **Hudson**, Robert James. *Rathfriland, Ireland.* 80, P.M., H.P. October 1899.

1404 **Hughes**, Frank. *Lea Bridge House, Handsworth, Birmingham.* 482, P.M. March 1898.

1405 **Hughes**, Robert. *St. Oswald's, Alexandra Park, Hastings.* P.Pr.G.St.B., Sussex. Local Secretary for East Sussex. February 1887.

1406 **Hughes**, William. 66 *High Street, Sandgate, Kent.* P.Dis.G.W., P.Dis.G.J., Malta. May 1892.

1407 **Hulbert**, Edward. *Downfield, Stroud, Gloucestershire.* P.Pr.G.D.C. Local Secretary for Gloucestershire. January 1896.

1408 **Hullett**, Alfred Charles. *Christchurch, New Zealand.* **Grand Janitor.** May 1899.

1409 **Humphreys**, Alfred W. 44 *Canonbury Square, N., London.* 1677. June 1892.

1410 **Hunt**, A. H. 16 *Gordon Road, Lowestoft.* 71, W.M. June 1898.

1411 **Hunt**, Charles John. *State School, Nudgee, Queensland.* 803 (S.C.) June 1899.

1412 **Hunt**, Dr. De Vere. 13 *Westbourne Crescent, Sophia Gardens, Cardiff.* 348, *118*. October 1898.

1413 **Hunter**, Colonel Charles, F.R.S. Edin., F.S.A. Scot. *Plas Coch, Anglesey.* **Past Grand Warden, Greece, Past Grand Deacon, England.** March 1893.

1414 **Hunter**, George. *P.O. Roodeport, South African Republic.* 2539. May 1898.

1415 *__Hunter__, William Sutherland. *Kildonan, Maxwell Drive, Pollokshields, Glasgow.* Past Grand Standard Bearer (R.A.), Scotland. March 1890.

1416 **Hulburt**, Orion L. *Chattanooga, Tennessee, U.S.A.* Past Grand High Priest. March 1892.

1417 **Hutchinson**, Dr. Berks Thompson. *2 Queen Victoria Street, Capetown,* 864, P.M., *334*. Jan. 1899.

1418 **Hyde**, G. W. *Gamesville, Florida, U.S.A.* D.D.G.M. March 1896.

1419 **Ikkink**, Peter Jan. *Boksburg, South African Republic.* 2480. May 1896.

1420 **Inghram**, John T. *236 N. Fifth Street, Quincey, Illinois, U.S.A.* 159 (Mich. C.) *5*. P.H.P. March 1899.

1421 *__Ingle__, Thomas. *10 Albert Road, Brockley, S.E., London.* 79, P.M., *79*, P.Z. November 1897.

1422 **Inglis**, Charles J. *St. John Street, Launceston, Tasmania.* 9, P.M. January 1899.

1423 **Inglis**, Joseph. *110 George Street, Edinburgh.* 757, *2*. June 1899.

1424 **Inman**, John. *24 Robertson Street, Hastings.* 40. May 1895.

1425 **Inskipp**, George, F.R.I.B.A. *5 Bedford Row, W.C., London.* 1997, P.M. March 1897.

1426 **Irvine**, Thomas William. *King William's Town, Cape.* 1800. May 1898.

1427 **Irving**, Miles, B.A. *Balliol College, Oxford.* 357. May 1899.

1428 **Irving**, William. *Cintra Villa, Lover's Walk, Dumfries, N.B.* 63, *174*. November 1896.

1429 **Isebree-Moens**, Joost. *Villa Bloois, Rotterdam, Holland.* L. Frederick Royal, W.M. Grand Secretary, Grand Lodge of the Netherlands. October 1890.

1430 **Isherwood**, John Vernon. *West View, Ravensthorpe, Dewsbury, Yorks.* 827. January 1899.

1431 **Isler**, C. *135 Camden Road, N.W., London.* 1471. October 1897.

1432 **Jackman**, Joseph. *4 Kenwood Park Road, Sharrow, Sheffield.* P.Pr.G.D. June 1891.

1433 **Jackson**, John Chappell. *Town Hall Chambers, Borough High Street, London, S.E.* October 1898.

1434 **Jackson**, Richard. *17 Commercial Street, Leeds.* 289, P.M. Local Secretary for Leeds and Vicinity. January 1893.

1435 **Jackson**, Robert. *16 Dixon Avenue, Crosshill, Glasgow.* 413, P.M., *50*, Z. January 1895.

1436 **Jackson**, Robert Leonard. *State School, Pittsworth, Queensland.* 292. May 1896.

1437 **Jackson**, Thomas Clepham. *Caixa 675, Rio de Janeiro.* 3. January 1897.

1438 **Jackson**, W. Grierson, I.C.S. *Allahabad, India.* P.D.G.W., P.D.G.J., Bengal. Local Secretary for the North West Provinces. June 1895.

1439 *__Jackson-Jones__, W. *Madras.* March 1894.

1440 **Jacob**, William Henry. *Magdala Villas, Winchester.* Pr.G.Sup.W., P.Pr.G.So. March 1888.

1441 **James**, Rev. Francis Grant. *Marske-by-the-Sea, Yorks.* 1618. October 1899.

1442 **James**, Hugh. *85 Nightingale Lane, Wandsworth Common, S.W., London.* 1441, *946*. June 1898.

1443 **James**, John. *St. Martin's Crescent, Haverford West, South Wales.* Pr.G.Sec. March 1891.

1444 **James**, John Daubin. *615 East Second Street, Plainfield, New Jersey, U.S.A.* 149, *220*. June 1894.

1445 **Jameson**, Rev. H. G., M.A., M.R.C.S. *St. Peter's, College Road, Eastbourne.* 2436, *916*. Nov. 1898.

1446 **Jamieson**, Christian. *Croydon, North Queensland.* 768 (S.C.) March 1895.

1447 **Jamieson**, James. *Gibson Place, St. Andrew's, N.B.* May 1899.

1448 **Janson**, Laurens. *Eastern Boyne, Gladstone, Queensland.* 2235, P.M. November 1895.

1449 **Jarvis**, Matthew Jervoise. *32 Finsbury Pavement, E.C., London.* 12. May 1895.

1450 **Jauncey**, John. *2 Bridgewater Street, E.C., London.* 1471. March 1898.

1451 **Jeanes**, William E. *341 Amherst Road, Stoke Newington, N., London.* 548. May 1897.

1452 **Jefferis**, Arthur Henry. *4 St. Peter's Square, Manchester.* P.Pr.G.W., P.Pr.G.J. September 1887.

1453 **Jenkins**, Frederick. *9 September Road, Liverpool.* 673, P.M., P.Z. November 1898.

1454 **Jenkins**, Henry. *5 Henry Road, Finsbury Park, N., London.* 860, P.M., *860*, P.Z. June 1894.

1455 **Jenkins**, Joseph Molyneux. *Headmaster, Grammar School, Rye, Sussex.* P.Pr.G.St.B. Jan. 1892.

1456 **Joel**, Jenkin. *18 Knatchbull Road, Camberwell, S.E., London.* 2381. June 1893.

1457 **Johns**, Frederick. *South Australian Register Office, Adelaide.* Past Grand Standard Bearer, South Australia. Local Secretary for South Australia. November 1891.

1458 **Johnson**, Charles Thompson. *Town Hall, Thornby-on-Tees, Durham.* P.Pr.G.D.C., P.G.A.Sc.E. March 1899.

1459 **Johnson**, Harry. *East Street, Rockhampton, Queensland.* 667 (S.C.), P.M., *205* (S.C.), P.Z. Oct. 1895.

1460 **Johnson**, H. T. C. *346 Little Collins Street, Melbourne, Victoria.* 110. May 1898.

1461 **Johnson**, John Worthy. *Leedersville, Perth, West Australia.* 859 (S.C.) January 1899.

1462 **Johnson**, Joseph. *Sugar Loaf, Stanthorpe, Queensland.* 293 (I.C.), P.M. May 1898.

1463 **Johnson**, Louis Stanley. 17 *Pyrland Road, Highbury New Park, N., London.* 453. March 1899.

1464 **Johnston**, David. *Police Station, Mackay, Queensland.* 730 (S.C.), *247* (S.C.) May 1897.

1465 **Johnston**, Professor Swift Paine, M.A. 5 *Trinity College, Dublin.* 357, W.M. June 1898.

1466 **Johnstone**, George, M.D., C.M. 13 *Great George Street, Liverpool.* 1182. March 1894.

1467 **Johnstone**, Thomas Andrew. *Rockhampton, Queensland.* 677 (S.C.), November 1896.

1468 **Jolley**, Philip Henry. *Waipukurau, Hawkes Bay, New Zealand.* **Past Assistant Grand Sword Bearer, New Zealand.** May 1894.

1469 **Jones**, D. W. Carmalt. *Corpus Christi College, Oxford.* 2183, W.M. March 1899.

1470 **Jones**, Edward Mark. 10 *St. Quintin Avenue, N. Kensington, W., London.* 2696. June 1899.

1471 **Jones**, George Henry Thomas. *Nambour, N.C.R., Queensland.* 836 (S.C.), P.M. October 1897.

1472 **Jones**, Hugh. *Gowrie Colliery, Toowoomba, Queensland.* 826 (S.C.) May 1898.

1473 **Jones**, John Archyll, B.Sc., F.C.S. 27 *Southfield Road, Middlesborough, Yorks.* 391. Nov. 1895.

1474 **Jones**, Jonathan J. 4900 *Chestnut Street, Philadelphia, U.S.A.* 357 (Min. C.) June 1895.

1475 **Jones**, Robert Bibby. 38 *Park Avenue, Southport.* 216, *680*. May 1896.

1476 **Jones**, Samuel. 13 *Elm Grove, Birkenhead.* P.Pr.G.D., P.Pr.G.H , Cheshire. Local Secretary for Liverpool and Cheshire. November 1892.

1477 **Jones**, Rev. S. Wickham. *Salt Vicarage, Stafford.* P.P.G.Ch. Staffords. June 1895.

1478 **Jones**, Thomas. 52 *Oxford Road, Hoe Street, Walthamstow, Essex.* 1607, P.M. January 1890.

1479 **Jones**, Thomas. 34 *Anerley Hill, S.E., London.* **Past Grand Deacon.** March 1898.

1480 **Jones**, Thomas Banfield. *Crescent Road, Gympie, Queensland.* 2067, P.M., *260* (S.C.) May 1898.

1481 **Jones**, William Henry. *Norfolk Chronicle Office, Norwich.* 1808, W.M. January 1899.

1482 **Joseph**, Joshua Raphael, M.D. *Main and Vulture Streets, Woolloongabba, Brisbane, Queensland.* 807 (S.C.), P.M., *258* (S.C.), P.Z. May 1897.

1483 **Joslin**, J. F. 4 *Ilbert Street, Plymouth.* 156. January 1899.

1484 **Kapadia**, A. 39 *Cranfield Road, Brockley, S.E., London.* 1155. January 1899.

1485 **Kautz**, C. W. J. H. *Inverell, New South Wales.* 48. May 1896.

1486 **Keble**, Harman, J.P. *Albyfield, Cliftonville, Margate.* 183. March 1894.

1487 **Keeble**, Frederick Thomas Coleman. 61 *Church Street, Inverness.* P.G.B.B. January 1895.

1488 **Keener**, William Edward. *Augusta, Georgia, U.S.A.* 1, P.M., *2*. March 1898.

1489 **Keeson**, Charles Albert Cuthbert. 9 *Londown Road, St. John's Wood, N.W., London.* 822, *29*. November 1895.

1490 ***Keighley**, Lieut.-Col. C. M., C.B. *Rawal Pindi, India.* 1960, P.M. January 1897.

1491 **Keith**, William. 19 *Fairfax Road, South Hampstead, N.W., London.* 770 (S.C.), P.M., *231* (S.C.) October 1894.

1492 **Kelley**, John Goshorn. 27 *N.*, 38 *Street, Philadelphia, U.S.A.* 368, *250*. May 1897.

1493 **Kelly**, Charles Frederick. *Box* 1160, *Johannesburg, South African Republic.* 2481. May 1898.

1494 **Kelly**, William Milroy. *Newton Stewart, N.B.* 499, P.M., *262*, P.Z. May 1897.

1495 **Kemp**, Alfred Bell. *Herries Street, Toowoomba, Queensland.* 455 (S.C.), *194* (S.C.) May 1897.

1496 **Kemp**, Charles. *Southbrook, Toowoomba, Queensland.* 823 (S.C.), P.M., *194* (S.C.) June 1891.

1497 **Kemp**, William Coster. 13 *Marlborough Grove, Birkenhead.* 477, *477*. November 1893.

1498 **Kemp**, William David. 32 *Academy Street, Inverness.* 339, *115*, J. May 1894.

1499 **Kempster**, William Henry, M.D. *Chesterfield, Clapham Common, North Side, S.W., London.* **Past Grand Steward.** March 1888.

1500 **Kempton**, Charles. 99 *Mortimer Street, W., London.* 1287, P.M., *753*, P.Z. November 1897.

1501 **Kendal**, Edwin Austin, I.C.S. *Etawah, N.W.P., India.* 1422, *1936*. January 1899.

1502 **Kenning**, Frank Reginald. *Upper Sydenham, S.E., London.* 192, *192*. March 1894.

1503 **Kenning**, George. Proprietor of " Freemason." *Upper Sydenham, S.E., London.* P.Pr.G.D. and P.Pr.G.D.C. (R.A.), Middlesex. November 1887.

1504 **Kent**, Tom Rowland. 291 *Oxford Road, Reading.* 2437. March 1899.

1505 **Kentish**, G. A. *Pen-y-Craig, Saundersfoot, Pembrokeshire.* 59. June 1895.

1506 **Kenworthy**, Robert Judson. 41 *Park Row, New York.* P.Dis.D.G.M. January 1898.

1507 **Kenyon**, George Henry. 123 *North Maine Street, Providence, Rhode Island, U.S.A.* **Past Grand Master, Rhode Island.** October 1890.

1508 **Kenyon**, William John Charles. *South Omaha, Nebraska, U.S.A.* 25 (Neb. C.), *45*. January 1893.

1509 **Kerr**, James A. S. 19 *St. Vincent Place, Glasgow.* **Grand Steward, Past Grand Joshua, Representative of G.C. Massachusetts.** November 1893.

1510 **Kerr**, Robert England. *Jeppestown, Johannesburg, South African Republic.* 339. June 1895.

1511 **Kertesz**, Dr. Joseph. *VIII, Sándor utcza* 9, *Budapest.* Mathias Corvinus Lodge. March 1898.

1512 **Key**, Thomas E. *Kent House, Aldeburgh, Suffolk.* 936, *376.* May 1899.

1513 **Keyes**, George Hyer. *Ellendale, North Dakota, U.S.A.* **Past Grand Master, Past Grand High Priest.** March 1890.

1514 **Keyser**, Charles Edward. *Aldermaston Court, Reading.* **Past Grand Deacon, Past Grand Sword Bearer.** (R.A.) January 1893.

1515 **Khory**, Edalji Jamsedji. 8 *Raffles Place, Singapore.* P.Dis.G.W., Eastern Archipelago. Local Secretary for Singapore. October 1890.

1516 **Kiallmark**, Henry Walter. 5 *Pembridge Gardens, W., London.* **Past Grand Deacon, Past Standard Bearer** (R.A.) October 1895.

1517 **Kidd**, Edwin Moses. *Mount Vernon, Nottingham.* P.Pr.G.W. June 1899.

1518 **Kiddle**, Walter, Major R.A.M.C. *Mandalay, Burma.* 2277, P.M., *25* (I.C.) January 1892.

1519 **Kidson**, R. G. Fenn. 2 *Gresham Buildings, Basinghall Street, E.C., London.* 1820. March 1898.

1520 **Kieser**, Charles John. *Klipdam, Kimberley, South Africa.* 2486. June 1899.

1521 **Kilham**, John. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. May 1891.

1522 **King**, Arthur William. *Preston Road, Blackburn, Lancashire.* 345. January 1896.

1523 **King**, Frank. 87 *Earlham Grove, Forest Gate, E., London.* 1607. January 1890.

1524 **King**, George Seymour. 91 *Fore Street, E.C., London.* 765. November 1898.

1525 **King**, G. T. *Tarikere, Mysore, India.* 1043, *1043.* October 1899.

1526 **King**, Stephen. *Barberton, South African Republic.* 747 (S.C.) October 1896.

1527 **King**, Walter R. 74 *London Road, Forest Hill, S.E., London.* 1761, P.M. March 1898.

1528 **King**, William Archer. *Adderley Street, Worcester, Cape Colony.* 1603. March 1899.

1529 **King**, William Yuill. 27 *Rutland Street, Edinburgh.* 1 bis, P.M. March 1898.

1530 **Kingdon**, Henry Faulkes. 1 *Staple Inn, W.C., London.* 822. May 1898.

1531 **Kingston**, William Richard. *Strada Reale, Valletta, Malta.* P.D.G.Stew. January 1893.

1532 **Kipps**, William. 93 *Lewisham High Road, S.E., London.* P.Pr.G.O., Kent. June 1894.

1533 **Kirchhoffer**, Samuel G., M.A., F.G.S., F.R.G.S. *Yately Grange, Blackwater, Hants.* **Past Deputy Grand Director of Ceremonies, Past Grand Standard Bearer** (R.A.) November 1887.

1534 **Kirchner**, Conrad Philip. *Homebush, Mackay, Queensland.* 1554. May 1897.

1535 **Kirk**, John Croisdale. *Belmont, Clarendon Road, Leeds.* 2069, *2069.* May 1896.

1536 **Kirkpatrick**, Samuel. *Nelson, New Zealand.* P.Dis.G.So. May 1897.

1537 **Kite**, Edwin. 150 *Brighton Street, Seacombe, Cheshire.* 823, P.M., *823*, P.Z. November 1892.

1538 **Kitson**, George H. 43, *Malpas Road, Brockley, S.E., London.* 548, P.M., *79*, Z. October 1894.

1539 **Kline**, John Matthias. 95 *Victoria Street, Ballarat East, Victoria.* 114. January 1895.

1540 **Klock**, Robert A. *Aylmer, Quebec Province, Canada.* 405. March 1895.

1541 **Knight**, Arthur. *Singapore.* P.D.D.G.M., East Archipelago. May 1896.

1542 **Knight**, Charles Neil. 31 *Holland Park, W., London.* 1036. May 1895.

1543 **Knight**, Herbert Manning. *Melbourne, Victoria.* **Pres. B. of Gen. Purposes.** June 1892.

1544 **Knobel**, Alfred. *Mackay, Queensland.* 1554. October 1897.

1545 **Kotze**, Gysbert Willem. *Malmesbury, Cape Colony.* L. San. Jan. May 1898.

1546 **Krasa**, Ferdinand. 9 *Garlinge Road, W. Hampstead, N.W., London.* 1504. January 1899.

1547 **Kyd**, D. Hope. 10 *Kings Bench Walk, Temple, E.C., London.* 2611. October 1899.

1548 **Kyle**, Hugh. *Box* 28, *Johannesburg, South African Republic.* 779 (S.C.) March 1895.

1549 ***Kyle**, James, sen. *Box* 28, *Johannesburg, S.A.R.* 159 (I.C.), P.M., *198* (I.C.) March 1895.

1550 **Kyle**, James, jun. *Box* 28, *Johannesburg, S.A.R.* 591 (S.C.), *179* (S.C.) March 1895.

1551 **Kyle**, William Boyle. *Box* 28, *Johannesburg, S.A.R.* 159 (I.C.), *225* (S.C.) March 1895.

1552 **Lacy**, W. G. 52 *North Side, Wandsworth Common, S.W., London.* 2664. January 1899.

1553 **Laidlaw**, James Pinkerton. 112 *Renfield Street, Glasgow.* 772, S.M. June 1895.

1554 **Laidlaw**, Capt. William. *Orderly Room, Ballarat, Victoria.* **Past Grand Deacon.** March 1897.

1555 **Lake**, Richard, F.R.C.S. 19 *Harley Street, W., London.* 2000, P.M. November 1898.

1556 **Lake**, William. *Kenwyn, Queen's Road, Beckenham.* **Assistant Grand Secretary.** May 1887.

1557 **Lamb**, Thomas Kelsall. *Toowoomba, Queensland.* 1315, P.M., *194* (S.C.), P.Z. June 1895.

1558 **Lambert**, Alfred. *Belclart, Ashburton Road, Croydon, Surrey.* P.Pr.G.D. January 1897.

1559 **Lambert**, Charles Alexander. *Warwick, Queensland.* 818 (S.C.), P.M., *200* (S.C.), P.Z. June 1896.

1560 **Lambert**, James J. 83 *Mosley Street, Manchester.* **Past Grand Deacon, Past Grand Assistant Sojourner.** March 1891.

1561 **Lambert**, R. *P.O., Roodeport, South African Republic.* 2539. October 1899.

1562 **Lambert**, Richard. *Room 11, Masonic Temple, New Orleans, U.S.A.* **Grand Secretary, Past Grand High Priest, Louisiana.** Local Secretary for Louisiana. May 1887.

1563 **Lambert**, Thomas. *Bank of New South Wales, Melbourne, Victoria.* **Past Grand Deacon, Past Grand Standard Bearer** (R.A.) October 1899.

1564 **Lamberton**, James McCormick. *P.O.B. 297, Harrisburg, Pennsylvania.* 21, P.M. January 1897.

1565 **Lambton**, John William. 3 *Cleveland Road, North Shields.* P.Pr.G.St.B. January 1897.

1566 **Lamigeon**, Joseph Julius. 70 *Great Eastern Street, E.C., London.* 2551. May 1895.

1567 **Lamonby**, William Farquharson. *Ballarat, Kitto Road, St. Catherine's Park, S.E., London.* **Past Assistant Grand Director of Ceremonies, England; Past Deputy Grand Master, Victoria.** November 1889.

1568 **Lancaster**, George Felton. 3 *Moreland Terrace, Forton, Gosport.* P.Pr.G.R., P.Pr.G.J., Pr.A.G.Sec., Hants. May 1887.

1569 **Lance**, W. Heath. *Samares, Pinner, Middlesex.* 59. March 1898.

1570 **Lane**, Charles Sheriff. *Newstead, Eaglecliff Junction, Yarm, Durham.* P.Pr.G.W., Pr.G.H. March 1888.

1571 **Lang**, Elliott. *Memphis, Tennessee, U.S.A.* May 1895.

1572 **Lange**, Albert Jacob. *Eidsvold, Norway.* 39 (S.C.) October 1899.

1573 **Lange**, Paul. *Senekal, Orange Free State.* Lodge Unity (D.C.) May 1893.

1574 **Langton**, John Gordon. 6*a Austin Friars, E.C., London.* 96, P.M., P.Pr.G.Sc.N., M'sex. Oct. 1898.

1575 **Lansdell**, Edwin. *Box 122, Durban, Natal.* 799 (S.C.) March 1895.

1576 **Lapin**, Bernard. *Pretoria, South African Republic.* 744 (S.C.) June 1889.

1577 **Lapsley**, James M. *Fire Brigade Station, Perth, West Australia.* Dis.G.W. (S.C.) Nov. 1898.

1578 **Lardner**, Henry Joseph. 27 *Clement's Lane, E.C., London.* P.Pr.G.A.D.C., Surrey. May 1890.

1579 **Large**, James Richard. 15 *Springfield Gardens, Upper Clapton, N.E., London.* 1607, P.M., *174.* March 1890.

1580 **Larkin**, Edgar. *Christchurch, New Zealand.* October 1899.

1581 **Larkins**, Charles. 58 *Ringstead Road, Catford, S.E., London.* 1339. March 1899.

1582 **Larsen**, August. 117 *Holborn, E.C., London.* 2105. May 1898.

1583 **Last**, John Thomas. 48 *Sunbridge Road, Bradford.* P.Pr.G.R., W. Yorks. March 1887.

1584 **La Touche**, Hon. James John Digges, I.C.S., C.S.I. *Allahabad, India.* P.Pr.G.W., P.D.G.Sc.N., Bengal. October 1898.

1585 **Lavery**, Hugh. *Bennalla, Victoria.* 64, P.M., P.Z. October 1892.

1586 **Lawless**, James Frederick. *Pacific Coast Co., Seattle, Washington, U.S.A.* **Past Grand Master, Minnesota.** November 1892.

1587 **Lawrance**, Walter, F.S.I. 13 *Hart Street, Bloomsbury, W.C., London.* 2416, *2416.* October 1899.

1588 **Lawrence**, Rev. John Thomas, M.A. 21 *Hope Street, Accrington, E. Lancashire.* P.D.G.W., P.D.G.A.So., Madras. May 1893.

1589 ***Lawrence**, General Samuel Crocker. 28 *Lancaster Street, Boston, Massachusetts, U.S.A.* **Past Grand Master of Grand Lodge of Massachusetts.** March 1888.

1590 **Lawrence**, Thomas. *Fernville, Harrogate, Yorks.* P.Pr.A.G.Pt., P.Pr.G.A.D.C. (R.A.) Nov. 1897.

1591 **Lawson**, Thomas Mann. *Hill Top, Armley, Leeds.* 600, *600.* January 1889.

1592 **Leah**, John. *Cobar, New South Wales.* P.D.G.W. October 1895.

1593 **Le Cronier**, Dr. Maxwell. 40 *David Place, Jersey.* P.Pr.G.D. March 1897.

1594 **Lee**, Harry William. *Childers, Queensland.* 2673, P.M., *211* (S.C.) Local Sec. for Childers. May 1896.

1595 **Lee-Bryce**, Robert. *Masonic Hall, Brisbane, Queensland.* Dep.D.G.M. (S.C.) March 1895.

1596 **Lee-Dillon**, the Hon. Harry Lee Stanton. *Ditchley, Enstone, Oxon.* 1165, *1165.* May 1897.

1597 **Leeson**, Charles John. *P. and Tel. Dep., Georgetown, Queensland.* 768 (S.C.), P.M. Jan. 1892.

1598 **Le Feuvre**, Major John Emilius, J.P. 19, *Carlton Street, Southampton.* **Past Grand Deacon and Past Grand Sword Bearer** (R.A.) September 1887.

1599 **Le Feuvre**, Dr. William Philip. *Touw's River, Cape Colony.* 1603. January 1899.

1600 **Lehmann**, Viggo. *Pilestroede, 70b, Christiania, Norway.* Lodge Oscar til den flammende Stjerne. October 1897.

1601 **Leichney**, George Alexander. *Toowoomba, Queensland.* 2419. October 1895.

1602 **Leigh**, George. 52 *George Street, Hull.* P.Pr.G.St.B., N. and E. Yorks. May 1897.

1603 **Leigh**, J. Dickinson, M.B., M.S. 7 *Avenue Road, Scarborough.* 1618. October 1899.

1604 **Leigh**, William Stonier. *Pietermaritzburg, Natal.* P.D.G.W., P.D.G.N. June 1898.

1605 **Leighton**, Albert. *West Harding Street, Fetter Lane, E.C., London.* 263. May 1897.

1606 **Leighton**, Alexander Robert. 441 *Calle Piedad, Buenos Ayres.* P.D.G.D. October 1898.

1607 **Lello**, Horace John. 467 *West Street, Durban, Natal.* 1937. May 1898.

1608 **Lemon**, Rev. Thomas William, D.D., Oxon. *Vicarage, Poughill, near Stratton, Cornwall.* P.Pr.G.W., P.Pr.G.J., Devonshire. September 1887.

1609 **Leoser**, Thomas Smith. 457 *Madison Avenue, Elizabeth, New Jersey.* 33, *16.* May 1898.

1610 **Leslie**, Major John Henry, R.A. *Hathersage, Sheffield.* P.D.G.W., P.D.G.A.D.C. (R.A.), Punjab. Local Secretary for H.M. Army. October 1891.

1611 **L'Estrange**, Guy S., M.D. *Roma, Queensland.* 730 (S.C.), P.M., *247* (S.C.), P,Z. October 1892.

1612 **Letts**, Alfred Woodley. 2 *St. Wilfred's Road, New Barnet, Herts.* 2509. October 1898.

1613 **Levander**, Frederick William, F.R.A.S. 30 *North Villas, Camden Square, N.W., London.* P.Pr.G.D., P.Pr.G.Treas. (R.A.), Middlesex. Local Secretary for Middlesex and North London. January 1890.

1614 **Levick**, Frederick. 13 *Abchurch Lane, E.C., London.* P.Pr.G.W., Herts. January 1897.

1615 **Levoy**, Lewis G. *Webster, South Dakota, U.S.A.* **Past Grand Master, Past Grand High Priest, South Dakota.** Local Secretary for South Dakota. October 1893.

1616 **Lewenberg**, Jacob Frank, M.D. 2321 *Oxford Street, Philadelphia.* 11 (D.C.), *3* (D.C.) May 1891.

1617 **Lewes**, Prince Kinnear, Lieut. R.A. *Harwich.* October 1896.

1618 **Lewis**, Charles Edwardes. *Baeda Street, Cape Town.* **Deputy Grand Master** (D.C.) Oct. 1892.

1619 **Lewis**, Edward Charles. 77 *Palace Road, Tulse Hill Park, S.W., London.* P.Pr.G.D., Essex. Jan. 1897.

1620 **Lewis**, Harold. *Mercury Office, Bristol.* Keeper of the Archives, Bristol. February 1887.

1621 **Lewis**, Mosely Lewis. *Toowoomba, Queensland.* 1315, *194* (S.C.) May 1895.

1622 **Lewis**, Rayner Blount. 37 *Annerley Park, S.E., London.* P.Pr.G.D., Hereford. November 1897.

1623 **Lewis**, Thomas White, M.A., M.D. *Kingscliffe, Wansford, Northamptonshire.* XXV. (I.C.) Oct. 1898.

1624 **Litchtenfeld**, Sigmund. 300 *Regent Street, W., London.* Pr.G.Stew., Herts. October 1896.

1625 **Lidgey**, William. *Devoran, Truro, Cornwall.* 589, P.M., *1006*, P.Z. October 1889.

1626 **Lightfoot**, Bruce. *Station Master, Shoreham, Kent.* 1915. March 1889.

1627 **Lightfoot**, Richard Henry. *Homebush, Mackay, Queensland.* 737 (S.C.), P.M. Local Secretary for Mackay. May 1894.

1628 **Lindsay**, Thomas. 13 *Minerva Street, Glasgow.* 553, *69.* October 1897.

1629 ***Lindsay**, Thomas A. *Carnoustie, N.B.* Pr.G.H., Angus and Mearns. May 1894.

1630 **Line**, Harry. *Willow Grove, Chislehurst, Kent.* 2266. March 1898.

1631 **Lipinski**, Louis. *Box* 119, *Johannesburg, Transvaal.* 738 (S.C.) May 1889.

1632 **Lissack**, Simeon. *Box* 511, *Johannesburg, Transvaal.* 744 (S.C.) January 1891.

1633 **Lister**, Colville William. *Greenmount, Queensland.* 755 (S.C.), *194* (S.C.) May 1893.

1634 **Little**, Col. Charles Colhoun, M.D., I.M.S. *Rangoon, Burma.* P.D.G.W., Bombay. October 1894.

1635 **Livsey**, Milton. *Maple Street, Providence, Rhode Island, U.S.A.* Dis.Dep.G.M. May 1893.

1636 **Lloyd**, James John. *Box* 105, *Roodepoort, South African Republic.* 2486. January 1897.

1637 **Lloyd**, Dr. Samuel. 60 *Bloomsbury Street, W.C., London.* 1201, P.M. June 1898.

1638 **Lloyd**, William Thomas. *Box* 105, *Roodepoort, S.A.R.* 2539, P.M. Local Secretary for Krugersdorp. October 1894.

1639 **Lockwood**, Joseph. 50 *Strada Reale, Malta.* 1926, *349.* May 1899.

1640 **Lockwood**, Luke A. 115 *Broadway, New York, U.S.A.* **Past Grand Master, Past Grand High Priest, Connecticut, Grand Representative of England.** October 1894.

1641 **Lockwood**, Thomas Meakin, F.R.I.B.A. 80 *Foregate Street, Chester.* P.Pr.G.Sup.W. March 1888.

1642 **Loewy**, Benno. 206 *Broadway, New York, U.S.A.* 209, *220*, P.H.P. Local Secretary for New York. May 1894.

1643 **Logan**, William. *Langley Park, Durham.* P.Pr.G.R., Durham. February 1887.

1644 **Logan**, William Charles. *Llys Alaw, Portmadoc, North Wales.* P.P.G.D., P.P.G.Sc.N. June 1895.

1645 ***Long**, Geoffrey Rogers. *Moulmein, Burma.* 542, *542.* November 1896.

1646 **Longman**, Henry. *Laurel Bank, Lancaster.* P.Pr.G.Sup.W., P.Pr.G.So. January 1896.

1647 **Longman**, Val. J. Rod. 35 *Carleton Road, Tufnell Park, N., London.* 1328. January 1898.

1648 **Loomes**, Reuben. 83 *Carleton Road, Tufnell Park, N., London.* 1471, P.M. March 1899.

1649 **Lovegrove**, Henry, F.S.I., A.R.I.B.A. *Eboracum, Herne Hill, S.E., London.* **Past Grand Sword Bearer.** November 1887.

1650 **Lovell**, Arthur. 5 *Portman Street, W., London.* 1425. October 1898.

1651 **Low**, F. Harrison, M.B. 12 *Sinclair Gardens, W., London.* 2620. June 1899.

1652 **Lowe**, F. J. *The Mount House, Shrewsbury.* 117. March 1898.

1653 **Luck**, Henry Courtenay, A.K.C., F.R.G.S., F.R.M.S., A.S.E. *Toowoong, Brisbane, Queensland.* P.D.G.W. October 1890.

1654 **Lunn**, Henry Simpson, M.D. 5 *Endleigh Gardens, N.W., London.* 2410, *2410.* January 1898.

1655 **Lutter**, Henry M. *Mandalay, Burma.* 2375, P.M. May 1897.

1656 **Lyon**, H. Thomson, M.I.E.E. 57 *Onslow Square, S.W., London.* 1789. January 1899.

1657 **Lyons-Montgomery**, Foster Kynaston Walter. *Brit. S.A. Co., Cape Town.* 1331. January 1898.

1658 **Mabin**, Frank. 10 *Union Street, Plymouth.* 105. January 1891.

1659 **Macadam**, William Ivison, F.R.S.Edin., F.I.C., F.C.S., F.S.A.Scot. *Surgeon's Hall, Edinburgh.* **Past Grand Director Ceremonies, Past Grand Chancellor.** March 1890.

1660 **MacArthur**, Peter Robertson. 11 *Randolph Place, Mount Florida, Glasgow.* May 1899.

1661 **MacAlister**, Robert. *Pietermaritzburg, Natal.* 701 (S.C.), P.M. October 1895.

1662 **MacBride**, Andrew Somerville. 17 *Doune Ter., Kelvinside, Glasgow.* D.G.M., Dumbarton. May 1893.

1663 **MacCall**, Frank. *Detroit, Michigan, U.S.A.* 165, *165.* March 1898.

1664 **MacCalla**, W. A. Editor of "Keystone." 239 *Dock Street, Philadelphia, U.S.A.* March 1894.

1665 **McCaw**, J. Dysart. M.D., F.R.C.S. *Ivy House, Lincoln Road, E. Finchley, N., London.* 211 (I.C.) May 1897.

1666 **MacCombie**, W. G. 20 *Queenhithe, E.C., London.* 1232. March 1898.

1667 **M'Cullough**, David Ballantyne. *Melbourne Street, Brisbane, Queensland.* 2119, P.M., *908.* Oct. 1898.

1668 **MacCullough**, William. *High Street, Auckland, New Zealand.* Pr.G.M., Dep.G.Sup. (R.A.) North Island. March 1891.

1669 **MacDonald**, John. *Bowen, Queensland.* 819 (S.C.), P.M., *127* (S.C.). P.Z. November 1896.

1670 **MacDonald**, John Christopher. 6 *Lynwood Avenue, Newcastle-on-Tyne.* 541. March 1898.

1671 **MacDonald**, John Young. 12 *Eyre Street, Ballarat, Victoria.* **Past Grand Steward.** Oct. 1894.

1672 **MacDonald**, Alexander. *Thornwood, Ardrishaig, Scotland.* 754, P.M., *69.* January 1893.

1673 **MacDonald**, Robert. 37 *Marquis Street, Glasgow.* **Grand Steward, Scotland.** June 1891.

1674 **MacDougall**, John. *Merton Rd., Woolloongabba, Brisbane, Queensland.* 339 (I.C.), P.M. May 1896.

1675 **MacDougall**, W.A. *Launceston, Tasmania.* **Deputy Grand Master.** May 1895.

1676 **MacDowall**, Andrew. *Beaconsfield, Kircudbright, N.B.* P.P.G.D.C., P.P.G.Sc.N., Berks and Bucks. March 1893.

1677 **MacDowall**, G. A. *Jesmond, Plaistow, Essex.* 2291. January 1892.

1678 **Mace**, Albert E. *Chipping Norton, Oxfordshire.* 1036. March 1894.

1679 **M'Eachern**, Archibald. *Malvern Hills, Blackall, Queensland.* 2207. October 1898.

1680 **Macfarlane**, George. *Charters Towers, Queensland.* 1546, P.M., *1546.* Local Secretary for Charters Towers. June 1897.

1681 **MacGee**, Robert. 34 *South Castle Street, Liverpool.* 1675, P.M. May 1892.

1682 **MacGregor**, George Robert. *Bingley, Yorkshire.* 439. May 1889.

1683 **Macintyre**, Richard Beech. *Gayudah, Queensland.* March 1895.

1684 **Macintyre-North**, Charles Niven. 27 *Old Queen Street, Queen Anne's Gate, S.W., London.* 1559, P.M., *1275*, P.Z. October 1890.

1685 **Mackay**, Wallace. 26 *High Street, Exeter.* 1354. June 1899.

1686 **MacKellar**, John Douglas. *Benton Harbour, Michigan.* 298, *72.* June 1898.

1687 **Mackenzie**, Alexander F. 15 *Union Street, Inverness.* Pr.G.D.C. Local Sec. for Inverness. November 1893.

1688 **MacKenzie**, J. E. *Kimberley, South Africa.* 1409. May 1890.

1689 **MacKenzie**, James. *Belize, British Honduras.* 339 (S.C.), *115* (S.C.) November 1895.

1690 **MacKinnon**, Ludovic, Lieut. Derbyshire Regiment. *Chatham.* 1843. March 1898.

1691 **Maclaren**, Duncan Mark. *Block* 14, *Broken Hill, South Australia.* 199, *10.* June 1898.

1692 **M'Lean**, Hugh Gordon. *Hughenden, Queensland.* 2338. March 1899.

1693 **Maclean**, Magnus, M.A., D.Sc., F.R.S.E. 8 *St. Alban's Ter., Dowanhill, Glasgow.* 817, *69.* May 1898.

1694 **MacLean**, Lachlan. *Capetown.* 398 (S.C.), P.M. March 1893.

1695 **MacLean**, Peter. *Roma, Queensland.* 730 (S.C.), P.M., *247* (S.C.) October 1894.

1696 **MacLeavy**, James. *Wirral Hotel, New Ferry, Birkenhead.* 477, *477.* January 1894.

1697 **MacLeod**, George. *Clarence Villa,* 59 *Tonnahurich Street, Inverness.* Pr.G.St. January 1895.

1698 **MacLeod**, James Morrison. 6 *Freemasons' Hall, W.C., London.* Secretary R.M.I.B. **Past Grand Sword Bearer.** November 1890.

1699 ***MacMillan**, Frederick Douglas. *Box* 1541, *Johannesburg, Transvaal.* 744 (S.C.) November 1890.

1700 **MacNair**, Thomas S. *Hazleton, Pennsylvania, U.S.A.* 242, P.M., *181*, P.H.P. May 1887.

1701 ***MacNeill**, Percy Russell. *Longlands, Griqualand West, South Africa.* 1417. October 1894.

1702 **Macpherson-Grant**, George Bertram. *Ballindalloch Castle, Scotland.* Pr.G.W., Inverness. March 1896.

1703 **Macpherson-Grant**, John. *Milton Cottage, Kingussie, N.B.* **Provincial Grand Master, Inverness.** May 1894.

1704 **Mactaggart**, Major Charles, M.B., I.M.S. *Allahabad, India.* P.D.G.D., Bengal. March 1898.
1705 **Mager**, William Kelk. *Queenstown, South Africa.* P.M. May 1893.
1706 **Maguire**, Edward. *Gowrie Crossing, S. and W.R., Queensland.* 826 (S.C.) May 1898.
1707 **Maguire**, Robert, M.D., F.R.C.P. 4 *Seymour Street, Portman Square, W., London.* January 1898.
1708 **Mahon**, Ernest Leonard. *Pollibetta, Coorg, India.* 2576, P.M., *1043.* June 1896.
1709 **Makeham**, Henry William Payne, M.R.C.S., L.R.C.P., L.S.A. 330 *New Cross Road, S.E., London.* 1559, P.M., *1275*, P.Z. October 1896.
1710 **Makein**, William. 33 *Torbay Street, Kentish Town, N.W., London.* 180. March 1896.
1711 **Makovski**, Stanislaus. *Fairlawn, Redhill, Surrey.* 416, P.M. October 1896.
1712 **Malcolm**, John Cooper. 30 *Spencer Street, Leeds.* **Past Grand Deacon.** October 1896.
1713 **Maltby**, Charles Barnard Richard. 44 *Forest Road, Kew, S.W., London.* 2562, W.M. May 1899.
1714 **Maltman**, George. 2841 *Swanson Street, W., Philadelphia, U.S.A.* 771, P.M., *2.* May 1895.
1715 **Mander**, James. *Compton House, Hounslow, W., London.* 1201, P.M., P.Z. May 1898.
1716 **Manfield**, Harry. *Cliftonville, Northampton.* 1764, *360.* May 1889.
1717 **Mangles**, William Waring. 19 *Chesham Place, Brighton.* 811. June 1897.
1718 **Manley**, Herbert, M.A., M.B. *West Bromwich, Staffordshire.* June 1896.
1719 **Mann**, Edgar Montague. *Bath Mount, Exeter.* 39. March 1892.
1720 **Mansfield**, W. W. *Belle Vue House, Dean's Brook Lane, Edgware, Middlesex.* 1549, P.M., *1702*, P.Z. May 1898.
1721 **Manton**, Jomes Odom. *Gower Street, Derby.* P.Pr.G.A.D.C., P.Pr.G.Sc.N. March 1892.
1722 **Manuel**, Robert. 5 *Pump Court, Temple, E.C., London.* 1196, P.M., *1196*, P.Z. October 1893.
1723 **Mapleton**, Cuthbert Walter. 29 *Schubert Road, Putney, S.W., London.* 256. June 1890.
1724 **March**, Arthur V. *West Bank, Oakwood Avenue, Shortlands, Kent.* 1321. May 1898.
1725 **Marchand**, J. H. A. *Eastwood, King Edward's Road, New Barnet, Herts.* 2509, P.M. Jan. 1899.
1726 **Margerison**, James Bell. 47 *Shear Brow, Blackburn, Lancashire.* 345, P.M. May 1897.
1727 **Markham**, Christopher A., F.S.A. 4 *St. George's Place, Northampton.* P.P.G.W. May 1892.
1728 **Marling**, W. J. P. *Stanley Park, Stroud, Gloster.* 702. January 1898.
1729 **Marr**, Robert. 29 *Corn Exchange Chambers, E.C., London.* 238. June 1896.
1730 **Marrian**, Charles J. 8 *Heathfield Park, Willesden Green, N.W., London.* 2489, *2489.* June 1895.
1731 **Marrison**, Oswald S. *Patterson Street, Launceston, Tasmania.* **Past Grand Director of Ceremonies.** January 1899.
1732 **Marriott**, H. P. FitzGerald. *c/o H. S. King & Co., Pall Mall, S.W., London.* 5 (Sp.C.), *259* (S.C.) January 1897.
1733 **Marrs**, John H. *Box* 113, *Concord Junction, Massachusetts.* Corinthian L., Walden Chap., K. October 1898.
1734 **Marshall**, Augustine, M.D. *London Road S., Kirkley, Lowestoft.* 1452. January 1899.
1735 **Marshall**, A. V. 211 *Camberwell Road, S.E., London.* 1539. June 1898.
1736 **Marshall**, Henry. *The Rye, Harrogate, Yorks.* 1001. May 1898.
1737 **Marshall**, James. 24 *Charing Cross, S.W., London.* 4, P.M., *50.* March 1892.
1738 **Marshall**, William Bayley, F.S.S., M.I.C.E., M.I.M.E. *Richmond Hill, Birmingham.* P.Pr.G.R., Warwickshire. June 1892.
1739 **Marsland**, Octavius. 15 *Seething Lane, E.C., London.* 19. November 1895.
1740 **Marson**, James Thomas. *Sandon Road, Stafford.* 726, *726.* Local Secretary for Staffordshire. November 1893.
1741 **Marston**, Thomas Henry. *Casilla* 170, *Rosaria de Santa Fé, Argentine Republic.* 1553, *1553.* June 1898.
1742 **Martin**, George. 33 *Park View Road, Manningham, Bradford.* 702, *702.* January 1890.
1743 **Martin**, George. 19 *Eltham Road, Lee, Kent.* 829, P.M., *2099.* October 1896.
1744 **Martin**, John. *Mornington Road, Woodford, Essex.* 1056. May 1899.
1745 **Martin**, William Henry. *Toowoomba, Queensland.* 775 (S.C.) October 1896.
1746 **Marty**, Francis Charles. 195 *Calle Reconquista, Buenos Ayres.* 1553, P.M. *1553.* May 1898.
1747 **Martyn**, Rev. Charles J. *The Rectory, Daglingworth, Cirencester.* **Past Grand Chaplain.** June 1898.
1748 **Masey**, Francis Edward. 44 *Adderley Street, Cape Town.* October 1899.
1749 **Mason**, Charles Letch. *The Hollies, Cliff Road, Leeds.* P.Pr.G.W., P.Pr.G.H. June 1887.
1750 **Mason**, Rev. Henry J. *Wigston Magna Vicarage, Leicester.* P.Pr.G.Chap., Dorset. January 1891.
1751 **Mason**, J. J. *Hamilton, Ontario.* **Grand Secretary of Canada.** March 1888.
1752 **Mason**, John. *Freemasons' Hall, London, W.C.* **Past Grand Standard Bearer.** Oct. 1897.

1753 **Massey**, Louis Conrad. *Spartanburg, South Carolina, U.S.A.* D.D.G.M., Florida. March 1898.

1754 **Massey**, Stanley Franklin. *Rio de Janeiro.* 3. November 1896.

1755 **Massey-Hicks**, John Moses. *P.O.B. 2031, Johannesburg, Transvaal.* 853, P.M. October 1890.

1756 **Massie**, E. J. *Simla House, Spring Road, Bedford.* P.G.D.D.C., West Yorks. January 1888.

1757 **Masson**, David Parkes. *Lahore, Punjab, E.I.* P.Dis.G.Treas., Punjab. June 1888.

1758 **Matalha**, E., Baron de. *Pretoria, South African Republic.* 738, P.M., *738*. October 1889.

1759 **Mathews**, Robert Humphrys. *Cootamundra, New South Wales.* 185, P.M. November 1895.

1760 **Mathewson**, Capt. James W. *Engine House, No. 3, Detroit, Michigan.* 138, *16*. March 1898.

1761 **Mathieson**, James. *Box 1022, Johannesburg, South African Republic.* 570 (S.C.) March 1895.

1762 **Matier**, Charles Fitzgerald. *Mark Masons' Hall, Great Queen Street, W.C., London.* **Past Assistant Grand Director of Ceremonies.** June 1888.

1763 **Matthew**, John. *Box 92, Pretoria, South African Republic.* October 1896.

1764 **Matthews**, Edmund Harry. *Roy. Bk. of Queensland, Croydon, Queensland.* 768 (S.C.), *273* (S.C.) October 1899.

1765 **Matthews**, H. J. *The Mount, Monken-Hadley, Middlesex.* 2509, P.M. January 1899.

1766 **Matthews**, James Woodrow. *Coimbra, Alleyn Road, W. Dulwich, S.E., London.* **Past Grand Steward.** June 1899.

1767 **Matthews**, Robert C. *Sheridan Street, Gundagai, New South Wales.* 25, P.M. June 1895.

1768 **Matusch**, Frederick Charles. 48 *Fairholme Road, W. Kensington, W., London.* 228. March 1899.

1769 **Matzinger**, Capt. Theodore. 9 *Napier Avenue, Hurlingham, S.W., London.* 174. May 1894.

1770 **Maund**, William Charles. *Herberton, Queensland.* 1978, P.M. January 1896.

1771 **Maunsell**, Major G. W. *2nd Roy. W. Kent R., Alexandria, Egypt.* P.D.G.D., Bengal. Nov. 1897.

1772 ***Maxwell**, John M. *Room 1, Chicago Block, East Fifth Street, Leadville, Colorado, U.S.A.* **Past Grand Master, Colorado.** May 1890.

1773 **Maxwell**, Robert Miller. *St. George's Street, Cape Town.* 398 (S.C.) W.M. October 1898.

1774 **May**, Samuel McHean. 62 *Cardigan Road, Headingley, Leeds.* 2608. May 1898.

1775 **Maye**, William Bennett. *Abham, Buckfastleigh, Devon.* P.Pr.G.D.C., P.Pr.G.Std.B. (R.A.) Jan. 1889.

1776 **Mayer**, Daniel. 18 *Great Marlborough Street, W.C., London.* 59, P.M. May 1898.

1777 **Mayfield**, Joseph. *Roma, Queensland.* 780 (S.C.), P.M., *190* (S.C.), P.Z. Local Secretary for Roma. October 1892.

1778 **McLennan**, John Paul. *Houie's Creek, Mansfield, Victoria.* 131, P.M., *64*. November 1899.

1779 **McMillan**, Donald. 12 *Willoughby Road, Hampstead, N.W., London.* 2408. May 1899.

1780 **Mears**, Arthur. *Cairns, North Queensland.* P.Dis.G.St., P.Dis.G.S.B., Queensland. Local Secretary for Cairns. March 1888.

1781 **Meek**, J. M. 6 *Nelson Terrace, Coatham, Redcar, Yorks.* P.Pr.G.R., Durham. October 1898.

1782 **Meggy**, Arthur Robert. *Orthez, Hare Street, Romford, Essex.* P.Pr.G.W. January 1898.

1783 **Mehlhaus**, Friedrich Wilhelm Ernst. *The Poplars, Priory Road, Bowden, Manchester.* 317. October 1899.

1784 ***Mehta**, Roostumjee Dhunjeebhoy, J.P., C.I.E. 55 *Canning Street, Calcutta.* P.Dis.G.D. June 1891.

1785 **Mendelssohn**, Max. 56 *Hilldrop Crescent, Camden Road, N., London.* 212, *1839*. January 1889.

1786 **Mendelssohn**, Sidney. *Ashleigh, Fairhazel Gdns., Hampstead, N.W., London.* 1409. P.M. Jan. 1889.

1787 **Mercer**, Harry West. *Box 6, Barberton, S.A.R.* 747 (S.C.), P.M. October 1898.

1788 **Mercer**, Thomas James. 7 *Connaught Road, Harlesden, N.W., London.* 2427, P.M. Jan. 1895.

1789 **Meredith**, Sir James Creed, LL.D. *Clocevin, Pembroke Road, Dublin.* **Deputy Grand Master, Ireland.** March 1898.

1790 **Meredith**, Jonathan Hopkins. *Sansome Street, Worcester.* P.Pr.G.R., Staffords; P.Pr.G.D.C. (R.A.), Worcester. October 1897.

1791 **Meredith**, Morgan. *Mayne, Brisbane, Queensland.* 330 (I.C.), P.M. November 1896.

1792 **Merrick**, Rev. George Purnell. *Chaplain's House, Camden Road, N., London.* P.Pr.G.Chap., Surrey. June 1891.

1793 **Merrick**, William. 120 *Bedford Street, Liverpool.* 2714. May 1898.

1794 **Metcalf**, George Reuben, M.D. 110 *West Fourth Street, St. Paul, Minnesota, U.S.A.* 3. Local Secretary for Minnesota. March 1892.

1795 **Meyer**, Ernest Alfred. *Boksburg, S.A.R.* Lodge Jubilee (D.C.) October 1898.

1796 **Meyer**, Frank. *Artesian Works, Bear Lane, S.E., London.* 1471. March 1895.

1797 **Meyer**, Joseph. *Townsville, Queensland.* 677 (S.C.), *207* (S.C.) November 1895.

1798 **Michell**, George Francis. *Gover Street, Adelaide, South Australia.* **Past Grand Steward.** Jan. 1896.

1799 **Mickley**, George, M.A., M.B. *Freshwell House, Saffron Walden, Essex.* **Past Assistant Grand Director of Ceremonies.** March 1890.

1800 **Miles**, Charles George. *Grahamstown, Cape of Good Hope.* 711. March 1888.

1801 **Miles**, William. *Tinana, Maryborough, Queensland,* 775 (S.C.) March 1895.

1802 **Millar**, George W. 64 *Duane Street, New York.* 271, P.M., *241.* May 1897.

1803 **Miller**, Sir Alexander Edward, Q.C. 11 *Stone Buildings, Lincoln's Inn, W.C., London.* 459, *459.* March 1895.

1804 **Miller**, Alexander. *Cragie, Ligar Street, Ballarat, Victoria.* **Past Assistant Grand Director of Ceremonies, Victoria.** March 1893.

1805 **Miller**, Francis Hugh. *Widcombe Lodge, The Glebe, Blackheath, S.E., London.* 1593, P.M., *1593.* March 1890.

1806 **Miller**, Frederick Richard, F.R.C.S. 31 *Shepherd's Bush Road, W., London.* 753. January 1898.

1807 **Miller**, George Henry. *Mill View, Edgworthstown, Ireland.* Pr.G.Sec., Meath. March 1892.

1808 **Miller**, Harry Risch. 9 *Great St. Helen's, E.C., London.* 58. June 1899.

1809 **Miller**, James. *Rockhampton, Queensland.* 677 (S.C.), D.M. October 1896.

1810 **Miller**, John A. *Hopewell, Mercer Co., New Jersey, U.S.A.* 155, P.M. May 1895.

1811 **Miller**, T. L. *Eyre Cottage, Jews Walk, Sydenham, S.W., London.* 2105. January 1897.

1812 **Miller**, W. S. *Market Place, Witney, Oxon.* 1703, P.M. May 1899.

1813 **Miller**, W. Scott. *Belfaris, Grove Park, Chiswick, S.W., London.* 2500. January 1899.

1814 **Millington**, James. *Station Road, Horsford, near Leeds.* 1221, P.M., *289,* P.Z. May 1893.

1815 **Milne**, J. G. *P.O. Roodepoort, South African Republic.* 2539. June 1898.

1816 **Milne**, W. G. *Box* 402, *Johannesburg, South African Republic.* October 1896.

1817 **Milton**, John Harold. 9 *Staple Inn, W.C., London.* 2511, P.M., *174.* May 1897.

1818 **Mims**, Frederick Bosworth. *Laurifer, Arkwright Road, Hampstead, N.W., London.* 435, P.M. October 1898.

1819 **Mitchell**, Frederick William. *Holmburg, Norbiton Avenue, Kingston-on-Thames.* 1013. Jan. 1896.

1820 **Mitchell**, John Mitchell. 110 *Cannon Street, E.C., London.* 92 P.M. November 1895.

1821 **Mitchell**, Thomas Wiseman. *Arbuthnot & Co., Madras.* 1198, *1198.* October 1893.

1822 **Mitchell**, William Taylor. *Armenian Street, Blacktown, Madras.* P.Dis.G.S.B October 1894.

1823 **Moar**, J. T. 15 *Beak Street, W., London.* 813, P.M. March 1898.

1824 **Mocke**, Petrus Johannes Keeve. *Mutual Buildings, Cape Town.* Goede Trouw L. January 1899.

1825 **Mold**, Charles Trevor. 760 *Calle Cuyo, Buenos Ayres.* **District Grand Master.** Local Secretary for Argentine Republic. June 1894.

1826 **Molesworth**, Rev. Hugh Thomas. *Wynnum, Queensland.* P.Pr.G.W. October 1899.

1827 **Molloy**, Harry J. *Tarikere, Mysore, India.* P.D.G.Sup.W., Madras. May 1898.

1828 **Monckman**, Joseph Woodhead. 19 *Charles Street, Bradford.* P.Pr.G.D.C., P.Pr.G.Soj. (R.A.), West Yorks. March 1888.

1829 **Montague**, John Henry. 101 *New Bond Street, W., London.* 2030, W.M. October 1896.

1830 **Monteith**, H. Campin. *Ipswich, Suffolk.* P.Pr.G.W. June 1898.

1831 **Monteith**, Robert. *State School, Glencoe, Queensland.* 775 (S.C.) October 1894.

1832 **Montgomerie**, William Henry. *Townsville, Queensland.* 1595, P.M., *207* (S.C.) November 1895.

1833 **Montgomery**, Thomas. *St. Paul, Minnesota, U.S.A.* **Grand Secretary, Minnesota.** May 1893.

1834 **Mooers**, Edwin. *Kingston, Ontario, Canada.* 79, *20.* March 1896.

1835 **Moon**, John G. *William Street, Sydney, New South Wales.* P.M. October 1896.

1836 **Moore**, Charles. 19 *Church Street, Stoke, Devonport.* 90. October 1898.

1837 **Moore**, Lieut.-Col. Sir George Montgomery John, R.A., C.I.E. *Madras.* **District Grand Master, District Grand Superintendent, Madras.** May 1893.

1838 **Moore**, Silas R. 1015 *Sth. G. St., Tacoma, Washington, U.S.A.* **Grand Steward.** October 1895.

1839 **Moore**, Lieut.-Col. W.F., A.S.C. 1 *Wellington Villa, Military Road, Cork.* P.Dep.D.G.M., Malta. June 1898.

1840 **Moorhead**, Robert. *Bollon, Queensland.* 293 (I.C.) June 1897.

1841 **Moors**, Henry. 498 *Punt Hill, South Yarra, Victoria.* 151, P.M., *1,* P.Z. October 1892.

1842 **Morecroft**, Arthur Hubert. 5 *Castle Street, Liverpool.* 2316. March 1890.

1843 **Morgan**, Alexander H. 621 *North 20th Street, Philadelphia, U.S.A.* May 1898.

1844 **Morgan**, Arthur. *Warwick, Queensland.* 1372, P.M., 200 (S.C.), P.Z. October 1899.

1845 **Morgan**, Charles Talgai. *Mackay, Queensland.* 1554. June 1894.

1846 **Morgan**, Robert Barton. 8 *Lincoln's Inn, Corporation Street, Birmingham.* P.P.G.St.B. Nov. 1893.

1847 **Morland**, John Thornhill. *Bath Street, Abingdon, Berks.* D.Pr.G.M. June 1896.

1848 **Morley**, Edward. *Blackall, Queensland.* 2338. May 1894.

1859 **Morphy**, Ferdinand Jamison. *Club de Residentes Estrangeros, Buenos Ayres.* **Grand Superintendent, Argentine Republic.** March 1897.

1850 **Morris**, John Jones. 24 *Lombard Street, Portmadoc, North Wales.* P.Pr.G.St. May 1894.

1851 **Morris**, Spencer William. 48 *Christchurch Road, Streatham, S.W., London.* 231, P.M. Jan. 1894.

1852 **Morrish**, Samuel William Furze, M.I.N.A. 65 *Primrose Mansions, Battersea Park, S.W., London.* 1287. March 1898.

1853 **Morrison**, Charles. 66 *Conduit Street, W., London.* 1608, P.M. March 1898.

1854 **Morrison**, Robert. 99 *Napiershall Street, Glasgow, N.B.* 413, P.Dep.M., *50*, P.Z. October 1888.

1855 **Morton**, Francis William Watson. 39 *Brunswick Street, Fitzroy, Victoria.* 171, P.M. June 1896.

1856 **Moss**, William Edward. 7 *Rumford Street, Liverpool.* 357. March 1899.

1857 **Mossop**, John. 4 *St. Mary's Mansions, Paddington, W., London.* P.Pr.G.R., Worcester. Jan. 1898.

1858 **Mountain**, T. J. *Regency Street, Westminster, S.W., London.* 2030. June 1898.

1859 **Moutray**, Rev. John Maxwell, LL.D. *Richmond Glebe, Ballygawley, Tyrone.* P.G.Ch. March 1895.

1860 **Moyle**, J. Copley. *Moulmein, Burma.* **District Grand Master, Grand Superintendent.** March 1893.

1861 **Moysey**, Thomas. 71 *Gresham Street, E.C., London.* 2128. January 1896.

1862 **Muckleston-Allen**, Major Francke. *Glyn Padarn, Llanberis, North Wales.* 1861, *384*. March 1893.

1863 **Muggeridge**, Richard William. *The Brewery, Park Street, Southwark, S.E., London,* 1704, P.M., P.Z. March 1894.

1864 **Muller**, Cornelius Johannes. *Cathcart Villa, Capetown.* P.Pr.G.Ins., Netherlands. March 1889.

1865 **Mullins**, Arthur Ernest. 97 *Barry Road, East Dulwich, S.E., London.* 1446. March 1893.

1866 **Mullins**, Howard E. 258 *Tottenham Court Road, W., London.* 211, *720*. October 1897.

1867 **Munday**, Rev. J. G. *St. John Baptist Vic., Felixstowe, Suffolk.* P.P.G.Ch., Lincoln. March 1893.

1868 **Munro**, John. *P.O.B.* 174, *Pretoria, South African Republic.* 770 (S.C.), P.M. January 1894.

1869 **Murphy**, George B. *Moosomin, North Western Territory, Canada.* **Deputy Grand Master, Manitoba.** October 1897.

1870 **Murphy**, James Alexander. *Police Station, Chinchilla, Queensland.* 330 (I.C.), *194* (S.C.) May 1894.

1871 **Murray**, Alfred Alexander, F.R.S.E. 20 *Warrington Crescent, Edinburgh.* 2, *56*. March 1898.

1872 **Murray**, James. 144 *Craig Park, Denistoun, Glasgow.* *50*, P.Z. Pr.G.Treas., Glasgow. March 1894.

1873 **Murray**, John, A.R.I.B.A. *Adelphi Chambers, 7 St. John Street, W.C., London.* 171. June 1894.

1874 **Murrow**, Baron. 107 *Waterloo Crescent, The Forest, Nottingham.* 2189. March 1889.

1875 **Myers**, Gabriel. *Ficksburg, Orange Free State.* Lodge Star of the Border (D.C.) October 1895.

1876 **Myers**, Moss Phineas. 80 *Hamilton Terrace, N.W., London.* 2522. May 1896.

1877 **Mylne**, Thomas. *Brisbane, Queensland.* **District Grand Master, Provincial Grand Superintendent** (S.C.), **Queensland.** March 1892.

1878 **Nadel**, Naley. *Mount Road, Madras.* P.D.A.G.Pt. March 1897.

1879 ***Nairne**, Perceval Alleyn. 3 *Crossby Square, E.C., London.* **Past Grand Deacon.** March 1898.

1880 **Naoroji**, Dadabhai. *Washington House, 72 Anerley Park, S.E., London.* 1159, P.M. Jan. 1895.

1881 **Napper**, Sidney. 9 *Fenchurch Street, E.C., London.* 1471, P.M. March 1898.

1882 **Nash**, Frank Archibald. *Clovelly, Strawberry Hill, Middlesex.* 2581. January 1898.

1883 **Nash**, Stewart. *Gympie, Queensland.* 1249, P.M., *260* (S.C.) May 1897.

1884 **Naylor**, Walter Olliver. *Box* 188, *Johannesburg, South African Republic.* 2313, *2313*. Oct. 1896.

1885 **Neech**, George Christian. *Geham, Toowoomba, Queensland.* 826 (S.C.), *194* (S.C.) May 1894.

1886 **Nelson**, George. *Villa Devoto, Buenos Ayres.* P.Dis.G.D., Dis.G.Stand.B. (R.A.) March 1891.

1887 **Nelson**, George Cawood. *Myrtle Villa, Grahamstown, Cape Colony.* 651 (S.C.) June 1895.

1888 **Nelson**, Peter August. *Rockhampton, Queensland.* 982, P.M., *205* (S.C.), P.J. October 1896.

1889 **Nelson**, William Cowper. *Atlanta, Georgia, U.S.A.* 1, *1*, P.H.P. May 1894.

1890 **Nettleship**, Rev. C. Frank. *P.O. Box F., Newark, New Jersey, U.S.A.* 1. June 1896.

1891 **New**, Thomas Cheney. 2 *Prospect Place, Stratford-on-Avon, Warwickshire.* Pr.G.St.B. June 1896.

1892 **Newbold**, Walter. 14 *Montrell Road, Streatham, S.W., London.* 183, P.M. January 1895.

1893 **Newman**, A. *P.O., Pretoria, South African Republic.* October 1896.

1894 **Newman**, Frank. 90 *Shardeloes Road, New Cross, S.E., London.* 1310. June 1898.

1895 ***Newman**, Henry Field. 16 *High Street, Shrewsbury, Salop.* 117. October 1888.

1896 **Newton**, James. 23 *Silverwell Street, Bolton, Lancashire.* Pr.G.Sec., Pr.G.Sc.E., E. Lancashire. **Past Grand Sword Bearer.** February 1887.

1897 **Newton**, John, F.R.A.S. *Glen Lyn, 18 Erlanger Road, Hatcham, S.E., London.* **Past Grand Pursuivant, Past Assistant Grand Director of Ceremonies** (R.A.) October 1889.

1898 **Newton**, William John. *Brightside, Heswall, Cheshire.* 1289, *537*. June 1898.

1899 **Newton**, William Watson. 52 *St. Enoch Square, Glasgow.* **Grand Standard Bearer.** May 1894.

1900 **Nicholes**, W. S. 8 *Pownall Gardens, Hounslow, Middlesex.* 209, P.M. October 1896.

1901 **Nichols**, H. Bertram. *6 Pieras Road, Handsworth, Birmingham.* 1180. May 1898.
1902 **Nicholson**, J. J. *Florida, South African Republic.* 67 (I.C.) May 1898.
1903 **Nickel**, Dr. August Ferdinand Alexander. *Perleberg, Germany.* L. zur Perle. October 1895.
1904 **Nicklin**, John Bailey. *Chattanooga, Tennessee, U.S.A.* P.M. March 1892.
1905 **Nickson**, Dr. Wilfred. *Bolton Street, Newcastle, N.S.Wales.* P.M., *214* (S.C.), P.Z. October 1896.
1906 **Nicol**, John Coulson. *Elmdon Lodge, Acocks Green, Birmingham.* 74, W.M. June 1899.
1907 **Nicole**, C. *4 Cotton Street, Australia Avenue, E.C., London.* 2278. March 1898.
1908 **Niven**, John. *Osborne House, Clayton, Bradford.* 750. January 1889.
1909 **Nixon**, Dr. Edward John. *Heidelberg, South African Republic.* 2354, P.M. May 1898.
1910 **Nixon**, John Clarke. *West Riding Asylum, Menston, Leeds.* 1522. October 1899.
1911 **Noakes**, H. W. *3 Kirkstall Road, Streatham Hill, S.W., London.* 108, P.M., *749*, Z. May 1892.
1912 **Noble**, Alexander Fraser. *361 Bates Avenue, St. Paul, Minnesota, U.S.A.* 163, *45*. October 1897.
1913 **Noble**, Bento Fernandes, M.B., C.M. *67 Rua do Ovidor, Rio de Janeiro.* 4, 69. October 1895.
1914 **Nock**, George Arthur. *National Provincial Bank of England, Hull.* 1896. January 1889.
1915 **Noehmer**, C. W. *3 Havelock Road, Croydon, Surrey.* 186, P.M. January 1895.
1916 **Norden**, Rev. Henry Louis. *4 The Gardens, East Dulwich, S.E., London.* P.Pr.G.Chap., Suffolk. June 1898.
1917 **Norfolk**, Thomas. *9 Manor Row, Roseberry Road, Bradford.* 600. January 1888.
1918 **Norman**, George. *12 Brock Street, Bath.* 41, P.M., *41*. November 1895.
1919 **Norman**, George. *Alpha House, Cheltenham, Gloucestershire.* P.Pr.G.R., P.Pr.G.So. May 1888.
1920 **North**, W. J. R. *P.O. Roodeport, South African Republic.* 2539. June 1898.
1921 **Nunn**, Richard Joseph, M.D. *119½ York Street, Savannah, Georgia, U.S.A.* 15, P.M., *3*, P.K. November 1889.
1922 **Nuttall**, John Robert. *13 Thornfield, Lancaster.* 1051, P.M., P.Z. May 1899.

1923 **O'Duffey**, John. *54 Rutland Square, Dublin.* 227. January 1899.
1924 **Oehley**, Oliver Charles. *Somerset East, Cape Colony.* 1585. October 1897.
1925 **Oertel**, Frederick Oscar, C.E., A.I.D.A. *Saharanpur, N.W.Prov., India.* 1870. March 1898.
1926 **Oetzmann**, Charles H. *Brighton Road, Surbiton, Surrey.* 2146. March 1898.
1927 **Officer**, William. *21 Castle Street, Edinburgh.* **Past Grand Deacon.** October 1894.
1928 **Oliver**, Thomas Gordon. *One Mile, Gympie, Queensland.* 863 (S.C.), P.M., *260* (S.C.) May 1898.
1929 **Oppert**, Emile Daniel. *33 Old Broad Street, E.C., London.* 92, P.M. November 1895.
1930 **Oram**, John Earl, M.A., M.E. *67 Palmerston Road, Dublin.* 357, P.M., *23*, P.K. January 1890.
1931 **Oram**, William Adams. *Rangoon.* P.Dis.D.G., Japan. May 1897.
1932 **Oranje**, Pieter. *Barberton, South African Republic.* Lodge Jubilee (D.C.), P.M. October 1898.
1933 **Orchard**, Vivian. *124 Blackheath Hill, S.E., London.* 79, P.M. March 1895.
1934 **Orr**, Andrew William, M.D. *Edward Street, Brisbane, Queensland.* 286 (I.C.) May 1897.
1935 **Orr**, Leonard J. *11 Chatsworth Road, Brondesbury, N.W., London.* 1572. May 1898.
1936 **Orttewell**, Richard. *Maldon, Essex.* 1024, P.M., *1024*. November 1894.
1937 **Osman**, Constant Edward. *132 Commercial Road, E., London.* 2469, P.M. November 1898.
1938 **Overbeck**, H. E. *4 Rumford Place, Liverpool.* 216, P.M. May 1898.
1939 **Owen**, Herbert Charles. *Compton, Wolverhampton.* 526, P.M. March 1888.
1940 **Owen**, S. Walsh, L.R.C.P. *10 Shepherd's Bush Road, W., London.* 901, *201*. October 1898.
1941 **Owens**, Frederick Edward. *57 Hamilton Square, Birkenhead.* 2433, *2433*. May 1898.
1942 **Oxland**, Rev. John Oxley, J.P., F.R.G.S., etc. *Gilletts, Pine Town, Natal.* Dis.G.Ch. May 1888.

1943 **Packer**, Henry John. *Asylum, Toowoomba, Queensland.* 755 (S.C.), *194* (S.C.) October 1894.
1944 **Painter**, Edwin Richard. *156 Larkhall Lane, Clapham, S.W., London.* 766. May 1898.
1945 **Page**, Alfred. *11 Fowler Street, South Shields.* 1676, *1626*. May 1895.
1946 **Page**, Alfred. *Long Row, Nottingham.* P.Pr.G.W., Pr.G.Tr. (R.A.) January 1899.
1947 **Page**, Alfred. *25 King Street, Cheapside, E.C., London.* 79, W.M. March 1899.
1948 **Page**, Augustus Hammond. *Cobar, New South Wales.* 97. October 1894.
1949 **Page**, W. S. *The Gales, Woodford Bridge, Essex.* 186, P.M. October 1894.
1950 **Page**, W. T. *Lynthorpe, Bromyard Road, Worcester.* Pr.G.Sec. October 1896.
1951 **Pakes**, John James. *10 Malpas Road, Brockley, S.E., London.* 871, P.M., *140*, P.Z. January 1890.
1952 **Palmer**, Capt. A. S. *5 Horbury Crescent, Notting Hill Gate, W., London.* 1165. November 1897
1953 **Palmer**, Charles. *Jagersfontein, Orange Free State.* 1469, P.M. May 1896.

1954 **Palmer**, Edward Joseph. *6a Austin Friars, E.C., London.* 1460. March 1899.

1955 **Palmer**, Fred Freke. *122 Seymour Place, Bryanston Sq., W., London.* 46. March 1899.

1956 **Palmer**, Henry. *Manor House, Medomsley, Co. Durham.* P.Pr.G.D., P.Pr.A.So. June 1899.

1957 **Palmer**, Rev. James Nelson. *Bembridge, near Ryde, Isle of Wight.* **Past Grand Chaplain and Past Grand Sojourner, England.** November 1888.

1958 ***Palmer-Thomas**, R. *5 Horbury Crescent, Notting Hill Gate, W., London.* 1929, P.M., P.Z. June 1891.

1959 **Papenfus**, Herbert B. *Johannesburg, S.A.R.* Star of the Rand Lodge. October 1891.

1960 **Papworth**, Oliver. *9 St. Andrew's Hill, Cambridge.* Pr.G.Sec., P.Pr.G.H. June 1894.

1961 **Paramore**, David Lewis. *Snohomish, Washington, U.S.A.* **Grand High Priest.** Oct. 1893.

1962 **Pardoe**, Samuel Alfred. *90 High Road, Kilburn, N.W., London.* 183. March 1899.

1963 **Parke**, George Henry. *St. John's, Wakefield, Yorks.* 154, P.M., *154*, P.Z. January 1895.

1964 **Parke**, P. Halkett. *Thursday Island, Queensland.* 820 (S.C.) June 1896.

1965 **Parker**, George Phillip. *3 Ormond Terrace, N.W., London.* 1397, P.M. June 1898.

1966 **Parker**, Gerald Loryley. *Box 287, Buluwayo, Rhodesia.* 2566, *2566*. March 1899.

1967 **Parker**, William F. *Armidale, New South Wales.* 183. May 1895.

1968 **Parkinson**, John. *17 Arran Quay, Dublin.* 494, P.M. January 1898.

1969 **Parsons**, E. *13 Lyric Chambers, Whitcomb Street, W.C., London.* 1927. March 1898.

1970 **Partridge**, Samuel Steads. *16 De Montfort Square, Leicester.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer** (R.A.) January 1889.

1971 **Passmore**, Henry. *H.M. Customs, Sydney, New South Wales.* **Grand Warden, Grand Haggai.** January 1896.

1972 **Pastfield**, John Robinson. *Princess Street South, St. Thomas, Exeter.* 39. March 1897.

1973 **Patlansky**, Joseph Manuel. *P.O.B. 378, Johannesburg, S.A.R.* De Goede Trouw L. May 1892.

1974 **Paterson**, Colin Archibald. *Vizianagram, Madras.* 2592. May 1898.

1975 **Paterson**, J. Mountain. *62 Haverstock Hill, N.W., London.* 2408. May 1898.

1976 **Patterson**, George. *20 Havelock Street, Wilton, Hawick, N.B.* 424. March 1894.

1977 **Patterson**, William George. *Sandgate, Queensland.* 2670, *908*. May 1899.

1978 **Patton**, Thomas R. *Masonic Temple, Philadelphia, U.S.A.* **Grand Treasurer of Grand Lodge and Grand Chapter of Pennsylvania; Representative of Grand Lodge of England.** May 1887.

1979 **Paul**, George William Frederick, M.D. *Sandgate, Queensland.* 803 (S.C.), P.M. May 1899.

1980 **Pavitt**, G. W. *14 Barking Road, Canning Town, E., London.* 860. May 1898.

1981 **Paxon**, Harold Charles. *Kwala Lumpor, Selangor, Straits Settlements.* 2337. May 1895.

1982 **Paxton**, Adam. *Canning Road, Allahabad, Bengal.* P.D.D.G.M., P.D.G.H. January 1896.

1983 **Payne**, Henry R. J. *Patterson Street, Launceston, Tasmania.* 4. January 1899.

1984 **Peacock**, Thomas Francis, F.S.A. *Fernlea, Sidcup, Kent.* **Past Grand Steward.** Jan. 1899.

1985 **Pearce**, Gilbert P. *Mellanear House, Hayle, Cornwall.* P.Pr.G.W., Cornwall. Librarian of Coombe Masonic Library, Hayle. March 1887.

1986 **Pearse**, Albert, Capt. R.A.M.C. *Aldershot.* 1174. March 1899.

1987 **Pearse**, F. E. *Ripley, Surrey.* 1395. November 1898.

1988 **Pearson**, Ernest A. *Eton, Mackay, Queensland.* 2624, P.M. November 1896.

1989 **Pechey**, Thomas Pollard. *24 High Street, Maldon, Essex.* 1024, *1024*. January 1898.

1990 **Peck**, Allen Millard. *Elm Street, Providence, R.I., U.S.A.* 36, P.M. May 1893.

1991 **Peck**, Andrew. *1345 Bedford Avenue, Brooklyn, New York.* 719, *209*. October 1891.

1992 **Peck**, Michael Charles. *2 West Park Terrace, Hull.* **Past Grand Standard Bearer, Past Grand Assistant Director of Ceremonies** (R.A.) March 1892.

1993 ***Peek**, Rev. R. *Drewsteignton, Newton Abbot, Devon.* **Past Grand Chaplain.** May 1888.

1994 **Pegler**, Stephen Francis. *Amcot House, Retford, Notts.* P.Pr.G.R., Notts. March 1894.

1995 **Pell**, Watkin Owen Spencer. *Highbeach, Felixstowe, Suffolk.* 2371, *10*. May 1898.

1996 **Pellon**, José F. *2 Mercaderes, Havana, Cuba.* **Deputy Grand Master.** May 1893.

1997 **Pemberton**, Abraham. *152 Manchester Road, Heaton Chapel, East Lancashire.* P.Pr.G.D.C. January 1892.

1998 **Pemberton**, W. A. *Hermitage College, Jeolikote, P.O. Kumaon, N.W.P., India.* P.D.G.Sup.W., Bengal. March 1898.

1999 **Penfold**, Abel. *43 The Common, Woolwich.* P.Pr.G.D. January 1899.

2000 **Penlington**, Thomas. *East Street, Rockhampton, Queensland.* 319 (I.C.) October 1894.

2001 **Pentz**, Henry Home Ley. *Athens Villa, Mouille Point, Cape Town.* L. De Goede Hoop. Jan. 1899.

2002 **Pepper**, J. F. *Handsworth, Birmingham.* P.Pr.G.W., Pr.G.H., Staffords. March 1898.

2003 **Perceval**, John. *Slanly View, Wexford, Ireland.* Dep.Pr.G.M. May 1899.

2004 **Percival**, Ernest Passawer, LL.D. *Stefansplatz* 8, *Vienna.* 1415. November 1897.

2005 **Percy**, Harry Walter. *Fairmount, Breakspear Road, Brockley, S.E., London.* 1853, P.M. March 1899.

2006 **Perkins**, Captain William. *The Chestnuts, Lower Addiscombe Road, Croydon.* 2470. June 1894.

2007 **Perry**, Harry. 30 *Barlow Moor Road, Didsbury, Manchester.* P.Pr.G.D., E. Lancs. March 1894.

2008 **Perryman**, Charles Henry. 55 *Doughty Street, W.C., London.* 2398, W.M. January 1899.

2009 **Peters**, Frederick William. *Box* 747, *Johannesburg, South Africa.* January 1889.

2010 **Peters**, Herbert William. *West End, Kimberley, South Africa.* D.G.Sec., C.S. Africa. June 1888.

2011 **Peterson**, James Peter. *Longreach, Queensland.* 2510, P.M. October 1896.

2012 **Petrie**, David. *Box* 152, *Pretoria, South African Republic.* October 1896.

2013 **Pettigrew**, George Attwood. *Flandreau, South Dakota, U.S.A.* **Grand Secretary.** Oct. 1894.

2014 **Phelps**, W. E. 6 *Diamond Terrace, Blackheath, S.E., London.* 1670, P.M., *2395.* January 1898.

2015 **Phillipson**, Ferdinand. *Tordenskjoldsgade* 24, *Copenhagen.* L. Ferdinande Caroline, Hamburg. May 1893.

2016 **Phillips**, Ebenezer S. 440 *Kossuth Street, Bridgeport, Connecticut, U.S.A.* 3, *13.* March 1894.

2017 **Phillips**, George Thorne. *Wokingham, Berks.* 2437. June 1896.

2018 **Phillipps**, W. Herbert. *Adelaide, South Australia.* 38. May 1898.

2019 **Philon**, Nicholas. *Piraeus, Greece.* **Assistant Grand Secretary, Greece.** Local Secretary for Greece. March 1890.

2020 **Pickergill**, Charles Phillips. 3 *Marlborough Terrace, Dewsbury, Yorks.* 827. October 1898.

2021 **Pickering**, George Alfred. *Guildhall, E.C., London.* **Past Grand Steward.** March 1892.

2022 **Pickering**, Thomas. 42 *Osborne Road, Newcastle-on-Tyne.* 24, *24.* June 1892.

2023 **Pickett**, Jacob, M.D. 26 *Colville Square, W., London.* 766, P.M. January 1895.

2024 **Pickett**, John. *Waipawa, Hawkes Bay, New Zealand.* **Past Grand Steward.** May 1893.

2025 **Pickford**, Alfred. 14 *Clyde Road, West Didsbury, Manchester.* 1375, P.M., *1387.* June 1898.

2026 **Pidduck**, George. 86*a Leadenhall Street, E.C., London.* 2409, P.M. May 1897.

2027 ***Pierce**, W. Frank. 12 *Chronicle Buildings, San Francisco, California.* **Deputy Grand High Priest, California.** January 1897.

2028 **Pierson**, Joseph Waldie. *Box* 561, *Johannesburg, Transvaal.* 1665, *1665.* March 1889.

2029 **Pigram**, Frank. *Lower Freestone, Warwick, Queensland.* 1372. June 1894.

2030 **Pike**, Herbert Watson, I.C.S. *Sitapur, India.* 391, 1204, P.M., *891*, P.H. October 1896.

2031 **Pilcher**, Ardaseer Ruttonji. *Secunderabad, Deccan, Madras.* P.D.G.W., P.D.G.J. May 1893.

2032 **Pile**, William. *Sutton, Surrey.* P.P.G.St.B., P.P.G.Sc.N. November 1893.

2033 **Pimlott**, William Henry. *Crosshill, Nobby, Queensland.* 775 (S.C.), *194* (S.C.) October 1895.

2034 **Pinckard**, George Josiah. *P.O.B.* 1759, *New Orleans, U.S.A.* **Past Grand High Priest, Representative of Grand Lodge of England at Grand Lodge, Louisiana.** May 1887.

2035 **Pinder**, James. 157 *Graham Road, Hackney, N.E., London.* P.P.G.Tr., P.P.G.So., Essex. Nov. 1895.

2036 **Pinwill**, William Richard. *8th King's Regiment, Holywood, Belfast.* 2477. June 1897.

2037 **Pittman**, Frederick John. *Beechcroft, St. Augustine's Avenue, South Croydon.* 538. March 1898.

2038 **Pittman**, J. J. 59 *Dingwall Road, Croydon, Surrey.* 538, P.M. March 1897.

2039 **Pitts**, Alvah Grenelle. 33 *Newberry Building, Detroit, Michigan, U.S.A.* 387, *138.* March 1899.

2040 **Plowright**, F. S. *Warneford, Station Road, New Barnet, Herts.* 2509, P.M. January 1899.

2041 **Plumbe**, Rowland, F.R.I.B.A. 13 *Fitzroy Square, W., London.* **Past Grand Superintendent of Works.** June 1896.

2042 **Poate**, H. 2 *Suffolk Place, Pall Mall, S.W., London.* 82. October 1897.

2043 **Pocklington**, W. H. 5 *Arthur Road, Holloway, N., London.* 1288, P.M. May 1898.

2044 **Pocock**, James Charles. *Bromley, Kent.* 224, P.M., *195.* March 1893.

2045 **Poirin**, Napoleon Vincent Phillippe. *Beckington, Burnt Ash Road, S.E., London.* 2579. Jan. 1898.

2046 **Pollard**, Joseph. 51 *Queen Anne Street, Cavendish Sq, W., London.* P.P.G.W., Surrey. Oct. 1889.

2047 **Pollard**, Thomas. 52 *Richmond Road, Earl's Court, S.W., London.* 2648. November 1898.

2048 **Pond**, Samuel. *Blandford, Dorset.* 1266. January 1897.

2049 **Poole**, William George. *Redlands, Albion Road, Sutton, Surrey.* 860, P.M., *860*, P.Z. Jan. 1894.

2050 ***Pope**, Edward Barfoot George. *Box* 1239, *Buenos Ayres.* 617, *617.* May 1892.

2051 **Pope**, Seth L. *Box* 256, *Portland, Oregon, U.S.A.* January 1899.

2052 **Porter**, James. *Leys Llewellyn, Conway, North Wales.* P.Pr.G.St. March 1895.

2053 **Postans**, Capt. Edward W. *Fairfield House, Cheshunt, Herts.* 34, P.M., P.Z. March 1898.

2054 **Poston**, Henry. 39 *Lombard Street, E.C., London.* 19, P.M. March 1892.

2055 **Potter**, F. W. *Nerthorpe, Uplands Park, Enfield, Middlesex.* 2241, P.M. March 1898.

2056 **Potts**, William T. 88 *Horseferry Road, Westminster, S.W., London.* 1805, P.M. March 1897.

2057 **Powell**, Capt. C. C. *The Elms, Dixton, Monmouth.* P.Pr.G.S. of W. November 1895.

2058 **Powell**, F. A., F.R.I.B.A. 344 *Kennington Road, S.E., London.* P.Pr.G.W., Monmouth. Nov. 1887.

2059 **Powell**, George. 76 *Finsbury Pavement, E.C., London.* 142, P.M., *975*, P.Z. May 1890.

2060 **Powis**, George Trigance. 78 *Loop Street, Cape Town.* De Goede Hoop L. May 1899.

2061 **Powley**, George Henry. *Victoria Street West, Auckland, New Zealand.* **Past Grand Warden, New Zealand.** October 1891.

2062 **Praeger**, Major Henry J. F. *Brooklands, Castelnau, Barnes, Surrey.* 2484. March 1898.

2063 **Pratt-Saunders**, Col. R. J., R.A. *Saunders Grove, Beltinglass, Ireland.* **Provincial Grand Master, Wicklow and Wexford.** March 1898.

2064 **Prenzlau**, Julius. *Bosjes Spruit, Brandfort, Orange Free State.* 1022, L. Unity (D.C.) March 1895.

2065 **Preston**, Arthur Edwin. *Abingdon, Berks.* P.Pr.G.R. May 1898.

2066 **Preston**, Donald William. *Penryn, Knyveton Road, Bournemouth.* P.Pr.G.D., P.Pr.G.So. March 1899.

2067 **Preston**, George Berthon, Capt. 2nd Dragoon Guards. 27 *Redcliffe Gardens, South Kensington, S.W., London.* 1960, P.M., P.Z. November 1893.

2068 **Preston**, Robert Arthur Berthon, M.A. 1 *Elm Court Temple, E.C., London.* 1118, P.M., P.Z. January 1890.

2069 **Pretorius**, W. J. *Roodepoort, South African Republic.* 2539. October 1899.

2070 **Price**, Bun. F. *Memphis, Tennessee, U.S.A.* **Past Grand Master, Tennessee.** March 1892.

2071 **Price**, Milton H. *Memphis, Tennessee, U.S.A.* 299, P.M. January 1894.

2072 **Pringle**, Sir Norman Robert, Bart. 90 *Belgrave Road, S.W., London.* 92. January 1898.

2073 **Prior**, Ephraim. *Magdala Road, Nottingham.* 1794. January 1898.

2074 **Probyn**, Lieut.-Col. Clifford. 55 *Grosvenor Street, W., London.* **Grand Treasurer.** March 1897.

2075 **Procter**, Alfred. 22 *Bootham Crescent, York.* 236, P.M., *236*. January 1897.

2076 **Proctor**, Frederick Stephen. *Qu'Appelle, Assa, Canada.* **Grand Deacon, Manitoba.** Oct. 1896.

2077 **Proctor**, John James Beauchamp. *South African College, Cape Town.* P.D.G.W. May 1899.

2078 **Prynn**, Fred. *New Union Street, Moor Lane, E.C., London.* 334. June 1898.

2079 ***Pryce**, Thomas Lawrence. *P.O.B.* 186, *Johannesburg, Transvaal.* 828, *2313*. Local Secretary for Johannesburg. May 1890.

2080 **Puckle**, Walter Bridge. *Selby Lodge, Lansdowne Place, Brighton.* 162. May 1890.

2081 **Pudsey**, Colonel Henry Fawcett. 6 *Crown Terrace, Anlaby Road, Hull.* P.P.G.D. June 1889.

2082 **Pulsford**, Francis William. *New Road, Poplar, E., London.* 898, P.M. May 1899.

2083 **Pulvermann**, Martin. 26 *Minories, E.C., London.* 19. October 1895.

2084 **Purey-Cust**, the Very Rev. Arthur Perceval, Dean of York. *The Deanery, York.* **Past Grand Chaplain.** January 1888.

2085 **Purkiss**, William Henry. 38 *Featherstone Street, E.C., London.* 860, *860*. March 1891.

2086 **Purvis**, Rev. A. E. *Bath.* 379. March 1897.

2087 **Purvis**, Thomas. 5 *Grainger Villa, Newcastle-on-Tyne.* 481, P.M., *481*. November 1890.

2088 **Pye**, Lieut. William Edmund. *Kamptee, C.P., India.* 1870. March 1898.

2089 **Pyke**, John. *North Tawton, Devon.* 1753. June 1898.

2090 **Pym**, Edward Ferriter Lucas. *Blackall, Queensland.* 2746. October 1899.

2091 **Quayle**, Mark. *P.O.B.* 919, *New Orleans, U.S.A.* 1, P.M. October 1889.

2092 **Rahman**, the Hon. Abdul Dato Sri Amar d'Raja, C.M.G. *Johore Bahru, Johore, Straits Settlements.* 1152. November 1893.

2093 **Raines**, Herbert Percy. *St. Helens, Bridlington Quay, Yorks.* 643, P.M., *200*. January 1898.

2094 **Rainey**, James Jarvis. *Spilsby, Lincolnshire.* 426, *721*. March 1890.

2095 **Ralling**, Thomas John. *Winnock Lodge, Colchester, Essex.* **Past Assistant Grand Director of Ceremonies, Past Grand Sword Bearer.** January 1890.

2096 **Ramsay**, John Carmichael. *Dalhousie, Waratah, Newcastle, N.S.W.* Dis.G.Insp. of W. March 1894.

2097 **Ramsay**, William Boswell. *Box 258, Buluwayo, Rhodesia.* 851 (S.C.), W.M. October 1899.

2098 **Randall**, James Alfred. 62 *Falcon Road, Clapham Junction, S.W., London.* 1963, P.M., *1793*, P.Z. March 1893.

2099 **Randell**, George. *St. Paul's School, St. Leonards-on-Sea, Sussex.* P.Pr.G.D.C. January 1892.

2100 **Randolph**, Lieut.-General Charles Wilson. 76 *Chester Square, S.W., London.* **Grand Superintendent, Sussex.** May 1893.

2101 **Ratcliffe**, Charles. 13 *Rufford Road, Elm Park, Fairfield, Liverpool.* 216, P.M., P.Z. May 1892.
2102 **Rawbone**, John. *Middelburg, South African Republic.* 794 (S.C.) March 1894.
2103 **Ray**, John Titterington. 5 *Appian Way, Leeson Park, Dublin.* 620, P.M. March 1896.
2104 **Raymond**, Henry Francis. *Elsinore, The Avenue, Yeovil, Somersetshire.* P.Pr.G.D. March 1888.
2105 **Raymond**, Percy Miles. *Box 554, Sacramento, California, U.S.A.* 51. January 1896.
2106 **Rayner**, William J. *Westbury, Chart Lane, Reigate, Surrey.* 1362. May 1899.
2107 **Read**, R. S. *Beaumont, St. Ives, Cornwall.* 1272, P.M. January 1895.
2108 **Rebman**, Francis Joseph. 11 *Adam Street, Strand, W.C., London.* 2000. January 1897.
2109 **Redfearn**, Thomas Butler. 20 *Scale Lane, Hull.* P.P.G.W., A.P.G.Sec., A.P.G.Sc.E. Jan. 1895.
2110 **Redway**, Captain George William. *Ealing Common, Middlesex.* 2094. March 1895.
2111 **Reece**, R. J., M.D. 62 *Addison Gardens, W., London.* 69, P.M., *410*, P.Z. Jonuary 1899.
2112 **Reed**, Commander George Henry Baynes, R.N. *Tehidy Terrace, Folmouth, Cornwall.* P.Pr.G.W., P.Pr.G.J., Cornwall. March 1888.
2113 **Reed**, George William. 92 *Ritherden Road, Upper Tooting, S.W., London.* 13, P.M. March 1899.
2114 **Reed**, W. H. 4 *Westbury Road, Ealing, W., London.* 382. January 1893.
2115 **Reep**, John Robertson. *Franklin House, S. Norwood, S.E., London.* 1260, P.M., P.Z. June 1890.
2116 **Rees**, Thomas Ernest. 2 *Beverley Villas, Alexandra Road, Bath.* 1366. March 1898.
2117 **Reid**, Arthur Henry, F.R.I.B.A. *Box 120, Cape Town.* P.Dis.G.Sup.ofW., Transvaal and Eastern Division, South Africa. October 1889.
2118 **Reid**, Godfrey Forest. *Bethlehem, Orange Free State.* 2522. May 1895.
2119 **Reid**, John. *Bloemfontein, Orange Free State.* 1022. January 1899.
2120 **Rendell**, Arthur Paige. *Stanley House, Horton Lane, Bradford.* 974, *974*. March 1893.
2121 **Rendle**, Rev. Alfred James, M.A. *Rondebosch, Cape Town.* P.Dis.G.Ch. March 1899.
2122 **Renner**, Peter Awooner. *Villa Esperance, Cape Coast, Gold Coast Colony.* 773. Local Secretary for the Gold Coast. March 1891.
2123 **Renwick**, James. *Toowoomba, Queensland.* P.D.G.D. May 1891.
2124 **Retallack-Moloney**, Joseph Henry. 360 *Romford Road, E., London.* 2291, *933*. November 1894.
2125 **Reynolds**, Captain Cecil Edwards. *Great Chesterford, Essex.* 488, P.M., *488*. October 1888.
2126 **Reynolds**, Dr. Ernest James. *Oakenrod, Lordship Lane, S.E., London.* 63, *58*. March 1895.
2127 **Rich**, Harry Nelson. *Ladner, British Columbia, Canada.* 9, P.M. January 1896.
2128 ***Richards**, George. *P.O.B.* 440, *Johannesburg, S.A.R.* **District Grand Master.** October 1888.
2129 **Richards**, J. Peeke. 6 *Freeland Road, Ealing, W., Middlesex.* 1584, P.M. January 1896.
2130 **Richardson**, Arthur Connor. *Granville House, Jesmond, Newcastle-on-Tyne.* 1626, *1664*. March 1898.
2131 **Richardson**, George William. 169 *Coltman Street, Hull.* 57. March 1898.
2132 **Richardson**, Henry. 4 *Church Street, Greenwich, S.E., London.* 140, P.M. March 1892.
2133 **Richardson**, J. *Box 44, Roodepoort, South African Republic.* 770 (S.C.) May 1898.
2134 **Richardson**, William. *Guisborough, Yorks.* P.G.W., N. and E. Yorks. January 1898.
2135 ***Rideal**, George Samuel. *Box 1130, Johannesburg, South African Republic.* 744 (S.C.) May 1895.
2136 **Rider**, Rev. W. Wilkinson. *Port Elizabeth, Cape Colony.* 711, P.M. March 1894.
2137 **Ridley**, Nicholas Charles., M.B., F.R.C.S. 27 *Horse Fair Street, Leicester.* 1560. January 1898.
2138 **Riley**, Frederick Whistler. *Elderslee Street, Winton, Queensland.* 2365. January 1897.
2139 **Riley**, Henry. *Victoria Mansions, 28 Victoria Street, S.W., London.* 2128. November 1894.
2140 **Riley**, Thomas. 51 *Grosvenor Terrace, Harrogate, Yorkshire.* 600, P.M., *600*, P.Z. March 1888.
2141 **Riley**, William Francis. *Longreach, Queensland.* 2365. March 1896.
2142 **Rimell**, George. 28 *Mattock Lane, Ealing, W., London.* 2492. March 1899.
2143 **Ritchie**, Thomas. *Opawa, Christchurch, New Zealand.* 609, P.M. March 1890.
2144 **Rittenhouse**, Henry Newman. 1705 *North 17th Street, Philadelphia, Penn.* January 1899.
2145 **Rivington**, Edward. 10 *Normanton Road, Redlands, Bristol.* P.Pr.G.Sup.W., Jersey. Oct. 1896.
2146 **Rix**, Ernest John. 24 *Fernhurst Road, Fulham, S.W., London.* 1891. March 1898.
2147 **Robbins**, Alfred Farthing. *Dunheved, Villa Road, Brixton, S.W., London.* 1928, *1928*. Jan. 1899.
2148 **Robbins**, John. 57 *Warrington Crescent, Maida Vale, W., London.* 231, P.M. May 1892.
2149 **Robbins**, Joseph. 419 *Hampshire Street, Quincey, Illinois, U.S.A.* **Past Grand Master.** Jan. 1893.
2150 **Roberts**, Austin. 20 *Park View, Halifax, Yorkshire.* 448, P.M., *448*, P.Z. March 1888.
2151 **Roberts**, Edward, M.A. *Plas, Maesinela, Caernarvon, North Wales.* Pr.G.Sec. **Deputy Grand Sword Bearer.** March 1894.
2152 **Roberts**, John. *Box 321, Cape Town, Cape Colony.* D.A.G.Sec. June 1890.

2153 **Roberts**, Thomas Harrison. 158 *Fleet Street, E.C., London.* 1538, P.M. May 1895.

2154 **Roberts**, William Field. 35a *Danehurst Street, Fulham, S.W., London.* 1471. March 1898.

2155 **Robertshaw**, Jeremiah, J.P. *Palmerston Road, Northumberland Road, Sheffield.* 1239, P.M. Jan. 1889.

2156 **Robertson**, Rev. Arthur George Lennox. 19 *Carter Street, Lorrimore Square, Walworth, S.E., London.* P.Dis.G.Chap., Argentine Republic. September 1887.

2157 **Robertson**, George. *Wellington, New Zealand.* **Past Grand Secretary, New Zealand. Representative of the Grand Orient of Italy.** Local Secretary for Wellington, N.Z. May 1892.

2158 **Robertson**, J. Ross. 291 *Sherbourne Street, Toronto, Canada.* **Past Grand Master of the Grand Lodge of Canada.** March 1888.

2159 **Robertson**, Major J. R. *Johannesburg, Transvaal.* 1413. June 1889.

2160 **Robertson**, Sydney. *Bulong, West Australia.* 2306. March 1898.

2161 **Robeson**, John Granville. 32 *Ridge Road, Stroud Green, N., London.* 192, W.M. October 1896.

2162 **Robins**, Herbert Henry. *Box* 860, *Johannesburg, South African Republic.* 2481. May 1898.

2163 **Robins**, Rev. James W., D.D. *Merion Station, Pennsylvania, U.S.A.* **Grand Chaplain.** May 1887.

2164 **Robinson**, A. A. 113 *Bow Road, E., London.* 2549. June 1899.

2165 **Robinson**, Charles. 8 *Baker Street, Portman Square, W., London.* 1541. January 1896.

2166 **Robinson**, Charles William. *Toowoomba, Queensland.* *775* (S.C.), *194* (S.C.) June 1892.

2167 **Robinson**, Frederick Cuthbertson. *Yorkshire Penny Bank, Manchester Road, Bradford.* P.P.G.D., P.Pr.G.So., West Yorks. May 1889.

2168 **Robinson**, Henry. *One Mile, Gympie, Queensland.* 816 (S.C.), P.M., *260* (S.C.), P.Z. Local Secretary for Gympie. March 1896.

2169 **Robinson**, John. 33 *High Road, Darlington, Durham.* P.Pr.G.St.B. January 1896.

2170 **Robinson**, John. 28 *Arthur Street, Belfast.* P.Pr.G.D., Antrim. October 1896.

2171 **Robinson**, John Cutler. *P.O.B.* 61, *Hampton, Virginia, U.S.A.* 5, P.M. June 1892.

2172 **Robinson**, Joseph Arthur. 25 *Campden Hill Gardens, Kensington, W., London.* 1386, P.M. Nov. 1898.

2173 **Robinson**, Robert. 109 *Oxton Road, Birkenhead.* P.P.G.Sup.W., P.P.A.G.D.C. (R.A.) Nov. 1893.

2174 **Robinson**, Samuel Charles West. *Darling Downs Gazette Office, Toowoomba, Queensland.* 823 (S.C.), P.M., *194* (S.C.) June 1895.

2175 ***Robinson**, Thomas Graham. 45 *Queen's Crescent, Haverstock Hill, N.W., London.* **Past Grand Steward.** November 1895.

2176 **Robinson**, William Fearenside. *The Borrens, Egremont, Cheshire.* 2131, P.M., *241*, P.Z. May 1892.

2177 **Robson**, O. Claude. 19 *Heathfield Park, Willesden Green, N.W., London.* 2489, P.M. March 1898.

2178 **Roby**, Joseph. 5 *Cook Street, Liverpool.* 2042, P.M., *241*. October 1897.

2179 **Rodda**, Rev. E. *Carlton, Melbourne.* **Past Grand Warden, Past Grand Joshua.** June 1892.

2180 **Rodriguez**, Francisco de Paula. 60 *Bernazu, Havana, Cuba.* **Grand Director of Ceremonies, Chairman of Committee on Foreign Correspondence, Cuba.** May 1893.

2181 ***Roffey**, James Richard. *Oakfield Villa, Hough Green, Widnes.* 1937. March 1889.

2182 **Rogers**, R. S. *Canterbury, Victoria.* 141, P.M., *17*, H. January 1897.

2183 **Rogers**, William. 93 *Chancery Lane, W.C., London.* 1336. March 1896.

2184 **Ronaldson**, Rev. W. *Christchurch, New Zealand.* **Grand Secretary.** May 1888.

2185 **Room**, J. H. *Launceston, Tasmania.* **Pro-Grand Master.** May 1895.

2186 **Rooth**, Edward. *Pretoria, South African Republic.* 1747. June 1894.

2187 ***Roper**, John. *Kirkby Lonsdale, Westmoreland.* 1974. March 1893.

2188 **Rorke**, William Joseph. 22 *Lister Gate, Nottingham.* P.Pr.A.G.D.C. Local Secretary for Nottingham. January 1898.

2189 **Rose**, William. *Joss Cottage, Brookhill Park, Plumstead, Kent.* 859. January 1898.

2190 **Rosenberger**, Raphael. 538 *Broadway, New York City.* 209, P.M. November 1897.

2191 **Ross**, George. *Railway Station, Maryborough, Queensland.* 752 (S.C.), P.M., *246* (S.C.), P.Z. Local Secretary for Maryborough. October 1895.

2192 **Ross**, Peter, LL.D. 62 *West 66th Street, New York.* **Grand Historian, Representative of Maryland.** May 1897.

2193 **Ross-Johnson**, Dennis. *Central Station, Madras.* P.D.G.W., P.D.G.D.C. (R.A.) October 1893.

2194 **Roundell**, Christopher Foulis. *Dorfold Hall, Nantwich, Cheshire.* 357. May 1899.

2195 **Roux**, Adrian J. T. *Malmesbury, Cape Colony.* L. San Jan (D.C.), P.M. May 1898.

2196 **Row**, A. Venkata Jugga. *Vizagapatam, Madras.* 2592. May 1898.

2197 **Rowbotham**, Charles David. *Port Elizabeth, South Africa.* 711. March 1898.

2198 **Rowe**, A. E. 42 *Mincing Lane, E.C., London.* 2580. March 1898.

2199 **Rowe**, James Tovey. *Lynton House, Primrose Hill, N.W., London.* P.Pr.G.D., Herts. May 1898.

2200 **Rowe**, Joseph H. 15 *Chestnut Street, Gloucester, Massachusetts, U.S.A.* P.M. November 1897.
2201 **Rowell**, Benjamin W. 28 *Church Street, Boston, Massachusetts.* May 1898.
2202 **Rowe-Rowe**, H. *Stellenbosch, Cape Colony.* 2626. June 1898.
2203 **Rowland**, W. H. *Inverell, New South Wales.* 48, P.M. May 1895.
2204 **Rowley**, Walter, M.I.C.E., F.S.A., F.G.S. *Alderhill, Meanwood, Leeds.* 289. March 1888.
2205 **Rowlinson**, A. H. 43 *Inverine Road, Charlton, S.E., London.* 1890. January 1899.
2206 **Rowsell**, Alfred William. *Pietermaritzburg, Natal.* P.D.G.D. October 1889.
2207 ***Roy**, Robert. 2 *Garden Court, Temple, E.C., London.* P.Pr.G.Pt., Cambridge. November 1888.
2208 **Royston**, Rev. Peter. *Orton Longueville, Peterborough.* May 1897.
2209 **Ruby**, William Harry. *University School, Reigate, Surrey.* 1362. May 1899.
2210 **Rudd**, John. 172 *Palatine Road, West Didsbury, Manchester.* 2688, *1045.* June 1899.
2211 **Ruddock**, John Waring. 3 *Middleton Terrace, Ibrox, Glasgow.* **Grand Steward.** May 1892.
2212 **Ruhland**, John William. 15 *Hollis Street, Halifax, Nova Scotia.* **Past District Grand Master, Past Grand High Priest, Nova Scotia.** October 1889.
2213 **Rush**, Conductor John Shipman. *Ordnance Lines, Ootacamund, Madras.* P.D.G.D.C., P.D.G.S.B. (R.A.), Burma. January 1895.
2214 **Rushton**, Frederick Thomas. 14 *New Inn, W.C., London.* **Past Grand Steward.** June 1895.
2215 **Rushton**, W. H. *Lower Ganges Canal, Etawah, N.W.P., India.* 413. June 1895.
2216 **Russack**, W. J. C. *Marine Hotel, St. Andrew's, N.B.* May 1899.
2217 **Russell**, Herbert Henry Anson. *Brisbane, Queensland.* 103, *908.* January 1892.
2218 **Russell**, James. 27 *Milk Street, Cheapside, E.C., London.* **Past Grand Steward.** March 1898.
2219 ***Rustomjee**, Cursetjee, I.C.S. *Moradabad, N.W.P., India.* 2018. October 1898.
2220 **Rustomjee**, Heerjeebhoy Manackjee, J.P. 18 *Chowringhee Road, Calcutta.* **Past Assistant Grand Director of Ceremonies.** Local Secretary for Bengal. January 1890.
2221 **Ryan**, John Hugh McAuley. *High Court Chambers, Madras.* 150, *150.* October 1896.
2222 **Rymer**, J. Sykes. 17 *Park Place, Yorks.* P.Pr.G.R., P.P.G.H., N. and E. Yorks. November 1888.

2223 **Sackville-West**, Col. the Hon. William E. 5 *Crick Road, Oxford.* May 1893.
2224 **Sadler**, William G. *Nashville, Tennesseee, U.S.A.* P.M. March 1893.
2225 **Salter**, H. 19 *Winslade Road, Brixton Hill, S.W., London.* 861, P.M. November 1897.
2226 **Salter-Whiter**, James. *Sunny Bank, Wallington, Surrey.* 1892, P.M., *1347.* March 1898.
2227 **Salwey**, Theophilus John. *Guildhall, Ludlow, Salop.* 611, *262.* Local Secretary for Shropshire. November 1891.
2228 **Samuelson**, Frederick, C.E. 88 *Cannon Street, E.C., London.* 2562. June 1898.
2229 **Sandbach**, Arthur Edmund, Capt. R.E. *Staff College, Camberley, Surrey.* 1960. May 1896.
2230 **Sanders**, John D. *Waynesboro, Georgia, U.S.A.* 274, *76.* June 1899.
2231 **Sanders**, Rev. Canon Samuel John Woodhouse, LL.D., M.A., F.G.S. *St. Martin's Vicarage, Leicester.* **Past Grand Chaplain and Past Grand Sojourner.** January 1890.
2232 **Sanderson**, Charles Edward Fenwick. *Kuala Lampur, Selangor, Straits Settlements.* Dis.G.W., *508.* October 1894.
2233 **Sandford**, James Benjamin. *Qu'Appelle, Assa., Canada.* 32. March 1898.
2234 **Sandford**, Prof. Philip G., M.A. *Queen's College, Galway.* 13, W.M. May 1899.
2235 **Sanley**, Rev. Wilberforce. *Okehampton, North Devon.* 1753. May 1898.
2236 **Sansom**, Philip. 42 *Currie Street, Adelaide, South Australia.* **Past Deputy Grand Master, Past Grand Haggai, South Australia.** October 1890.
2237 **Sarson**, Henry Logsdail. *Vinegar Works, City Road, S.E., London.* October 1896.
2238 **Saunders**, Alexander. 1 *Canning Street, Birkenhead.* 477, P.M., *477.* October 1896.
2239 **Saunders**, John. *Sea Cliff House, near Cape Town, Africa.* P.Pr.G.Snp., Cape (S.C.) Oct. 1888.
2240 **Saunders**, Sibert. *The Bank, Whitstable, Kent.* P.Pr.G.Reg., P.G.J. November 1887.
2241 **Saunders**, William John H. *P.O.B.* 537, *Grand Haven, Michigan, U.S.A.* 139, P.M. May 1887.
2242 **Sawkins**, Arthur Wise. *Rondebosch, Cape Town.* 2220, *334.* January 1892.
2243 **Sayer**, John Phillipps. *Wellington Road, Maldon, Essex.* 1024, P.M., *1024.* November 1895.
2244 **Scarth**, Alfred. 9 *Ash Grove, Victoria Road, Headingly, Leeds.* 289, P.M. May 1893.
2245 **Schauerhammer**, Gottlob Heinrich. *Gundorferstrasse* 31, *Leipzig-Lindenau.* Lodge Balduin zur Linde, Vice-president of the Engbund. October 1896.
2246 **Schaul**, Lewis Julius. *Augusta, Georgia, U.S.A.* 1, *2.* March 1898.
2247 **Schendel**, Simon. 409 *Broadway, New York.* 739. March 1898.
2248 **Schiller**, Ferdinand P. M. 12 *Westbourne Crescent, Hyde Park, W., London.* 357. June 1891.
2249 **Schmieder**, Hermann. 149 *Grays Inn Road, W.C., London.* 228. May 1899.

2250 **Schmidt**, Clarence R. M. *Ootacamund, India.* 1285, *1285.* October 1898.

2251 **Schneider**, Frank Louis. 28 *Perham Road, West Kensington, W., London.* 2512. June 1898.

2252 **Schoder**, Anthony. *Woodbridge, New Jersey, U.S.A.* **Past Grand High Priest.** June 1897.

2253 **Schofield**, Frederick William. *Chapel House, Chipping Norton, Oxfordshire.* 1036, P.M. May 1893.

2254 **Schonberger**, B. 4 *Whitehall Court, S.W., London.* 2108. June 1897.

2255 **Schott**, Charles Jacob. 44 *Laisteridge Lane, Bradford, Yorks.* 302, *302.* November 1888.

2256 **Schreiber**, R. 16 *Douglas Mansions, West End Lane, N.W., London.* 2150. October 1898.

2257 ***Schreiner**, Frederick, B.A., J.P. *New College Junor School, Eastbourne.* 1110. October 1898.

2258 **Schroeder**, Gustav Georg Friedrich. *Box* 28, *Krugersdorp, S.A.R.* Libertas L. (D.C.) Oct. 1894.

2259 **Schulman**, Isaac. *Box* 123, *Johannesburg, South African Republic.* 2478, *225* (S.C.) March 1895.

2260 **Schultz**, Edward T. 215 *West German Street, Baltimore, Maryland, U.S.A.* **Prst Grand Warden and Past Grand Deputy High Priest, Maryland.** June 1888.

2261 **Schuyling Van Doorn**, Herman Jan. *Boksburg, South African Republic.* 2480. May 1896.

2262 **Scott**, James Alfred Speirs. 28 *Grosvenor Place, West Jesmond, Newcastle-on-Tyne.* 1427, *481.* November 1889.

2263 **Scott**, Mark. *Micklegate, Selby, Yorks.* P.Pr.G.W., North and East Yorks. May 1892.

2264 **Scott**, Owen Stanley. *Bowes Museum, Barnard Castle, Co. Durham.* 1230. May 1897.

2265 **Scott**, Thomas. *Nelson, New Zealand.* 40, P.M., 157 (S.C.) Local Sec. for Nelson. May 1892.

2266 **Scott**, William George. *Winnipeg, Manitoba, Canada.* **Past Deputy Grand Master, Grand Librarian and Grand Secretary, Grand Lodge of Manitoba.** May 1887.

2267 **Scott**, William H. *Providence, Rhode Island. U.S.A.* **Grand Warden.** June 1889.

2268 **Scott-Hall**, Rev. William E, F.S.A., Scot. *Oxford Union Society, Oxford.* 755. March 1893.

2269 **Scurrah**, William Alfred. 12 *Rutland Street, Regent's Park, N.W., London.* **Past Grand Standard Bearer.** March 1890.

2270 **Seager**, Herbert West. *Hampton Court, Middlesex.* 2183, P.M. January 1895.

2271 **Seamon**, William Henry. *Socorro, New Mexico, U.S.A.* **Past Grand High Priest.** May 1890.

2272 **Searle**, Edward. *Port Elizabeth, South Africa.* 711. May 1896.

2273 **Sears**, John M. *Memphis, Tennessee, U.S.A.* P.M. March 1892.

2274 **Seehoff**, J. *Box* 47, *Krugersdorp, South African Republic.* Lodge Libertas (D.C.), P.M. May 1898.

2275 **Seehoff**, Meyer. *Krugersdorp, South African Republic.* Lodge Libertas, W.M. October 1895.

2276 **Semans**, Dr. William M. *Delaware, Ohio, U.S.A.* 18. October 1899.

2277 **Setna**, Sorabjee Dhunjeebhoy. *Bombay.* 1165, 618 (S.C.) May 1889.

2278 **Severs**, William. *Wilmslow, Cheshire.* 1565. May 1899.

2279 **Sewell**, Free Henry. 36 *Manor Road, Wickham Park, S.E., London.* 1539. March 1899.

2280 ***Seymour**, John. *Dunkeld, Newland's Park, Sydenham, S.E., London.* 19. May 1890.

2281 **Shaft**, George Thomas. 2 *Prince Albert Street, Brighton.* P.Pr.G.Reg., Sussex. November 1897.

2282 **Shallcrass**, G. *G.P.O., Melbourne, Victoria.* 110. May 1898.

2283 **Shalless**, Edwin. *Frampton, Clarendon Road, Lewisham, S.E., London.* 140, P.M. January 1898.

2284 **Sharpe**, Lewin. 87 *Brook Green, W., London.* 1670. June 1899.

2285 **Sharpe**, Wallace William Jessop. *Albany Road, Falmouth.* 75. January 1892.

2286 **Sharratt**, Albert Varey. *Thurnscoe, Northenden, Manchester.* 1375. March 1899.

2287 **Shaul**, Henry William. *Box* 2014, *Johannesburg, S.A.R.* 744 (S.C.), *245* (S.C.) January 1895.

2288 **Shaver**, George David, M.D. 952½ *Pacific Avenue, Tacoma, Washington, U.S.A.* 22, P.M., *4*, P.H.P. January 1894.

2289 ***Shaw**, Robert Barclay. 94 *Commerce Street, Glasgow.* 3 bis, *50.* June 1895.

2290 **Sheffield**, Major Frank. *Palaspai, Daleham Gardens, Hampstead, N.W., London.* 2029, P.M. June 1894.

2291 **Sheffield**, Thomas. *Box* 1014, *Johannesburg, S.A.R.* D.G.S.B., C.S. Africa. May 1896.

2292 **Sheffield**, William Edwin. 115 *Pipestone Street, Benton Harbour, Michigan, U.S.A.* 298, *72*, October 1897.

2293 **Sheldon**, Thomas Steele, M.B., F.R.A.S. *Parkside Asylum, Macclesfield, Cheshire.* P.Pr.G.W., Pr.G.Sd.B. (R.A.), Cheshire. October 1892.

2294 **Shenton**, Chaloner. 12 *Edgar Road, Winchester.* 76, W.M. January 1899.

2295 **Shephard**, Walter. *Fern Bank, Louth, Lincolnshire.* P.P.G.D., P.P.G.So. Local Secretary for Lincolnshire. May 1889.

2296 **Shepherd**, Edward L. *The Lindens, Abingdon, Berkshire.* P.P.G.W. November 1893.

2297 **Shepherd**, Hezekiah. *Sandgate, Queensland.* 2670. May 1899.

2298 **Shepherd**, John. 129 *Brockley Road, Brockley, S.E., London.* 140, P.M. March 1893.

2299 **Sheppard**, Richard John. *Parsonstown, Ireland.* 163, P.M., P.K. May 1899.

2300 **Sheppard**, William Fleetwood, M.A., LL.M. 2 *Temple Gardens, Temple, E.C., London.* P.Pr.G.St. Cambridgeshire. November 1889.

2301 **Sherman**, Edwin James. *Rockburg, Felixstowe, Suffolk.* 2371, P.M. May 1898.

2302 **Sherman**, William Ross. 4 *Westminster Street, Providence, R.I., U.S.A.* 30, P.M. May 1893.

2303 **Sherrin**, John Vaughan, A.I.E.E. 28 *Victoria Street, S.W., London.* 1772, *192.* November 1898.

2304 **Shirk**, George H. *Hanover, Pennsylvania.* Dis.Dep.G.M., Pennsylvania. October 1891.

2305 **Shirrefs**, Robert Archibald. 571 *Madison Avenue, Elizabeth, New Jersey, U.S.A.* 33, *76*, P.H.P. Local Secretary for New Jersey. May 1895.

2306 **Short**, William Henry. *Nelson, New Zealand.* 40, P.M. October 1892.

2307 **Shread**, George. *Cambridge House, Trinity Road, Birchfield, Birmingham.* P.P.G.D. May 1893.

2308 **Shryock**, Thomas J. *Masonic Temple, Baltimore, Maryland, U.S.A.* **Past Grand Master of Maryland.** May 1890.

2309 **Side**, Arthur Orsini. 34 *Lorne Road, Brixton, S.W., London.* 183, P.M. May 1893.

2310 **Sidwell**, Rev. Canon H. Bindley, B.A. *Box* 558, *Pretoria, S.A.R.* 794 (S.C.) March 1894.

2311 **Silberbauer**, Charles Frederich. *Rondebosch, Cape Town.* Goede Hoop Lodge. Local Secretary for South Africa, West Division. October 1891.

2312 **Silberbauer**, Conrad Christian. *P.O.B.* 263, *Cape Town.* Goede Hoop Lodge (D.C.) March 1889.

2313 ***Sim**, Henry Alexander, I.C.S. *Madras, India.* Dis.G.W. June 1896.

2314 **Simcox**, Joseph Jonathan. *Saunderton House, High Wycombe, Bucks.* Pr.G.Tr. January 1899.

2315 **Simkin**, Luyard. *Springfield, Blackall, Queensland.* 2207. October 1899.

2316 **Simmons**, W. G. 96 *St. John's Road, St. John's, S.E., London.* 1155, P.M. March 1898.

2317 **Simon**, L. 1 *Aldersgate Buildings, E.C., London.* 1693, P.M., H. May 1898.

2318 **Simonsen**, Sophus Heimann. *St. Kiobmagergade* 14, *Copenhagen.* Lodge zur Bruderkette, Hamburg. Local Secretary for Denmark. June 1887.

2319 **Simpson**, James MacGregor. 10 *Old Jewry Chambers, E.C., London.* 59. May 1898.

2320 **Simpson**, John. *Gladstone, Tasmania.* 4. June 1891.

2321 **Sinclair**, Hugh William. 325 *Collins Street, Melbourne, Victoria.* **Past Grand Treasurer, Past Grand Joshua.** Local Secretary for Melbourne. October 1895.

2322 **Sinclair**, Robert. *Skollan Cottage, Roseneath, Wellington, New Zealand.* 818 (S.C.) March 1896.

2323 **Sinclair**, William. 45 *West Nile Street, Glasgow.* 87, P.M. *50.* Local Secretary for Glasgow. January 1899.

2324 **Sinclair**, Ven. William MacDonald, D.D., Archdeacon of London. *St. Paul's, E.C., London.* **Past Grand Chaplain.** June 1896.

2325 **Singleton**, William R. *Masonic Temple,* 909 *F. Street, N.W., Washington, U.S.A.* **Grand Secretary of the Grand Lodge of the District of Columbia.** September 1887.

2326 **Sissons**, William Harling. *Barton-on-Humber, near Hull.* **Grand Superintendent, Lincolnshire, Past Grand Assistant Director of Ceremonies.** March 1893.

2327 **Skelding**, H. J. *The Court, Bridgnorth, Salop.* P.Pr.G.D. January 1896.

2328 **Skelton**, Richard George. *Eight Mile Plains, Brisbane, Queensland.* 808 (S.C.), P.M., *190* (S.C.) March 1895.

2329 **Skirving**, J. B. *P.O.B.* 9, *Heidelberg, South African Republic.* 2354. June 1897.

2330 **Skog**, Emil Christian. *Christchurch, New Zealand.* Dis.G.Sup.W. May 1899.

2331 **Slack**, Arthur William. *Beechwood, Buxton, Derbyshire.* P.Pr.G.R. January 1891.

2332 **Sladden**, Robert. *Gauvin Street, Charters Towers, Queensland.* 2613. June 1898.

2333 **Slicer**, Walter. *Main Street, Bingley, Yorks.* 439, *387.* June 1894.

2334 **Sloan**, Archibald Nevins. *Chattanooga, Tennessee, U.S.A.* **Past Grand Warden.** March 1892.

2335 **Small**, James Scott. *Innerleithen, Scotland.* 856. May 1898.

2336 **Smailes**, Robert. *Carlton Lodge, Woodhouse Lane, Leeds.* 1311. January 1899.

2337 **Small**, Harry Gordon. *Wythburn, Heaton Moor, Stockport.* P.Pr.G.W., P.Pr.G.R. (R.A.), Cheshire. November 1897.

2338 **Small**, James Miln. 17 *Victoria Road, S.W., London.* Pr.G.Sec. and Sc.E., Middlesex. May 1899.

2339 **Smee**, Frederick Fuller. *Billiter Square Buildings, E.C., London.* 23. October 1899.

2340 **Smiles**, James Thomas. *Dept. of Mines, Sydney, New South Wales.* P.M. June 1897.

2341 **Smit**, Frederick Simon. *Box* 136, *Cape Town.* June 1899.

2342 **Smith**, Benjamin Edwin. *Ootacamund, Madras.* 2532, P.M., *1198*, P.Z. October 1894.

2343 **Smith**, Charles. 65 *Birdhurst Rise, South Croydon, Surrey.* 19. October 1895.

2344 **Smith**, Charles Winlove. 50 *High Street, King's Lynn, Norfolk.* 107, *107.* October 1891.

2345 **Smith**, D. Crawford. 19 *Queen Street, Perth, Scotland.* 3. March 1898.

2346 **Smith**, E. T. Aydon. 2 *Alexandra Road, South Hampstead, N.W., London.* 22. March 1899.

2347 **Smith**, George. *Central School, Townsville, Queensland.* 819 (S.C.) Local Secretary for Townsville. March 1897.

2348 **Smith**, George Frederick. *Seabourne, Bonham Road, Brixton Hill, S.W., London.* **Past Grand Organist.** June 1899.

2349 **Smith**, Harry Augustus Frank. 11 *Foster Road, Gosport.* 1705, P.M. March 1898.

2350 **Smith**, Henry Ewbank. 5 *Norman Road, St. Leonards-on-Sea.* 1184. January 1897.

2351 **Smith**, H. Squire. *King William's Town, Cape.* 1800, P.M., *853*. November 1898.

2352 **Smith**, James. *The Bank, Shotts, N.B.* P.Pr.G.Treas., Dumfries. **Grand Standard Bearer** (R.A.) October 1891.

2353 **Smith**, John, B.E., M.I.C.E. *County Surveyor, Ballinasloe, Ireland.* P.G.Std., South Connaught. March 1892.

2354 **Smith**, General John Corson. 65 *Sibley Street, Chicago.* **Past Grand Master.** May 1889.

2355 **Smith**, John Moore, F.S.I. 96 *Romford Road, Stratford, E., London.* 2291. October 1894.

2356 **Smith**, Joseph Collett. *Snow Hill Buildings, E.C., London.* 1965. May 1898.

2357 **Smith**, Montague Howard. 15 *Oxford Road, Banbury.* 280, *280*. March 1895.

2358 **Smith**, Robert John. *Woodlesford, near Leeds.* 1042, *1042*. November 1892.

2359 **Smith**, Robert, jun. *Box 392, Durban, Natal.* P.D.G.D.C. May 1898.

2360 **Smith**, Robert Maxwell. *Hot Springs, Garland Co., Arkansas.* **Grand Master.** January 1898.

2361 **Smith**, William. *Hospital for Insane, Toowoomba, Queensland.* 2119. October 1899.

2362 **Smith**, William Henry. *State School, Monkland, Gympie, Queensland.* 775 (S.C.), P.M., *194* (S.C.) May 1891.

2363 **Smithies**, William Edward. *Springfield, Elland, Yorkshire.* P.P.G.D., P.P.G.St.B. (R.A.) Oct. 1888.

2364 **Smyth**, William Henry. *Elkington Hall, Louth, Lincolnshire.* **Past Provincial Grand Master.** May 1890.

2365 **Snell**, Dr. E. T. *P.O., Krugersdorp, S.A.R.* Lodge Libertas (D.C.), P.M. May 1898.

2366 **Snelling**, William Walton. 29 *Lancaster Road, Stroud Green, N., London.* 1541, P.M. March 1893.

2367 **Snowball**, Fitzgerald. *Glenthorne, Broughton Park, Surrey Hills, Victoria.* 752 (E.C.) June 1892.

2368 **Snowball**, Oswald Robinson. 19 *Queen Street, Melbourne, Victoria.* P.M. June 1892.

2369 ***Songhurst**, William John. 9 *Cromwell Place, Highgate, N.W., London.* 227, P.M., *7*. Jan. 1894.

2370 **Sonne**, Carl Christian. *Great Northern Telephone Co., Shanghai.* D.A.G.D.C. May 1896.

2371 **South**, Benjamin Herbert. *Grahamstown, Cape.* 651 (S.C.), P.M., *118* (S.C.), P.Z. March 1895.

2372 **Southwell**, William Lascelles. *Astbury Hall, Bridgnorth, Salop.* P.Pr.G.W. May 1889.

2373 **Spafford**, Frederick Angier. *Flandreau, South Dakota, U.S.A.* 11, P.M., *19*. May 1895.

2374 **Spalding**, John Tricks. 22 *Villa Road, Nottingham.* P.Pr.G.W., P.Pr.G.A.So., Notts. May 1894.

2375 **Spanna**, Charles. 97 *Wardour Street, W., London.* 2687. October 1899.

2376 **Sparks**, Alfred. 9 *Elms Road, North Dulwich, S.E., London.* 1987. May 1895.

2377 **Sparks**, Henry James. *East Bilney Hall, East Dereham, Norfolk.* P.D.D.G.M., Bengal, P.P.G.W., P.P.G.J., Norfolk. March 1893.

2378 **Spencer**, Charles. 15 *Highlever Road, North Kensington, W., London.* 1306, *177*. January 1898.

2379 **Spencer**, Robinson. *Frankton, Waikato, Auckland, New Zealand.* 101. May 1896.

2380 **Spica**, Guglielmo Carlo. *Teodo, Dalmatia, Austria.* Lodge Sphinx, Cairo. May 1894.

2381 **Spiegel**, Maurice. 37 *Brondesbury Road, Kilburn, N.W., London.* 59, P.M. March 1898.

2382 **Spiers**, James. *Masonic Hall, Toowoomba, Queensland.* Dep.Dis.G.M., Prov.G.H. Local Secretary-in-chief for Queensland. January 1891.

2383 **Spiller**, Stanley. 480 *Brixton Road, S.W., London.* 2395. June 1898.

2384 **Sprague**, Israel Barnard Baldwin. 255 *Sherman Street, St. Paul, Minn., U.S.A.* 5, P.M. May 1893.

2385 **Squier**, Hamilton R. 206 *Broadway, New York, U.S.A.* 454. March 1899.

2386 **Sreenevasa**, Iyengar, P. T. *Hindu College, Vizagapatam, Madras.* 2592. May 1898.

2387 **Stacey**, William. 80 *Cheapside, E.C., London.* 19, P.M. November 1898.

2388 **Stackard**, Stephen Frank. 7 *Park Lane, Norwich.* 807, W.M. January 1899.

2389 **Stanley**, Frederick. *Rokeby, Edgar Road, Margate.* 127, P.M. May 1888.

2390 **Stanley**, Thomas Compton. 3 *Bellefields Road, Brixton, S.W., London.* 435. March 1897.

2391 **Starkey**, John W. *Gas Office, La Valetta, Malta.* Dep.D.G.M., D.G.H., Malta. Local Secretary for Malta. January 1888.

2392 **Staton**, James W. *Brooksville, Kentucky.* **Grand Master, Kentucky.** March 1889.

2393 **Statter**, William Aked. *Thornhill House, Wakefield, Yorks.* 154, P.M., *154*, P.Z. March 1890.

2394 **Stauffer**, William Ferdinand. 179 *Wood Street, Walthamstow, Essex.* 19. May 1893.

2395 **St. Clair**, Ernest. 48 *Hatton Garden, E.C., London.* **Past Assistant Grand Director of Ceremonies.** May 1895.

2396 *Steavenson, Joseph, B.A. *London.* P.D.G.W., P.D.G.R. (R.A.), Madras. January 1893.

2397 Stecker, Adam A. *74 Pearl Street, New York.* 588, P.M. May 1898.

2398 Steeds, Herbert William Pilditch. *Johannesburg, Transvaal.* Jubilee Lodge (D.C.), P.M., *220* (S.C.) October 1891.

2399 Steele, Lawrence. *Lime Wood, Hill Lane, Southampton.* 359, P.M. November 1891.

2400 Steele, William Frederick. *Underleigh, Darwen, Lancashire.* 381. March 1898.

2401 Steen, J. Dunbar. *Wolverhampton.* A.Pr.G.Sec., Staffords. October 1894.

2402 Steer, H. A. *Kenmore, Rhyl.* P.Pr.G.W., Pr.G.Sc.N., North Wales. January 1888.

2403 Stephens, Isaac Robert. *12 Manor Terrace, Felixstowe.* 2371. March 1896.

2404 Stephens, John Naylor. *7 Holmesdale Road, Sevenoaks, Kent.* 1718, P.M., *141.* October 1897.

2405 Stephens, Samuel George. *Toowoomba, Queensland.* P.D.G.S.B. October 1895.

2406 Stephenson, Charles. *8 Cemetery Road, Blackhill, Co. Durham.* 2135, P.M. May 1897.

2407 Stephenson, Robert. *8 Ivy Road, Gosforth, Newcastle-on-Tyne.* 1626, P.M., *1664.* March 1898.

2408 Stern, George Belleville. *Zeerust, South African Republic.* 2089, *2134.* June 1892.

2409 Stevens, Albert Clark. *Paterson, New Jersey, U.S.A.* 88, *33.* May 1895.

2410 Stevens, Charles. *Shuttesdraai, Ficksburg, Orange Free State.* 2522. March 1899.

2411 *Stevens, Daniel Collenette, F.R.G.S., F.R.C.I. *City Club, Cape Town.* 1409. May 1889.

2412 Stevens, Edward H. *1117 22nd Street, Louisville, Kentucky, U.S.A.* May 1899.

2413 *Stevens, Frank, M.I.C.E. *Church Road, Urmiston, Manchester.* P.D.G.S.B., Madras. March 1895.

2414 Stevens, George. *Royal Arsenal, Woolwich.* 19. May 1893.

2415 Stevens, John William, A.R.I.B.A. *21 New Bridge Street, E.C., London.* 2234. June 1891.

2416 Stevenson, Arthur G. *The Green, Acomb, York.* 2328. January 1898.

2417 Stevenson, C. M. *Kiama, New South Wales.* Past Dep. Grand Insp. Working. January 1898.

2418 Stevenson, James Edgar. *Sewickley, Pennsylvania, U.S.A.* 219, P.M., *257.* May 1896.

2419 Steward, Joseph Ellis. *Compstall, Stockport.* P.Pr.G.D., P.Pr.G.H., Cheshire. January 1899.

2420 Stewart, Charles H. *Melbourne, Florida, U.S.A.* 143, P.M., *5.* March 1899.

2421 Stewart, Ramsay Gordon. *3 Hermitage Gardens, Morningride, Edinburgh.* 37. October 1899.

2422 Stewart, Robert. *13 Woodbine Terrace, Gateshead, Durham.* 428, P.M., 48, P.Z. November 1895.

2423 Stidolph, Edward Spencer. *Langdale House, Greenwich, S.E., London.* 1544, P.M., *1544.* Nov. 1895.

2424 Stigling, Adelbertus Jacobus. *Hopefield District, Malmesbury, Cape Colony.* Lodge San Jan (D.C.) January 1892.

2425 Stillson, Henry Leonard. *Bennington, Vermont, U.S.A.* 13, P.M. *39.* March 1892.

2426 Stimson, Edward. *52 Brixton Hill, S.W., London.* 15, P.M. May 1898.

2427 Stimson, Edward Charles, A.R.I.B.A. *22 Atherton Road, Forest Gate, E., London.* 2374. Jan. 1896.

2428 Stitt, Rev. Samuel Stewart, M.A. *3 West View, Military Road, Cork.* P.Pr.G.O. (C.& R.A.), Jersey. March 1896.

2429 Stiven, James. *Annandale, Reigate.* Past Grand Deacon. June 1893.

2430 St. John, Louis Frederick. *Abbey Lodge, Linton Road, Hastings.* 1184, *40.* May 1894.

2431 Stokes, William. *Germiston, Johannesburg, South African Republic.* 2498. May 1899.

2432 Stokes, John, M.D. *Eccleshall Road, Sheffield.* 139, P.M. May 1898.

2433 Stone, Job Eagles. *Toowoomba, Queensland.* 1315, P.M., *1315.* October 1894.

2434 Stone, Walter Henry. *24 Raleigh Gardens, Brixton Hill, S.W., London.* 1288. November 1896.

2435 Stopher, Thomas. *Fair Lea, Winchester, Hampshire.* P.Pr.G.W., Hampshire. January 1888.

2436 Storey, William Charles. *Winton, Queensland.* 2051, P.M., *908.* October 1896.

2437 Storr, Edwin. *14 Lewin Road, Streatham, S.W., London.* 167, P.M., *704,* P.Z. March 1888.

2438 Stowe, James Gardner. *U.S. Consulate, Cape Town.* October 1898.

2439 Strangways, Leonard, R., M.A. *Merton, Cullenswood, Dublin.* 357., *33.* March 1898.

2440 Strasser, Solomon. *Green Street, Albany, New York.* Past Grand Steward. November 1888.

2441 Stratton, Buchan Francis. *Fair Lawn, Chiswick Lane, S.W., London.* 49, P.M., *22,* P.Z. Nov. 1895.

2442 Stratton, William Joseph. *12 Algernon Road, Kilburn, N.W., London.* P.Pr.G.D.C., Bucks. March 1899.

2443 Strieby, George Howard. *Bulong, West Australia.* 1546, *206* (S.C.), J. Local Secretary for Coolgardie. January 1894.

2444 Stringfellow, F. J. *Crewkerne, Somersetshire.* P.Pr.G.Std.B., Somerset. June 1892.

2445 Strutt, Thomas Frederick. *102 Alderney Street, S.W., London.* 1679. January 1898.

2446 Stubbs, Dr. Percy Belford Travers, J.P. *Wynberg, Cape Town.* 2537. March 1897.

2447 Stubington, Arthur Stuart. *Benachie, Cavendish Road, Sutton, Surrey.* 1347. November 1898.

2448 Stuttaford, Richard. *Box 69, Cape Town.* 398 (S.C.) March 1898.

2449 **Stuttaford**, William Foot. *Cleveland, Worcester Park, Surrey.* P.D.G.Tr., W.D.S.A. June 1897.

2450 **Subrahmanyam**, N. Barrister, Gov. Pleader. *The Luz, Madras.* P.Dis.G.Reg. June 1893.

2451 **Sudlow**, Robert Clay. *Snow Hill Buildings, E.C., London.* **Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies** (R.A.). October 1892.

2452 **Suffrin**, Rev. Aaron Emanuel. *Holy Trinity, Hounslow, W., London.* 2016. May 1897.

2453 **Sumner**, Reginald Philip. *Clovely, Wotton Hill, Gloucester.* P.P.G.W. January 1895.

2454 **Sumner**, William Thomas. *c/o Vest and Co., Mount Road, Madras.* P.D.G.S.R. June 1892.

2455 **Sutcliffe**, Charles William. *Eromanga, Thargonindale, Queensland.* 1315. October 1897.

2456 **Sutherland**, Henry. 21 *New Cavendish Street, W., London.* **Past Grand Deacon, Past Assistant Grand Sojourner.** January 1899.

2457 **Sutherland**, William G. *P.O.B.* 74, *Pretoria, South African Republic.* 770 (S.C.) March 1894.

2458 **Suttie**, David Alison. *Waverley Hotel, Belfast.* 357, *76* (Mich. C.) June 1898.

2459 **Sutton**, S. John. *Darabe, via Entembo, Tembuland, South Africa.* October 1894.

2460 **Swan**, Michael Edward. 55 *Sheriff Road, West Hampstead, N.W., London.* 753. January 1898.

2461 **Swann**, Major John Sackville, F.G.S., F.S.A. *Seaton, Devon.* P.Pr.G.W., P.Pr.G.J. October 1894.

2462 **Sweet**, John Thomas. 7 *Lancaster Place, Strand, W.C., London.* 1632. June 1897.

2463 **Sweet**, W. 56 *Union Street, Plymouth.* 1212, P.M. October 1898.

2464 **Swift**, Henry. *Kimberley, South Africa.* 1409. June 1888.

2465 **Swinburne**, H. Lawrence. *R.U.S. Institution, Whitehall, S.W., London.* June 1898.

2466 **Swinden**, Francis George. 27 *Temple Street, Birmingham.* Pr.G.Sec., Warwicks. January 1893.

2467 **Swinn**, Charles. 125 *Upper Moss Lane, Manchester.* P.Pr.G.D., P.Pr.G.S.B. (R.A.) June 1894.

2468 **Sykes**, Walter. 147 *Jerningham Road, New Cross, S.E., London.* 1597, P.M. March 1898.

2469 **Symons**, H. W. *McArthur Street, Ballarat, Victoria.* 10, *10.* January 1894.

2470 **Symons**, William. *Callington, Cornwall.* 557, W.M., *557*, P.Z. June 1896.

2471 **Symonds**, George John. 4 *Belmont Terrace, Crouch End, N., London.* 183. June 1897.

2472 **Tackley**, Rev. Frederick James. *The Cathedral, Cape Town.* 2538. October 1898.

2473 **Tailby**, William. 89 *Herbert Road, Plumstead, Kent.* 13, P.M., *13*, P.Z. May 1893.

2474 **Taleen**, J. A. *Cray Cottage, Erith, Kent.* S. Christoffer Lodge, Christianstad. October 1898.

2475 **Tarnay**, Henri. *Zelinka Gasse, Vienna.* Schiller Lodge. October 1899.

2476 **Tarrant**, Herbert. *Colombo, Ceylon.* 2170. March 1899.

2477 **Tarrant**, W. H., jun. *Witney, Oxon.* 1703, P.M. January 1897.

2478 **Tate**, Clement John Gifford. *Bloemfontein, Orange Free State.* 1022, P.M. January 1899.

2479 **Tate**, John. 18 *Queens Garden's, Poona, India.* P.D.G.W., Bombay. October 1893.

2480 **Tatham**, George S. *Leyfield, Kirkby Lonsdale, Westmoreland.* 1074. June 1896.

2481 **Taubman**, Edward Teare. *Aberdeen, South Dakota, U.S.A.* 38, P.M., *14.* May 1895.

2482 **Taylor**, Albert. 7 *Commercial Street, Pimlico, S.W., London.* 2664. March 1899.

2483 **Taylor**, Charles Clement Jennings. *P.O.B.* 61, *Port Elizabeth, S.A.* 1409, *153* (S.C.) March 1889.

2484 **Taylor**, Frederick Isaac. *Jericho, Toowoomba, Queensland.* 826 (S.C.), P.M., *194* (S.C.). March 1895.

2485 ***Taylor**, George William, A.I.N.A. 11 *Breakspeare's Road, St. John's, S.E., London.* 171, *140.* October 1889.

2486 **Taylor**, John, J.P., F.L.S., F.C.S. 15 *Lucius Street, Torquay.* P.Pr.G.R., P.Pr.G.Sc.N. Jan. 1888.

2487 **Taylor**, Leonard. 31 *Moorgate Street, E.C., London.* 2472. June 1899.

2488 **Taylor**, Percy W. 15 *Gloucester Terrace, Hyde Park, W., London.* P.Pr.G.W., Herts. Jan. 1899.

2489 **Taylor**, Warwick Buckland. *Blackdown House, Toowoomba, Queensland.* 823 (S.C.), P.M., *194* (S.C.) October 1893.

2490 **Taylor**, William Campbell. 4 *Whitehall Yard, S.W., London.* 913, P.M., P.Z. March 1898.

2491 **Taylor-Brown**, Dr. J. *Corrie Street, Jeppestown, South African Republic.* 799 (S.C.) June 1898.

2492 **Templeton**, B. F. *Zanesville, Ohio, U.S.A.* November 1897.

2493 **Tennant**, David, jun. *Box 232, Cape Town.* De Goede Hoop Lodge. Dep. Org. November 1898.

2494 **Terry**, Major-General Astley. 123 *St. George's Road, S.W., London.* P.Pr.G.S.B., Cheshire, P.Pr.G.Sc.N., Middlesex. October 1897.

2495 **Terry**, Astley Herbert, Capt. A.S.C. *Burfield, Lynchford Road, Farnboro, Hants.* P.G.W., Guernsey. March 1897.

2496 **Terry**, James. Secretary of the Royal Masonic Benevolent Institution. *Freemasons' Hall, Great Queen Street, W.C., London.* **Past Grand Sword Bearer.** June 1888.

2497 **Tharp**, Henry Walter. *Maxboro House, Knighton Drive, Leicester.* 49. May 1895.

2498 **Tharp**, John Alfred. 9 *Norton Folgate, Bishopsgate, E.C., London.* 1228, *55.* November 1895.

2499 **Tharp**, William Anthony. 86 *Ladbroke Grove, W., London*, 49. May 1895.

2500 **Thaxter**, Frank William. 1224 *Monroe Avenue, Kansas City, Missouri, U.S.A.* 316, P.M. Oct. 1899.

2501 **Thibaut**, John Stanley. *Donaldsonville, Louisiana, U.S.A.* 251, *2*. June 1896.

2502 **Thomas**, Arthur Gaskin. *Fleet Street, Torquay.* 328, *328*. May 1899.

2503 **Thomas**, Charles Celt. *Bethlehem, Orange Free State.* 2522. May 1896.

2504 **Thomas**, Jabez Edwin. *Cavendish Chambers, Grenfell Street, Adelaide.* **Past Assistant Grand Secretary, Past Grand Lecturer, South Australia.** May 1889.

2505 **Thomas**, J. J. *Homeleigh, Randolph Road, Maida Vale, W., London.* **Past Grand Standard Bearer.** November 1894.

2506 **Thomas**, James Lewis. 26 *Gloucester Street, S.W., London.* **Past Assistant Grand Director of Ceremonies.** March 1898.

2507 **Thomas**, John. 10 *West Terrace, North Ormesby, Middlesborough.* 602, P.M. October 1898.

2508 **Thomas**, John Douglas. *Eton, Mackay, Queensland.* 2624, P.M. October 1895.

2509 **Thomas**, Richard Griffith, M.S.A., F.I.A.S. *Victoria Hotel, Menai Bridge, North Wales.* P.Pr.G.Sup.W., P.Pr.G.A.So., North Wales. May 1894.

2510 **Thomas**, Robert. *Denham Street, Rockhampton, Queensland.* 677 (S.C.) November 1896.

2511 **Thomas**, W. E. *Ballarat, Victoria.* 40. January 1894.

2512 **Thomas**, William. 107 *Talbot Rd., Westbourne Park, W., London.* 2045, P.M., *173*, P.Z. June 1894.

2513 **Thomas**, William Kingdon. 42 *Triangle, Clifton, Bristol.* P.Pr.G.Sup.W., Somerset. June 1891.

2514 ***Thomson**, Andrew. *Middle Crescent, Middle Brighton, Victoria.* **Past Grand Deacon, Past Grand Director of Ceremonies (R.A.), Victoria.** June 1892.

2515 **Thompson**, Albert James. 21 *Drury Lane, Liverpool.* 2433, *605*. May 1897.

2516 **Thompson**, Edward James. *Blackall, Queensland.* 2207. March 1896.

2517 **Thompson**, Frank J. *Fargo, North Dakota, U.S.A.* **Grand Secretary (C. & R.A.) Grand Master, North Dakota.** October 1894.

2518 **Thompson**, Henry G., M.D. 86 *Lower Addiscombe Road, Croydon, Surrey.* P.Pr.G.W., P.Pr.G.J., Surrey. January 1894.

2519 **Thompson**, James Thomas. 51 *Hamilton Square, Birkenhead.* P.Pr.G.R., P.Pr.G.St.B. (R.A.), Cheshire. January 1894.

2520 **Thompson**, John. *Albion Brewery, Mile End, E., London.* 2242. November 1892.

2521 **Thompson**, John Albert. 24 *Eliot Street, Liverpool.* 216. May 1898.

2522 **Thompson**, John Robinson. *Bramley Meade, Whalley, Lancashire.* 1504. October 1894.

2523 **Thompson**, John William. *Newholme, Heaton, Bolton, Lancashire.* 37, P.M. March 1892.

2524 **Thompson**, Ralph. 4 *Love Lane, Berwick-on-Tweed, Northumberland.* P.Pr.G.W. March 1890.

2525 **Thompson**, R. A. 8 *Farringdon Avenue, E.C., London.* 2503. November 1898.

2526 **Thompson**, William Roper. 6 *Strathblaine Road, St. John's Hill, S.W., London.* 1507, *2397*. January 1896.

2527 **Thorburn**, Thomas Charles, C.E. *Masonic Rooms*, 9 *Hamilton Street, Birkenhead.* P.Pr.G.W., P.Pr.G.H., Cheshire. January 1894.

2528 **Thorne**, W. *Adderley Street, Cape Town.* 398 (S.C.) June 1894.

2529 **Thornton**, Robert S., M.B. *Deloraine, Manitoba, Canada.* 40, P.M. Local Secretary for Manitoba. May 1897.

2530 **Thornton**, William Ebor. *Deynecourt, Frodsham, Warrington.* 2651. June 1897.

2531 **Thornton**, William Henry Lindsay. *Tower Hill Station, Muttaburra, Queensland.* 2338. Oct. 1893.

2532 **Thorp**, John Thomas. 57 *Regent Road, Leicester.* P.P.G.W., P.P.G.J. January 1895.

2533 **Thurley**, Reuben Manley. *Halls Road, Egmore, Madras.* 273, *273*. June 1896.

2534 **Thurman**, J. H. 114 *Canonbury Road, N., London.* 1471. January 1898.

2535 **Thwaites**, C. 22 *Chancery Lane, E.C., London.* 2319. March 1899.

2536 **Ticehurst**, Charles James. 21 *Havelock Road, Hastings.* 40, P.M. March 1896.

2537 **Tidman**, Charles W. *Fernlea, Eaglescliffe Junction, Co. Durham.* 940. January 1899.

2538 **Tidman**, Edward, C.E., F.S.I., M.S.A. 34 *Victoria Street, S.W., London.* 1716. May 1896.

2539 **Tiffany**, William Henry. *P.O.B.* 387, *Cape Town.* L. de Goede Hoop. Pr.G.Sec. (D.C.) May 1897.

2540 **Tijou**, Charles J. R. *Chelmsford Road, Woodford, Essex.* **Past Assistant Grand Pursuivant.** January 1898.

2541 **Tindall**, R. J. *Box* 115, *Krugersdorp, S.A.R.* Lodge Libertas (D.C.) May 1898.

2542 **Tipper**, Harry. 35 *The Grove, Hammersmith, W., London.* **Past Assistant Grand Pursuivant, Past Assistant Grand Director of Ceremonies (R.A.)** June 1889.

2543 **Titcomb**, Edward C. *Kingswear, Kirkley, Lowestoft.* 1452, P.M. November 1898.

2544 **Titcomb**, William Yates. *Anniston, Alabama, U.S.A.* 443, *23*. May 1899.

2545 **Todd**, Thomas Olman. *Snas Street, Sunderland.* 94, P.M., *94.* January 1898.

2546 **Todman**, Frank. 62 *Clarendon Road, Croydon, Surrey.* 2030, P.M. June 1898.

2547 **Tolloday**, William Frederick. *Tudor House, Handsworth New Road, Birmingham.* P.Pr.G.D.C., Warwickshire. January 1892.

2548 **Tolmie**, James. Editor "Darling Downs Gazette." *Toowoomba, Queensland.* 755 (S.C.), P.M., *194* (S.C.) May 1893.

2549 **Tomes**, William Phillips. 22 *Woodlands Road, Barnes Common, S.W., London.* 2021. June 1898.

2550 **Tonkin**, Alfred James. 23 *Sunningdale, Clifton, Bristol.* 1755, *935.* November 1892.

2551 **Tonkin**, Rev. Charles Douglas. *Stamford Hill, Durban, Natal.* D.G.Ch. May 1898.

2552 **Tootell**, F. *Edgware, Middlesex.* 905. March 1898.

2553 **Tothill**, Mortimer Augustus Legett. *Castle Street, Cape Town.* De Goede Hoop L. May 1899.

2554 **Tower**, John Charles Fitzroy. 31 *Piccadilly, W., London.* P.P.G.D., P.Pr.G.Sc.N., Bucks. March 1895.

2555 **Townend**, Harry. 10 *Fore Street, E.C., London.* 180. March 1895.

2556 **Toye**, W. H. 17 *Clerkenwell Road, E.C., London.* 1278, P.M. October 1894.

2557 **Toynton**, William E. 72 *Seymour Road, Harringey, N., London.* 1950. November 1898.

2558 **Tracy**, Nathaniel. 27 *Westgate Street, Ipswich, Suffolk.* Prov.G.Sec. **Past Assistant Grand Standard Bearer.** September 1887.

2559 **Travers-Drapes**, G. F. *Bangkok, Siam.* P.D.Dis.G.M., Burma. March 1888.

2560 **Trew**, A. R. 167 *Earlham Grove, Forest Gate, E., London.* P.Pr.G.D., Suffolk. October 1897.

2561 **Tristam**, Rev. Henry Baker, D.D., F.R.S., Canon of Durham. *The College, Durham.* **Past Grand Chaplain, England.** February 1887.

2562 **Tubby**, Walter George. *St. Paul, Minnesota, U.S.A.* 410, 91. May 1898.

2563 **Tucker**, Raymond. 8 *Wharfedale Street, Redcliffe Square, S.W., London.* 1899, P.M. Oct. 1893.

2564 **Tuckey**, Claud Edwin. *Roma, Queensland.* 1850, P.M., *1850.* October 1893.

2565 **Turle**, John Glanville. *Abbey Mount, Torquay.* 1402, W.M., *1402.* May 1899.

2566 **Turnbull**, Esmond J. *Claremont, Tiernay Road, Streatham, S.W., London.* 1524, P.M. Jan. 1897.

2567 **Turner**, C. A. *Moulmein, Burma.* 542, W.M., *542*, P.Z. November 1896.

2568 **Turner**, Frank. *Pretoria, South African Republic.* 770 (S.C.), *231* (S.C.) October 1894.

2569 **Turner**, George Edward. *Alfred Street, Blandford, Dorset.* P.Pr.Sup.W. March 1892.

2570 **Turner**, John William. 3 *Mona Drive, Castle Mona, Douglas, Isle of Man.* P.Pr.G.D., P.Pr.G.Sw.B. (R.A.), West Yorks. November 1888.

2571 **Turner**, W. H. 104 *Hurlingham Road, Fulham, S.W., London.* 340. March 1898.

2572 **Turton**, Isaiah. *Royal Arsenal, Woolwich.* 615, P.M., *913.* March 1898.

2573 **Tuxford**, James George. *Llandudno, North Wales.* P.Pr.G.W., Pr.G.Sc.E. March 1896.

2574 **Tweedie**, Maurice A. 5 *Lincoln's Inn Fields, W.C., London.* 92, P.M. June 1896.

2575 **Twing**, Rev. Cornelius L. 185 *Marcy Avenue, Brooklyn, New York, U.S.A.* 710, *142.* October 1893.

2576 **Twiss**, George Edward, Major R.A.M.C. *Shorncliffe Camp.* 1436, P.M. January 1899.

2577 **Tyndale-Biscoe**, A. S., Capt. R.H.A. 175 *Herbert Road, Woolwich.* 988. October 1896.

2578 **Typke**, P. G. W. *Lawn House, New Malden, Surrey.* 1671, P.M. October 1898.

2579 **Uhlig**, Curt Oscar. 18 *Austin Friars, E.C., London.* 1969. October 1897.

2580 **Ulstrup**, A. Norman. *Stavanger, Norway.* 5. January 1899.

2581 **Underhill**, W. H. *Clodiah, Stanmore, Middlesex.* 404. March 1898.

2582 **Upton**, Hon. William Henry, M.A., LL.M., F.R.S.A. *Walla Walla, Washington, U.S.A.* **Past Grand Master.** Local Secretary for Washington. March 1893.

2583 **Vallentine**, Samuel. 103 *Brixton Road, S.W., London.* **Past Grand Pursuivant.** October 1890.

2584 **Vandertaelen**, Ferdinand. 59 *Mark Lane, E.C., London.* June 1896.

2585 **Van Duzer**, Frederick Conkling. 114 *Southampton Row, W.C., London.* 1635, P.M., *1635.* June 1896.

2586 **Van Gass**, J. *P.O. Roodepoort, South African Republic.* 2539. October 1899.

2587 **Van Zyl**, Casper Hendrik. *Church Square, Cape Town.* De Goede Hoop Lodge. October 1898.

2588 **Varma**, H. H. Sri Martanda. *Trivandrum, Travancore, South India.* 2710, *1043.* October 1899.

2589 ***Vassar-Smith**, Richard Vassar. *Charlton Park, Cheltenham.* **Past Grand Deacon.** Nov. 1888.

2590 **Vaudrey**, George, Lieut. A.S.C. *Kandia, Crete.* 349. May 1896.

2591 **Vaughan**, Major T. T., R.A. *Fort St. George, Madras.* May 1889.

2592 **Vaux**, T. R. *Woodlands, Dewsbury, Yorkshire.* P.Pr.G.Sup.W., West Yorkshire. June 1897.

2593 **Venables**, Rowland George. *Oakhurst, Oswestry, Shropshire.* **Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer (R.A.), England.** January 1889.

2594 **Venning**, Edmund. *Liskeard, Cornwall.* P.Pr.G.Treas. October 1896.

2595 **Verdier**, L. 57 *Clovelly Mansions, Grays Inn Road, W.C., London.* 1687. March 1899.

2596 **Vernon**, William. *Teanhurst, Tean, Stoke-on-Trent.* P.Pr.G.S.B. May 1899.

2597 **Vibert**, Arthur Lionel, C.S. *Tinnevelly, Madras.* P.D.G.Org. Local Secretary for India. Jan. 1895.

2598 **Vicars**, Sir Arthur, F.S.A., Ulster King of Arms. *Dublin Castle.* XXV. January 1898.

2599 **Vigo**, James George. 31 *York Terrace, Regent's Park, N.W., London.* 1671, P.M. October 1898.

2600 **Vincent**, David Patton. *Jersey.* 590. March 1897.

2601 **Vincent**, William. 5 *Winchester Street, S.W., London.* Past Grand Standard Bearer. March 1898.

2602 **Vinden**, Hubert John. 64 *Penge Road, South Norwood, S.E., London.* 1139. November 1898.

2603 **Vreede**, Dirk E. *Port Elizabeth, Cape Colony.* 711. June 1898.

2604 **Wade**, Henry Greensmith. *Auckland, New Zealand.* P.Dis.G.Sec., Dis.G.Treas. June 1888.

2605 **Wade**, Samuel Duncombe. 29 *Gracechurch Street, E.C., London.* 1228. November 1893.

2606 **Wager**, John James Green, R.N. 51 *Campbell Road, Southsea.* P.D.G.St.B. June 1899.

2607 **Wagstaff**, Ernest. 6 *Hale Street, Islington, N., London.* 1471. March 1898.

2608 **Wagstaffe**, John. *Mottram-in-Langdale, Manchester.* P.Pr.G.S.B., P.Pr.G.D.C. (R.A.), Cheshire. June 1897.

2609 **Wagstaffe**, Wright. *Main Street, Bingley, Yorks.* 408, *408.* March 1899.

2610 **Wakeford**, George William. *Charlottetown, Prince Edward's Island, Canada.* Grand Lecturer, Past Grand Secretary, Past Deputy Grand Master of Prince Edward's Island, Past Grand King, Grand Chapter of Nova Scotia. March 1888.

2611 **Wakelin**, Joseph. *Freebournes, Witham, Essex.* 2342. May 1894.

2612 **Wales**, Sydney. 16 *King Street, Cheapside, E.C., London.* 1803, P.M., *162.* January 1897.

2613 **Walker**, Alexander. *Barberton, South African Republic.* Jubilee Lodge (D.C.) January 1898.

2614 **Walker**, Charles Rotherham, M.D. *Glenfield, Silverdale Road, Eastbourne.* 2291. March 1896.

2615 **Walker**, George Durant. 241 *Barking Road, E., London.* 2748. June 1899.

2616 **Walker**, George Edmund. 4 *Lambeth Hill, Queen Victoria Street, E.C., London.* 1471. March 1898.

2617 **Wall**, B. P. *Waltair Station, Vizagapatam, Madras.* 2592. June 1897.

2618 **Wallbach**, Sergt.-Major D. *Royal Irish Rifles, Mhow, India.* 1065, P.M. November 1898.

2619 **Wallis**, Charles James F.S.S. 14 *Russell Square, W.C., London.* 1415, P.M. January 1894.

2620 **Wallis**, R. F. *Box* 34, *Krugersdorp, South African Republic.* 2643, P.M. May 1898.

2621 **Wallis**, Hamilton. 48 *Wall Street, New York.* Past Grand Master, New Jersey. June 1895.

2622 **Walls**, Major Thomas Charles. *East Temple Chambers, E.C., London.* Past Grand Standard Bearer, Past Deputy Grand Director of Ceremonies (R.A.) March 1890.

2623 **Walsh**, Albert. *Port Elizabeth, South Africa.* P.Dis.G.W., Eastern Division, South Africa. Local Secretary for Eastern Division, South Africa. June 1887.

2624 **Walsh**, William. *Scarborough, Humpy Bong, Queensland.* 341 (S.C.) May 1897.

2625 **Walters**, Francis Isaac. *Siruvallur, Madras.* P.D.G.S.B. (C. & R.A.) June 1896.

2626 **Walters**, William H. *Waynesboro, Georgia, U.S.A.* 274, *76.* June 1899.

2627 **Warburton**, Samuel. *Langley, Broughton Park, Manchester.* P.Pr.G.St.B., P.Pr.G.S.B. (R.A.) March 1897.

2628 **Ward**, Horatio. *Canterbury, Kent.* Past Deputy Grand Sword Bearer. October 1889.

2629 **Ward**, Martindale C., M.D., J.P. *Saltburn, Twickenham, Middlesex.* June 1898.

2630 **Ward**, Robin J. *The Laurels, Cedar Road, Sutton, Surrey.* 3. March 1896.

2631 **Ward**, Walter B. 161 *Broadway, New York.* 33, *16*, P.H.P. May 1898.

2632 **Wardman**, George. 9 *South Parade, Leeds.* 1042, *1042.* November 1896.

2633 **Waring**, Walter, M.D. 8 *Tombland, Norwich.* 52, P.M. March 1898.

2634 **Warliker**, Lieut.-Col. Damodar, A.M.C. 17 *Dancer Road, Fulham, S.W., London.* P.M. Oct. 1896.

2635 **Warner**, William Thomas. *L. & J. S. Bank, High Street, Peckham, S.E., London.* 1297, P.M. P.Pr.G.So., Essex. May 1890.

2636 **Warre**, C. Bampfylde. 19 *Brunswick Place, West Brighton.* P.P.G.D., P.G.Sc.N. January 1893.

2637 **Warren**, James Syer. *Little Neston, Chester.* 979, P.M., *321*, J. January 1894.

2638 **Warvelle**, George W. 654 *West Monroe Street, Chicago, Illinois, U.S.A.* P.M. March 1894.

2639 **Waterlow**, Charles H. *Brockley Hill, Stanmore, Middlesex.* 29. June 1897.

2640 **Watson**, Albert. *Rokeby Road, Subeaco, Perth, West Australia.* 860 (S.C.) November 1898.

2641 **Watson**, Daniel Ernest. 6 *Lurline Gardens, Battersea Park, S.W., London.* 973. January 1898.

2642 ***Watson**, James Procter, J.P. *Castle Carrick, Cumberland.* 944. May 1897.

2643 **Watson**, John. 34 *Granger Street, Newcastle-on-Tyne.* 1342, P.M., *406.* October 1895.

2644 **Watson**, William. 28 *East Parade, Leeds.* P.Pr.G.W., P.Pr.G.So., Librarian. February 1887.

2645 **Watson**, William Hill. 36 *Balmoral Road, Willesden Green, N.W., London.* 2664. January 1898.

2646 **Watson-Baker**, F. W. 313 *High Holborn, W.C., London.* 1924. March 1898.

2647 **Watts**, Rev. Henry L. 94 *Queen's Road, Portsmouth.* **Past Deputy Grand Master, Manitoba.** Local Secretary for Portsmouth. October 1897.

2648 **Waugh**, William James. *Horsforth, Leeds.* 1545, P.M., *600.* March 1889.

2649 **Way**, the Rt. Hon. Samuel James, P.C., D.C.L., LL.D., Chief Justice. *Freemasons' Hall, Flinders Street, Adelaide.* **Grand Master, South Australia.** January 1891.

2650 **Weatherilt**, Henry Charles. *Lake N'Gami, Palapye Siding, British Protectorate, S.A.* 1417. October 1889.

2651 **Webb**, J. *Clovelly, Grove Park, Camberwell, S.E., London.* 92. January 1896.

2652 **Webb**, John Daniel. 77 *Farringdon Street, E.C., London.* 1745. November 1893.

2653 **Webber**, Otto Charles. *Middleburg, South African Republic.* 794 (S.C.), P.M. March 1894.

2654 **Weber**, Louis Robert. 15 *Quai de l'Ile, Geneva.* L. Union des coeurs. October 1899.

2655 **Webster**, George. *Middleton, N.E. Railway, South Africa.* 1581. May 1892.

2656 **Webster**, George Edward. 452 *Glossop Road, Sheffield.* P.Pr.G.R., West Yorks. May 1898.

2657 **Webster**, Reginald Thomas. *Aberdeen Lodge, Havelock Road, Croydon, Surrey.* 1608. June 1890.

2658 **Weeks**, William Self. Local Secretary Historical Society of Lancashire and Cheshire. *Clitheroe, East Lancashire.* P.Pr.G.Reg. (C. and R.A.), E. Lancs. March 1891.

2659 **Weigall**, Rev. Edward Mitford. *Frodingham Vicarage, Doncaster.* P.Pr.G.Chap. P.Pr.G.So., Lincolnshire. March 1898.

2660 **Weightman**, Alfred Ernest, Surgeon R.N. *Royal Hospital, Haslar, Gosport.* 2195. June 1892.

2661 **Weiske**, John Charles Frederick. *E.Tel.Off., Mackay, Queensland.* 318 (I.C.) January 1898.

2662 **Weiss**, Felix Henri. 7 *Cavendish Square, W., London.* 1491, P.M., *2*, P.Z. May 1898.

2663 **Welch**, Frederick Gustavus. 92 *Cavendish Road, Clapham Park, S.W., London.* 720. Nov. 1897.

2664 **Welch**, J. B. *Eggington, Leighton Buzzard, Bedfordshire.* 1524. March 1897.

2665 **Welch**, Louis. *Delaware, Ohio, U.S.A.* 18, W.M. October 1899.

2666 **Wells**, Bryan Walter. *Mutdapilly, Queensland.* 808 (S.C.) May 1898.

2667 **Wells**, Dr. Charles. *Fairfield, Cookham Dean, Berkshire.* 2323. November 1895.

2668 **Wells**, Charles Edmund. 248 *Portland Road, South Norwood, S.E., London.* 19. January 1896.

2669 **Wells**, Ernest William. *Grahamstown, Cape.* 828, P.M. March 1895.

2670 ***Welsh**, William Henry. *South Bank, Calicut, India.* 2188. June 1899.

2671 **Wentzell**, Charles David. *Hartebeestfontein, South African Republic.* November 1891.

2672 **West**, George. *Ballston Spa, New York.* 90, *28.* October 1891.

2673 **West**, William Washington. 63 *Somers Road, Walthamstow, Essex.* 2664. March 1898.

2674 **Westlake**, Frank B. 34 *Torrington Place, Plymouth.* **Past Deputy Grand Director of Ceremonies.** June 1899.

2675 **Westman**, Ernest B. 39 *Lombard Street, E.C., London.* 2562. March 1898.

2676 **Westcott**, Rev. Arthur, M.A. *Sullivan's Gardens, Madras.* P.D.G.W., P.D.G.A.So. May 1893.

2677 **Weston**, John, F.R.G.S. *Eastwood, Queen's Avenue, Muswell Hill, N., London.* P.Pr.G.Pt., Middlesex. March 1896.

2678 **Weston**, Major William Alexander. *Inisfallen, Upper Eglington Road, Plumstead, Kent.* P.Pr.G.D. October 1896.

2679 **Westropp**, Thomas Johnson, M.A., M.R.I.A. 77 *Lower Leeson Street, Dublin.* 143. Nov. 1897.

2680 **Westropp**, Col. William Kelly, J.P. 6 *Shorncliffe Road, Folkestone.* P.Pr.G.So., Kent. June 1898.

2681 **Whadcoat**, John Henry, F.R.G.S., F.S.S., M.S.A., F.C.A., etc., J.P. *Poole, Dorset.* P.P.G.W., P.P.G.So. March 1894.

2682 **Wheawill**, Charles, C.A. 9 *York Place, Huddersfield.* 1514, P.M., *290.* June 1894.

2683 **Wheeler**, Richard Theodore, L.R.C.P. *Ansdell House, Whitstable, Kent.* 1915, *2099.* March 1892.

2684 **Wheelwright**, John Bolland. *Box* 321, *Cape Town.* **Past Assistant Grand Director of Ceremonies, Past Grand Standard Bearer** R.A.) October 1891.

2685 **Whiley**, Edwin. *Zeerust, South African Republic.* 1946, P.M. October 1893.

2686 **Whitaker**, George. *Main Street, Bingley, Yorks.* 408, W.M., *408.* March 1899.

2687 **Whitaker**, George Henry. *Winter Hey House, Horwich, Lancashire.* 1723, P.M., *221.* May 1892.

2688 **Whitaker**, W. S. 229 *Barry Road, East Dulwich, S.E., London.* 1572, P.M. March 1898.

2689 **White**, George. 530 *King's Road, Chelsea, S.W., London.* 2020, P.M. June 1898.

2690 **White**, Hubert. *Springfield, Lee Park, Blackheath, S.W., London.* 242. May 1898.

2691 **White**, J., jun. 28 *Budge Row, Cannon Street, E.C., London.* 176, P.M. June 1898.

2692 **White**, John R. 114 *Canonbury Road, N., London.* 1471. January 1898.

2693 **White**, Joseph Walwyn. *Ashton Drive, Hunt's Cross, Liverpool.* 1908, P.M. June 1894.
2694 **White**, Stillman. 1 *Bank Street, Providence, R.I., U.S.A.* Past Grand Master. May 1893.
2695 **White**, Thomas Charters. 29 *Belgrave Road, S.W., London.* 63, P.M. May 1891.
2696 **White**, Thomas Jeston. *Standen Villa, Westminster Road, Hanwell, Middlesex.* 860, *860.* May 1898.
2697 **Whitehead**, J. Fred. *Box 98, Johannesburg, S.A. Republic.* 799 (S.C.), *159* (I.C.) June 1895.
2698 **Whitehead**, Tom. 21 *Langton Street, Chelsea, S.W., London.* 2020. March 1898.
2699 **Whitley**, Edward Forbes. Mem. R.I., Cornwall. *Penarth House, Truro, Cornwall.* P.Pr.G.O. (Craft and R.A.), Cornwall. *Local Secretary for the Province of Cornwall.* March 1887.
2700 **Whitney**, H. *Artisan Street, Houndsditch, E.C., London.* 861, P.M. January 1896.
2701 **Whittle**, Edward George. 9 *Regency Square, Brighton.* P.Pr.A.G.D.C., Sussex. June 1894.
2702 **Whittle**, Tom, B.A. *Eastward Ho College, Felixstowe.* June 1897.
2703 **Widdowson**, Howell Young. 45 *Cathedral Square, Christchurch, New Zealand.* Grand Registrar. May 1899.
2704 **Wiebe**, Carl Cornelius. *Hagenau, 5, Hamburg.* Grand Master, Hamburg. May 1895.
2705 **Wilbur**, Newell L. *Box 650, Providence, Rhode Island, U.S.A.* 31, *1.* June 1889.
2706 **Wilcox**, C. R. *Seattle, Washington, U.S.A.* 3, *27.* November 1894.
2707 **Wilcox**, Chester A. *Quincey, Illinois, U.S.A.* 659, P.M. May 1898.
2708 **Wild**, Lewis. 43 *Canonbury Park South, N., London.* 313. January 1899.
2709 **Wildie**, George Hunter. *Cunnamulla, Queensland.* 1137, P.M., P.Z. October 1891.
2710 **Wildman**, William Beauchamp, M.A. *Sherborne School, Dorset.* P.Pr.G.Stew. May 1897.
2711 **Wilke**, George. *Stendal, Germany.* Lodge z. goldenen Krone. November 1898.
2712 **Wilkins**, Herbert Edward. *Moulmein, Burma.* Dis.G.W. Local Secretary for Burma. June 1895.
2713 **Wilkinson**, George Edward. 25 *Gladsmore Road, Stamford Hill, N., London.* 1607, P.M. May 1899.
2714 **Wilkinson**, James. *Charters Towers, Queensland.* 1978, P.M. January 1890.
2715 **Wilkinson**, Samuel Blaize. 32 *Hazelwood Road, Northampton.* P.Pr.G.W. Local Secretary for the Province of Northampton and Huntingdonshires. November 1888.
2716 **Wilkinson-Pimbury**, Charles James. 60 *Marmora Rd., Honor Oak, S.E., London.* 65. March 1887
2717 **Wilks**, E. T., F.R.G.S. *Ashlyns, Watford, Herts.* 18, P.M. October 1896.
2718 **Wilks**, George, M.B., M.C. *Ashford, Kent.* 709, P.M. October 1896.
2719 **Will**, Alexander. *Grahamstown, Cape.* 389, P.M., *118* (S.C.), P.Z. January 1895.
2720 **Williams**, A. 83 *Hammersmith Road, West Kensington, W., London.* 2090, P.M. March 1898.
2721 **Williams**, Alfred. 20 *Highbury Quadrant, N., London.* 1584. March 1898.
2722 **Williams**, Daniel. *Brander Lea, Westbourne, Bournemouth.* P.Pr.G.D., Hants. October 1898.
2723 **Williams**, Rev. Edmund Nelson Goddard. *Huish Rectory, Pewsey, Wilts.* P.Pr.G.Ch., Norfolk. November 1894.
2724 **Williams**, Ernest. *Woodside, Clarendon, Trowbridge, Wilts.* 632, *632.* October 1897.
2725 **Williams**, F. M. 8 *Belmont Park, Lee, S.E., London.* 1293. March 1896.
2726 **Williams**, Frank W. *South View, Tennyson Road, Worthing.* 101, P.M., P.Z. March 1898.
2727 **Williams**, George Blackstone. *R.M. Office, Cape Town.* 1832. January 1892.
2728 **Williams**, Henry Montague. 33 *Compton Avenue, Brighton.* P.Pr.G.R., Sussex. May 1895.
2729 **Williams**, Herbert James. *Featherstone Street, Wellington, New Zealand.* Past Deputy Grand Master. May 1896.
2730 **Williams**, Howard Douglas. 17 *Cardigan Road, Richmond Hill, Surrey.* 905, P.M., *742*, P.Z. June 1894.
2731 **Williams**, James. *Haslemere, High Wycombe, Bucks.* 1501, *1501.* January 1889.
2732 **Williams**, James Francis. *Palm's Estate, Mackay, Queensland.* 1554. October 1896.
2733 **Williams**, John Sidney. *Winton, Queensland.* 2365, P.M. January 1896.
2734 **Williams**, Leslie John. 9 *Laurence Pountney Hill, E.C., London.* 1584. March 1898.
2735 **Williams**, S. Stacker. *Newark, Ohio.* Past Grand Master. Local Sec. for Ohio. March 1889.
2736 **Williams**, Stewart. *Salisbury, Rhodesia.* 2479. March 1898.
2737 **Williams**, William J. 63 *High Street, Borough, S.E., London.* 1524. March 1898.
2738 **Willock**, Charles Johnstone. 16 *Warwick Square, S.W., London.* 859. March 1895.
2739 **Willock**, Colonel George Woodford. 3 *St. John's Road, Wimbledon, Surrey.* 1466. March 1895.
2740 **Willock**, Henry Court. *Lancaster Road, Wimbledon, Surrey.* 271. March 1895.
2741 **Willock**, Henry Davis. *East India U.S. Club, St. James's Square, S.W., London.* 1466. March 1893.
2742 **Willox**, David. 48 *Burgher Street, Parkhead, Glasgow.* 128, P.M., *87.* January 1892.
2743 **Willox**, William Carl. *New Whatcom, Washington, U.S.A.* 44, P.M., *12*, P.H.P. October 1894.

2744 **Wills**, John. 32 *Dalebury Road, Upper Tooting, S.W., London.* 1460. October 1898.

2745 **Wills**, Thomas H. *Market Street, Torquay.* 1402, P.M. October 1891.

2746 **Wilson**, Alexander. *Beechwood, Rubishaw Den, South Aberdeen.* 83, *155.* November 1888.

2747 **Wilson**, David. *Education Office, Victoria, British Columbia.* **Grand Master.** October 1898.

2748 **Wilson**, John James, J.P. *Jagersfontein, Orange Free State, South Africa.* Lodge Star of Africa (D.C.), P.M., *234* (S.C.), P.Z. Local Sec. for Orange Free State, South. November 1892.

2749 **Wilson**, Richard. *Westfield House, Armley, Leeds.* **Past Grand Deacon, Past Assistant Grand Sojourner.** May 1893.

2750 **Wilson**, Richard. *West Bank Terrace, Skipton, Yorks.* 810. May 1899.

2751 **Wilson**, William. *Howard, Queensland.* 811 (S.C.), P.M. March 1896.

2752 **Wilson**, William Edwin. *State School, Umbirom, Toowoomba, Queensland.* 2413. March 1896.

2753 **Wilson**, William Thomas. *Box* 53, *Cape Town.* De Goede Hoop Lodge (D.C.) October 1898.

2754 **Wilson**, William Wright. 85 *Edmund Street, Birmingham.* P.Pr.G.D.C., P.Pr.G.A.So. June 1897.

2755 **Wilton**, Henry Staines. 457 *Oxford Street, W , London.* 49, P.M., *55*, P.Z. November 1895.

2756 **Wilton**, William John. *Kirkley, Lowestoft.* P.Pr.G.W., Suffolk. October 1899.

2757 **Windle**, Rev. W. E., M.A. *Ugborough Vicarage, Ivybridge, Devon.* Pr.G.Ch. March 1898.

2758 **Winning**, John Gray. *Branxholme, Knowe, Hawick, Scotland.* 111, *89*, P.Z. March 1898.

2759 **Winter**, James William. *Box* 198, *Barberton, S.A.R.* 2710, P.M., *220* (S.C.), P.Z. October 1898.

2760 **Wise**, Captain Charles Driver. *Hamam Street, Fort, Bombay.* G.Sec., India (S.C.), P.D.G.S.W. (R.A.), India (S.C.) March 1894.

2761 **Wise**, E. Croft. 9 *Bampton Road, Forest Hill, S.E., London.* 619, P.M., *862.* March 1898.

2762 **Withey**, Thomas Archer. 17 *Midland Road, Hyde Park, Leeds.* P.P.G.D.R., West Lancs. May 1895.

2763 **Witmark**, Isidore. 51 *West 28th Street, New York City.* 568, *7.* November 1897.

2764 **Witty**, Alfred. *Roma Street, Brisbane, Queensland.* 810 (S.C.) May 1896.

2765 **Woelcke**, Emil. 5 *Joachimthaler Strasse, Charlottenburg, Berlin.* 238, P.M. January 1895.

2766 **Wolfskiel**, William Daniel. 225 *Broad Street, Elizabeth, New Jersey.* 49, *16*, P.H.P. May 1898.

2767 **Wood**, Arthur. *Sandown, Station Road, Redhill, Surrey.* 1362. October 1898.

2768 **Wood**, Rev. Charles Henton, M.A. 13 *Tichborne St., Leicester.* **Past Grand Chaplain.** March 1888.

2769 **Wood**, Edwin James. 110 *Cannon Street, E.C., London.* 1339, P.M. October 1899.

2770 **Wood**, John. 21 *Old Steine, Brighton.* 1636, P.M. November 1895.

2771 **Wood**, John William. *Roma St., Brisbane, Queensland.* 435 (S.C.), P.M., *127* (S.C.), J. March 1896.

2772 **Woodcock**, Harold. *Engadine, Park Road, Sidcup, Kent.* 247. October 1895.

2773 **Woodside**, Nevin G. 99 *East Erie Street, Chicago, Illinois, U.S.A.* 318. January 1899.

2774 **Woodthorpe**, John William. 2 *Park Avenue, Wood Green, N., London.* 1679, P.M. January 1895.

2775 **Woodward**, W. 7 *Milk Street, E.C., London.* May 1898.

2776 **Woolley**, George Lee. *Grange Road, West Hartlepool.* 1862, P.M. March 1896.

2777 **Wormal**, George. *Stafford.* 726, P.M. June 1895.

2778 **Wormald-White**, George. *Doubletrees, Par, Cornwall,* 1151. January 1899.

2779 **Wrench**, John Robert. *Childers, Queensland.* 2373. October 1898.

2780 **Wright**, Asker W. 22 *Honiton Road, Kilburn, N.W., London.* 2206. October 1898.

2781 **Wright**, Charles. 5 *Copthall Buildings, E.C., London.* 1060, P.M., 1328, P.Z. March 1898.

2782 **Wright**, Rev. Charles Edward Leigh, B.A. *Heathwood Lodge, Bexley, Kent.* **Past Grand Chaplain, Past Grand Scribe N., Egypt.** March 1889.

2783 **Wright**, Francis Nelson. 45 *Pall Mall, S.W., London.* P.D.G.W., P.D.G.J., Bengal. March 1896.

2784 **Wright**, Francis William. *Highlands, Maidstone, Kent.* P.Pr.G.D., P.Pr.G.J. May 1891.

2785 **Wright**, Henry John. *The Beeches, Sproughton, Ipswich.* P.Pr.G.D.C., P.Pr.G.J. January 1896.

2786 **Wright**, Silas B. *De Land, Florida, U.S.A.* **Grand Master, Past Grand High Priest.** March 1893.

2787 **Wright**, William. 147 *Millbrook Road, Southampton.* **Grand Pursuivant.** January 1891.

2788 **Wright**, William Henry Stirling. *C.St.P.M., & O.R.R., St. Paul, Minnesota.* 163. Nov. 1892.

2789 **Wrightson**, Arthur, F.R.I.B.A. 26 *Budge Row, E.C., London.* 2416, P.M. January 1898.

2790 **Wyatt**, Oliver Newman, F.S.I. 10 *West Pallant, Chichester, Sussex.* P.P.G.Sup.W., P.P.G.Sc.N. January 1893.

2791 ***Wyatt**, Rev. Vitruvius Partridge. *St. Leonard's Clergy House, Bedford.* 2343, *540.* May 1895.

2792 **Wynne**, William Wyatt. 93 *Lichfield Road, Stafford.* 726. March 1899.

2793 **Wynter**, Andrew Ellis, M.D. *The Corner House, Bromley Road, Beckenham, Kent.* 1139. Jan. 1898.

2794 **Yarker**, John. *Burton Road, West Didsbury, Manchester.* **Past Grand Warden, Greece.** May 1887.

2795 **Yates**, Charles. *31 Aire Street, Leeds.* 289. November 1896.

2796 **Yeatman**, H. O. *82 Ashley Gardens, S.W., London.* 1159, P.M. November 1896.

2797 **York**, Francis Colin. *F. C. Pacifico, Junin, Buenos Ayres.* 617. October 1890.

2798 **Young**, Archibald Edward. *The Green, St. Leonard's-on-Sea, Sussex.* 1842, P.M., *40*, P.Z. Jan. 1892.

2799 **Young**, George Lewis. *Princes Wharf, Port Adelaide, South Australia.* 2, P.M. May 1889.

2800 **Young**, George Washington. *Concord Junction, Massachusetts, U.S.A.* Corinthian Lodge, Waldron Ch. January 1899.

2801 **Young**, Isaac. *107 Grandison Road, Clapham Common, S.W., London.* 2664. March 1898.

2802 **Youngman**, Charles H. *20 Southtown, Yarmouth.* 305, P.M. November 1898.

2803 **Zehetmayr**, Ferdinand. *86 Gracechurch Street. E.C., London.* 238. March 1891.

SUPPLEMENTARY LIST.

Members admitted on the 8th November, 1899.

2804 **Lodge de Ster in het Oosten** (D.C.) *Batavia, Java.*

2805 **Bateman**, Arthur Charles. *Asthal, Burford, Oxon.* P.P.G.W.

2806 **Bayliss**, Thomas Abraham. *Thirlmere, Wheeley's Road, Birmingham.* 2724.

2807 **Blood**, John Neptune. *Huntley Court, Gloucester.* 2716.

2808 **Bloss**, Orlando Powers. *1009 Main Street, Kansas City, Missouri, U.S.A.* 219, *102*.

2809 **Brooks**, William. *Witney, Oxon.* P.Pr.G.S.B.

2810 **Churchill**, Arthur. *25 Lithos Road, South Hampstead, N.W., London.* 1092.

2811 **Coxen**, Harold. *16 Arkwright Mansions, Finchley Road, N.W., London.* 53.

2812 **Davis**, F. R. *Harewood, Andover, Hants.* 1373.

2813 **Dawson**, J. *Moulamien, New South Wales.* 163, *166*.

2814 **Drew**, William George. *68 Richmond Road, Islington, N., London.* 765, *1602*.

2815 **Fraser**, George Dunbar. *Priory Park Road, Kilburn, N.W., London.* 2310.

2816 **Friedman**, Monroe J. *4559 Lake Avenue, Chicago, Illinois.* 311, *69*.

2817 **Hart**, Morris. *73 Portsdown Road, W., London.* 73, P.M.

2818 **Hobbs**, W. C. *Kingswood, Gipsy Lane, Barnes, Surrey.* 901.

2819 **Kellner**, E. F. F. G., B.A. *Horst College, Pannal, Harrogate.* 1001.

2820 **Krueger**, Albert J. *30 Rue Osy, Antwerp.* **Grand Director of Ceremonies.**

2821 **Kruszinski**, Henry Marks. *62 Highbury New Park, N., London.* 185.

2822 **Kuhles**, George F. *451 Dewey Avenue, St. Paul, Minnesota.* 190, *55*.

2823 **Martin**, W. W. *94 Haverstock Hill, N.W., London.* 1441.

2824 **Newstead**, W. J. *128 Lowden Road, Herne Hill, S.E., London.* 1973.

2825 **Reed**, Aubone S. *Dromore, Plaistow Lane, Bromley, Kent.* 5.

2826 **Rhodes**, Rt. Hon. Cecil John, M.A., D.C.L. *Groote Schuur, Capetown.* 357.

2827 **Rigden**, William Attwood. *Bampton, Oxon.* 2414.

2828 **Rushton**, William. *32 Harley Street, W., London.* 2528.

2829 **Schaufuss**, Camillo Festivus Christian. *Cölln-Elbe, Saxony.* Lodge zur Akazie.

2830 **Simpkin**, Edmund. *9 Spring Street, Bury, Lancashire.* 42, P.M.

2831 **Smith**, A. C. K. *34 Brazennose Street, Manchester.* 2554, W.M.

2832 **Taylor**, J. P. *95 High Street, Watford, Herts.* P.P.A.G.D.C.

2833 **Townsend**, Charles H. *Casper, Wyoming, U.S.A.* **Deputy Grand Master.**

2834 **Van Heerde**, Gerrit. 110 *Long Street, Capetown.* Lodge De Goede Hoop.

2835 **Wennerberg**, Professor John William. *Stockholm.* 2429 (E.C.)

2836 **Wilson**, Reginald William, M.R.C.S. *Infirmary, Thornton Heath, Surrey.* P.Pr.G.D. Herts.

STATED MEETINGS OF THE LODGE IN 1900.

FRIDAY, the 5th January.

FRIDAY, the 2nd March.

FRIDAY, the 4th May.

MONDAY, the 25th June.

FRIDAY, the 5th October.

THURSDAY, the 8th November.

DECEASED.

Anderton, Edward Dixon	*Late of Falmouth*	— October, 1898.
Baker, W. J.	,, *Wallington*	— July, 1899.
Barnes, Charles Barritt	,, *Norwood*	10th November, 1899.
Barrett, George R.	,, *Plymouth*	24th August, 1899.
Blakey, Othman	,, *Brisbane, Queensland*	10th May, 1899.
Bremner, Bruce George Laing	,, *Colombo, Ceylon*	— July, 1898.
Butterfield, John	,, *Bradford*	28th March, 1899.
Carson, Enoch Terry	,, *Cincinnati*	23rd February, 1899.
Clayton, John	,, *Ashton-under-Lyne*	28th January, 1899.
Cooper-Oakley, Alfred John	,, *Madras*	17th April, 1899.
Dieperink, Dr. Hendrik Willem	,, *Hopefield, Cape Colony*	7th May, 1899.
Eckersall, William	,, *Lewisham*	30th November, 1898.
Flohr, Professor August	,, *Berlin*	11th November, 1899.
Glenn, Henry	,, *London*	31st January, 1899.
Hogg, Jabez	,, *London*	23rd April, 1899.
Hudson, Charles William	,, *Brighton*	13th February, 1899.
Hurd, William Frederick	,, *Concord, Massachusetts*	3rd May, 1899.
Kauffmann, Andrew John	,, *Columbia, Pennsylvania*	19th May, 1899.
Kemp, Alexander	,, *Glenelg, South Australia*	16th July, 1899.
Lewis, Professor Thomas Hayter	,, *London*	10th December, 1898.
Logan, James Fowlds	,, *Sutton*	18th January, 1899.
Maas Geesteranus, Anne Marie	,, *The Hague*	27th May, 1899.
Murray, Henry Athol	,, *Rio de Janeiro*	22nd March, 1899.
Newton, John	,, *London*	10th November, 1899.
Oortman-Gerlings, J. D.	,, *Utrecht, Holland*	7th January, 1899.
Rees, Griffith	,, *Birkenhead*	19th January, 1899.
Roberts, Richard Miles	,, *Beaconsfield, South Africa*	8th August, 1898.
Selzer, Andreas	,, *Delport's Hope, South Africa*	10th February, 1899.
Simpson, William	,, *Willesden*	17th August, 1899.
Tuck, Matthew Thomas	,, *London*	— November, 1898.
Usher, John	,, *Newcastle-on-Tyne*	5th June, 1899.
Vizard, Major-General Walter John	,, *Dursley*	— December, 1898.
Wilkinson, Tom Ash	,, *Madras*	15th February, 1899.
Woelcke, Emil	,, *Charlottenburg*	— November, 1899.

LOCAL SECRETARIES.

GREAT BRITAIN AND IRELAND

Bournemouth	John Harvey	Caer Gwent, Bournemouth
Burnley and Vicinity	J. W. Houlden	Rose Grove, Burnley, Lancashire
Channel Islands	Dr.J.Balfour Cockburn,P.G.M.	Elm House, Guernsey
Cheshire and Liverpool	Samuel Jones	13, Elm Grove, Birkenhead
Cornwall	E. Forbes Whitley	Truro
Devonshire	F. J. W. Crowe	Marsden, Torquay
Dublin	Ramsay Colles, J.P.	1, Wilton Terrace, Dublin
Durham	G. W. Bain	The Grange,E.Boldon,Newcastle-on-Tyne
Edinburgh	R. S. Browne	15, Queen Street, Edinburgh
Glasgow and Vicinity	W. Sinclair	45, West Nile Street, Glasgow
Gloucestershire	E. Hulbert	Downfield, Stroud
Halifax and Vicinity	C. Greenwood	26, Akeds Road, Halifax
Hampshire and I.W.	Rev. H. L. Watts	64, Queen's Road, Portsmouth
Inverness	A. F. Mackenzie	15, Union Street, Inverness
Isle of Man	L. R. Corkill	Victoria Street, Douglas
Leeds and Vicinity	R. Jackson	16 and 17, Commercial Street, Leeds
Lincolnshire	W. Shephard	Fernbank, Louth
Middlesex and North London	F. W. Levander	30,NorthVillas, Camden Sq.,N.W.London
Northampton & Huntingdonshires	S. B. Wilkinson	32, Hazelwood Road, Northampton
Northumberland	R. H. Holme	6, Chester Street, Newcastle-on-Tyne
Nottingham	W. J. Rorke	Caledonian Hotel, Nottingham
Oxfordshire	E. Conder, jun.	The Conigree, Newent, Gloucestershire
Scotland, South	J. B. Cowan	Commercial Bank, Hawick
Sheffield and Vicinity	J. Binney	15, Southbourne Road, Sheffield
Shropshire	T. J. Salwey	Guildhall, Ludlow, Salop
Staffordshire	J. T. Marson	Sandon Road, Stafford
Sussex, East	Robert Hughes	St. Oswald's, Alexandra Park, Hastings
Warwickshire	Arthur W. Adams	Broad Road, Acock's Green, Birmingham
Yorkshire, North & East Ridings	G. L. Shackles	7, Land of Green Ginger, Hull
Yorkshire, West Riding	J. L. Atherton	Beech Grove, Bingley
H.M. Navy	J. S. Gibson-Sugars	*H.M.S. Cossack*, Chatham
H.M. Army	Major J. H. Leslie, R.A.	Hathersage, Sheffield

EUROPE

Denmark	S. H. Simonsen	Copenhagen
Greece	N. Philon, A.G.Sec.	Piraeus, Greece
Hungary	L. de Malczovich	Belügyministerium, Budapest
Malta	J. W. Starkey	La Valletta, Malta

ASIA

Burma	H. E. Wilkins	Moulmein, Burma
India	A. L. Vibert	Tinnevelly, Madras
,, Bengal	H. M. Rustomjee, J.P.	18, Chowringhee Road, Calcutta
,, N.W. Provinces and Oudh	W. Grierson Jackson	Allahabad
Penang	G. S. H. Gottlieb	Penang
Shanghai	J. C. Hanson	5, Hong Kong Road, Shanghai
Singapore	E. J. Khory	8, Raffles Place, Singapore

AFRICA

Gold Coast	P. A. Renner	Cape Coast
Kimberley	A. W. Adams	P.O.B. 467, Kimberley
Matabeleland	T. N. Bailey & H. M. Hole	Buluwayo, Rhodesia
Natal	T. Cook	Durban, Natal
Orange Free State, North	Dr. H. H. Browne	Bungalow, Bethlehem
" " " South	J. J. Wilson	Jagersfontein
South Africa, Eastern Division	A. Walsh	Port Elizabeth, Cape Colony
" " Western Division	C. F. Silberbauer	Rondebosch, Cape Town
South African Republic, Barberton	S. Begemann	Barberton
" " " Johannesburg	T. L. Pryce	Box 186, Johannesburg
" " " Krugersdorp	W. T. Lloyd	Maraisburg, South African Republic
" " " Pretoria	R. Baikie	Pretoria

AMERICA

Argentine Republic	C. Trevor Mold, Dis.G.M.	Buenos Ayres
Georgia	W. F. Bowe	Augusta, Georgia
Louisiana	R. Lambert, G.Sec.	Masonic Temple, New Orleans
Manitoba	R. S. Thornton	Deloraine, Manitoba
Massachusetts	C. S. Hart	Concord, Massachusetts
Minnesota	Dr. G. R. Metcalf	St. Paul, Minnesota
New Jersey	R. A. Shirreffs	571, Madison Avenue, Elizabeth, N.J.
New York	Benno Loewy	206, Broadway, New York
Ohio	S. Stacker Williams, P.G.M.	Newark, Ohio
Rhode Island	Edwin Baker, G.Sec.	70, Weybosset Street, Providence, R.I.
South Dakota	L. G. Levoy, P.G.M.	Webster, South Dakota
Tennessee	J. B. Garrett	Nashville, Tennessee
Washington	W. H. Upton, P.G.M.	Walla Walla, Washington

AUSTRALASIA

New Zealand, Auckland	W. H. Cooper	Box 244, Auckland
" " Christchurch	W. A. Carew	Christchurch
" " Nelson	Thomas Scott	Nelson
" " Wellington	G. Robertson	Wellington
Queensland	James Spiers	Mary Street, Toowoomba
" Blackall	C. Carkeek	Blackall
" Brisbane	G. Page Hanify	Box 256, Brisbane
" Bundaberg	W. E. Benbow	Bundaberg
" Cairns	A. Mears	Cairns
" Charters Towers	G. Macfarlane	Charters Towers
" Childers	W. H. Lee	State School, Childers
" Croydon	T. Bennion	Ophir Cottage, Croydon
" Dalby	F. Finch	Dalby
" Gympie	Henry Robinson	One Mile, Gympie
" Mackay	R. H. Lightfoot	Homebush, Port Mackay
" Maryborough	George Ross	Railway Station, Maryborough
" Rockhampton	A. J. Eden	Railway Station, Rockhampton
" Roma	J. R. Mayfield	Roma
" Sandgate	J. H. Bean	Gas Works, Sandgate
" Townsville	George Smith	Townsville
" Winton	J. Greenelsh	Winton
South Australia	F. Johns	Register Office, Adelaide
Tasmania	J. Brickhill, G.Sec.	33, Patterson Street, Launceston
Victoria, Melbourne	Hugh W. Sinclair	408, Collins Street, Melbourne
" Ballarat and District	J. E. Darby	33, Ligar Street, Ballarat
West Australia, Coolgardie	G. H. Strieby	Menzies, West Australia
" " Perth	E. Casper	Perth, West Australia

DIRECTORY.

ENGLAND.

Bedfordshire. Ampthill, 1018; Bedford, 1756, 2791; Leighton Buzzard, 2664.

Berkshire. Abingdon, 1847, 2065, 2296; Cookham Dean, 2667; Maidenhead, 525, 1138; Newbury, 814; Reading, 293, 1504, 1514; Windsor, 646; Wokingham, 2017.

Bristol, 44, 498, 1075, 1244, 1292, 1620, 2145, 2513, 2550.

Buckinghamshire. Amersham, 713, 851; High Wycombe, 2314, 2731.

Cambridgeshire. Cambridge, 100, 833, 1960; Ely, 1265; Wisbech, 97.

Channel Islands. Guernsey, 45, 50, 729; Jersey, 102, 1126, 1593, 2600.

Cheshire. Altrincham, 883; Ashton-upon-Mersey, 359; Birkenhead, 1e, 184, 384, 401, 549, 573, 715, 788, 868, 976, 1369, 1397, 1476, 1497, 1696, 1941, 2173, 2238, 2519, 2527; Bowden, 1015; Chester, 1641, 2637; Egremont, 2176; Frodsham, 857; Heswall, 1898; Macclesfield, 2393; Nantwich, 2194; Sale, 497; Seacombe, 1537; Timperley, 354; Warrington, 990, 2530; Wilmslow, 2278.

Cornwall. Callington, 2470; Cambourne, 130; Falmouth, 2112, 2285; Hayle, 69, 1985; Liskeard, 74, 1114, 1224, 2594; Par, 2778; Penzance, 392, 701, 772, 778; Poughill, 1608; St. Austell, 1327; St. Columb, 129, 1325; St. Ives, 2107; Truro, 60, 662, 1625, 2699.

Cumberland. Castle Carrick, 2642.

Derbyshire. Buxton, 2331; Derby, 55, 451, 1721.

Devonshire. Beaworthy, 561; Buckfastleigh, 1775; Devonport, 1836; Exeter, 40, 582, 698, 746, 836, 1143, 1373, 1374, 1685, 1719, 1972; Ivybridge, 2757; Newton-Abbott, 356, 1993; North Tawton, 2089; Okehampton, 2235; Plymouth, 948, 1125, 1329, 1483, 1658, 2463, 2674; Seaton, 2461; Teignmouth, 1069, 1215; Torquay, 1g, 13, 32, 120, 687, 2486, 2502, 2565, 2745; Torrington, 620, 912.

Dorsetshire. Blandford, 2048, 2569; Evershot, 421; Poole, 1293, 2681; Portland, 818; Sherbourne, 2710; Weymouth, 523, 1394; Wimborne, 84.

Durham. Barnard Castle, 2264; Bishop Auckland, 1032; Blackhill, 2406; Darlington, 726, 930, 2169; Durham, 574, 1643, 2561; Eaglescliffe, 2537; Gateshead, 41, 1302, 2422; Medomsley, 1956; South Shields, 1945; Sunderland, 382, 789, 2545; Thornby-on-Tees, 1458; West Hartlepool, 1240, 2776; Yarm, 1570.

Essex. Buckhurst Hill, 1121; Colchester, 2095; Great Chesterford, 2125; Ilford, 320, 1213; Kilvedon, 178; Leytonstone, 651; Maldon, 475, 555, 1033, 1936, 1989, 2243; Manningtree, 808; Plaistow, 1677; Romford, 379, 1782; Saffron Waldron, 1799; Upminster, 1279; Walthamstow, 659, 893, 1383, 1478, 2394, 2673; Wanstead, 1155; Witham, 2611; Woodford, 819, 1744, 2540; Woodford Bridge, 1949.

Gloucestershire. Cheltenham, 699, 1919, 2589; Cirencester, 1747; Gloucester, 595, 1329, 2453, 2812; Nailsworth, 485; Newent, 25; Stroud, 1169, 1407, 1728.

Hampshire. Aldershot, 994, 1204, 1986; Andover, 2812; Blackwater, 1533; Bournemouth, 52, 165, 288, 358, 553, 606, 882, 918, 1266, 1360, 2066, 2722; Boscombe, 164; Fareham, 59; Farnboro', 2495; Gosport, 162, 602, 1134, 1568, 2349, 2660; Havant, 96, 1061; Landport, 122, 157; Portsmouth, 1111, 1192, 1396, 2647; Southampton, 1598, 2399, 2787; Southsea, 2606; Winchester, 1335, 1386, 1440, 2294, 2435.

Herefordshire. Colwell, 754.

Hertfordshire. Barnet, 665; Cheshunt, 2053; Elstree, 953; Hertford, 1291; New Barnet, 1612, 1725, 2040; Sawbridgeworth, 596; St. Albans, 840, 874, 1000; Totteridge, 947; Tring, 1399; Watford, 330, 2717, 2832.

Isle of Man. Douglas, 771, 2570.

Isle of Wight. Bembridge, 1957; Sandown, 1024; Shanklin, 148; Ventnor, 79.

Kent. Ashford, 2718; Beckenham, 742, 827, 1333, 1556, 2793; Benenden, 28; Bexley, 528, 686, 843, 2782; Broadstairs, 1203; Bromley, 1h, 453, 735, 2044, 2825; Canterbury, 39, 470, 1276, 2628; Catford, 426; Chatham, 384, 1690; Chislehurst, 1630; Erith, 2474; Faversham, 48, 1118; Folkestone, 2680; Lee, 792, 1743; Maidstone, 153, 1270, 2784; Margate, 1486, 2389; Plumstead, 597, 622, 758, 2189, 2473, 2678; Ramsgate, 1a; Sandgate, 123, 1406; Sevenoaks, 2404; Shoreham, 1626; Shorncliffe, 2576; Shortlands, 1724; Sidcup, 1984, 2772; Tonbridge, 289, 618, 1085; Whitstable, 150, 2240, 2683; Woolwich, 1999, 2414, 2572, 2577.

Lancashire, Eastern Division. Accrington, 1588; Blackburn, 61, 425, 1522, 1726; Bolton, 509, 1896, 2523; Burnley, 534, 1349, 1388; Bury, 2830; Clitheroe, 2658; Darwen, 2400; Great Horwood, 800; Heaton Chapel, 1997; Horwich, 2687; Manchester, 442, 816, 830, 980, 1452, 1560, 1783, 2007, 2025, 2210, 2286, 2413, 2467, 2608, 2627, 2794, 2831; Oldham, 853; Padiham, 1153; Stockport, 373, 1314, 2337, 2419; Whalley, 2522.

Lancashire, Western Division. Heaton Moor, 160; Lancaster, 1646, 1922; Liverpool, 11, 352, 449, 822, 848, 1248, 1340, 1398, 1453, 1466, 1681, 1793, 1842, 1856, 1938, 2101, 2178, 2515, 2521, 2693; Newton-le-Willows, 163; Southport, 489, 536, 1475; St. Helens, 103; Widnes, 365, 2181; Wigan, 496, 585.

Leicestershire. Leicester, 275, 1750, 1970, 2137, 2231, 2497, 2532, 2768.

Lincolnshire. Barton-on-Humber, 2326; Crowle, 126; Gainsborough, 68; Grantham, 62; Grimsby, 94, 119; Lincoln, 58; Louth, 89, 2295, 2364; Spilsby, 2094.

London. Ib, Id, If, 9, I2, I5, I6, I9, 20, 22, 23, 26, 27, 1, 33, 37, 38, 51, 53, 169, 194, 296, 297, 299, 305, 308, 314, 316, 317, 322, 331, 332, 340, 344, 347, 349, 366, 368, 369, 370, 374, 386, 391, 399, 400, 402, 408, 409, 412, 414, 415, 416, 422, 423, 427, 434, 437, 446, 447, 457, 460, 463, 464, 466, 468, 476, 477, 478, 486, 487, 491, 505, 508, 513, 516, 522, 524, 532, 535, 542, 544, 545, 550, 554, 557, 567, 569, 570, 571, 572, 578, 579, 581, 587, 589, 604, 607, 610, 611, 612, 613, 616, 624, 625, 628, 631, 632, 633, 640, 642, 643, 654, 660, 661, 666, 667, 668, 671, 672, 680, 681, 682, 689, 693, 694, 700, 703, 717, 718, 721, 727, 728, 734, 737, 743, 745, 747, 751, 755, 761, 764, 767, 769, 773, 775, 781, 791, 795, 796, 797, 799, 801, 802, 810, 811, 813, 832, 839, 842, 845, 856, 858, 859, 862, 872, 876, 879, 880, 881, 885, 886, 888, 891, 892, 897, 899, 904, 915, 923, 925, 926, 927, 931, 933, 942, 943, 945, 951, 955, 956, 960, 964, 965, 966, 967, 968, 969, 970, 971, 973, 974, 977, 979, 982, 986, 995, 997, 1003, 1006, 1007, 1011, 1029, 1039, 1041, 1047, 1055, 1063, 1068, 1070, 1071, 1072, 1073, 1074, 1076, 1078, 1084, 1086, 1088, 1090, 1095, 1096, 1097, 1105, 1108, 1112, 1113, 1115, 1119, 1120, 1122, 1131, 1133, 1145, 1146, 1156, 1167, 1171, 1174, 1176, 1183, 1186, 1187, 1188, 1189, 1194, 1195, 1198, 1201, 1202, 1205, 1206, 1209, 1210, 1217, 1218, 1219, 1222, 1223, 1225, 1226, 1228, 1229, 1231, 1233, 1237, 1241, 1245, 1250, 1255, 1267, 1274, 1278, 1281, 1282, 1284, 1286, 1296, 1297, 1298, 1304, 1305, 1307, 1310, 1311, 1317, 1318, 1322, 1330, 1331, 1334, 1337, 1338, 1350, 1364, 1370, 1371, 1375, 1376, 1379, 1381, 1385, 1389, 1409, 1421, 1425, 1431, 1433, 1442, 1449, 1450, 1451, 1454, 1456, 1463. 1470, 1479, 1484, 1489, 1491, 1499, 1500, 1502, 1503, 1516, 1519, 1523, 1524, 1527, 1530, 1532, 1538, 1542, 1546, 1547, 1552, 1555, 1566, 1567, 1574, 1578, 1579, 1581, 1582, 1587, 1605, 1613, 1614, 1619, 1622, 1624, 1637, 1647, 1647, 1649, 1650, 1651, 1654, 1656, 1665, 1666, 1684, 1698, 1707, 1709, 1710, 1713, 1715, 1722, 1723, 1729, 1730, 1732, 1735, 1737, 1739, 1752, 1762, 1766, 1768, 1769, 1776, 1779, 1785, 1786, 1788, 1792, 1796, 1803, 1805, 1806, 1808, 1811, 1813, 1817, 1818, 1820, 1823, 1829, 1851, 1852, 1853, 1857, 1858, 1861, 1863, 1865, 1866, 1873, 1876, 1879, 1880, 1881, 1892, 1894, 1897, 1907, 1911, 1916, 1929, 1933, 1935, 1937, 1940, 1944, 1947, 1951, 1952, 1954, 1955, 1958, 1962, 1965, 1969, 1975, 1980, 2005, 2008, 2014, 2021, 2023, 2026, 2035, 2041, 2042, 2043, 2045, 2046, 2047, 2054, 2056, 2058, 2059, 2067, 2068, 2072, 2074, 2078, 2082, 2083, 2085, 2098, 2100, 2108, 2111, 2113, 2114, 2115, 2124, 2126, 2132, 2139, 2142, 2146, 2147, 2148, 2153, 2154, 2156, 2161, 2164, 2165, 2172, 2175, 2177, 2183, 2198, 2199, 2205, 2207, 2214, 2218, 2225, 2228, 2237, 2248, 2249, 2251, 2254, 2256, 2269, 2279, 2280, 2283, 2284, 2290, 2298, 2300, 2303, 2309, 2316, 2317, 2319, 2324, 2338, 2339, 2346, 2348, 2355, 2356, 2366, 2369, 2375, 2376, 2378, 2381, 2383, 2387, 2390, 2395, 2396, 2415, 2423, 2426, 2427, 2434, 2437, 2441, 2442, 2445, 2451, 2452, 2456, 2460, 2462, 2465, 2468, 2471, 2482, 2485, 2487, 2488, 2490, 2494, 2496, 2498, 2499, 2505, 2506, 2512, 2520, 2525, 2526, 2534, 2535, 2538, 2542, 2549, 2554, 2555, 2556, 2557, 2560, 2563, 2566, 2571, 2574, 2579, 2583, 2584, 2585, 2595, 2599, 2601, 2602, 2605, 2607, 2612, 2615, 2616, 2619, 2622, 2634, 2635, 2641, 2645, 2646, 2651, 2652, 2662, 2663, 2668, 2675, 2677, 2688, 2689, 2690, 2691, 2692, 2695, 2698, 2700, 2708, 2713, 2716, 2720, 2721, 2725, 2734, 2737, 2738, 2741, 2744, 2755, 2761, 2769, 2774, 2775, 2780, 2781, 2783, 2789, 2796, 2801, 2803, 2810, 2811, 2814, 2815, 2817, 2821, 2823, 2824, 2828.

Middlesex, Ealing, 957, 2110, 2129; Edgware, 1720; 2552; Enfield, 2055; Hampton Court, 121, 2270; Hanwell, 2696; Hanworth, 310; Harrow, 394; Hounslow, 1900; Isleworth, 1016; Monken-Hadley, 1765; Pinner, 1569; Southall, 1243; Stanmore, 2581, 2639; Strawberry Hill, 1882; Twickenham, 323, 2629.

Monmouthshire. Dixton, 2057.

Norfolk. Brandon, 325; East Dereham, 2377; Hunstanton, 30; King's Lynn, 46, 2344; Norwich, 407, 999, 1481, 2388, 2633; Wymondham, 500.

Northamptonshire. Northampton, 307, 641, 916, 1288, 1716, 1727, 2715; Peterborough, 669, 670, 704, 978, 1352, 2208; Stamford, 72; Wansford, 1623.

Northumberland. Acklington, 404; Berwick-on-Tweed, 66, 850, 2524; Newcastle-on-Tyne, 278, 353, 355, 448, 490, 594, 649, 707, 909, 949, 1348, 1363, 1670, 2022, 2087, 2130, 2262, 2407, 2643; North Shields, 684, 1565; Tynemouth, 932, 1402.

Nottinghamshire. Nottingham, 1517, 1874, 1946, 2073, 2188, 2374; Retford, 1994.

Oxfordshire. Bampton, 2827; Banbury, 2357; Burford, 2805; Chipping Norton, 690, 1185, 1678, 2253; Enstone, 1596; Oxford, 1254, 1427, 1469, 2223, 2268; Witney, 1066, 1812, 2477, 2809.

Shropshire. Bridgnorth, 137, 559, 762, 2327, 2372; Ludlow, 81, 2227; Market Drayton, 1295; Newport, 149, 499; Oswestry, 1275, 2593; Shrewsbury, 47, 56, 854, 1148, 1152, 1652, 1895; Wellington, 820.

Somersetshire. Axbridge, 963; Bath, 1918, 2086, 2116; Burnham, 354; Crewkerne, 1259, 2444; Frome, 1151; Weston-super-Mare, 543, 740; Yeovil, 345, 1023, 2104.

Staffordshire. Hanley, 67; Harborne, 144; Lichfield, 109, 1020; Longton, 78; Rugeley, 1065; Stafford, 2, 3, 90, 199, 1477, 1740, 2777, 2792; Stoke-upon-Trent, 85, 2596; Tamworth, 112; Uttoxeter, 484; Walsall, 76, 1137; Wednesbury, 87; West Bromwich, 1718; Wolverhampton, 146, 838, 1010, 1939, 2401.

Suffolk. Aldeburgh, 1512; Felixstowe, 564, 824, 1273, 1377, 1867, 1995, 2301, 2403, 2702; Harwich, 1617; Ipswich, 1830, 2558, 2785; Lowestoft, 1410, 1734, 2543, 2756; Yarmouth, 398, 2802.

Surrey. Barnes, 2062, 2818; Camberley, I8, 1290, 2229; Croydon, 644, 890, 1285, 1390, 1558, 1915, 2006, 2037, 2343, 2518, 2546, 2657; Egham, 748; Epsom, 435; Farnham, 3I; Godalming, 922; Guildford, 312, 894; Kingston-on-Thames, 1819; New Malden, 783, 2578; Petersham, 537; Redhill, 714, 1009, 1306, 1711, 2767; Reigate, 2I, 418, 2106, 2209, 2429; Richmond, 1044, 1312, 1342, 2730; Ripley, 1987; Sanderstead Hill, 855; Surbiton, 1926; Sutton, 903, 1182, 1242, 2032, 2049, 2447, 2630; Thornton Heath, 860, 2836; Wallington, 390, 411, 889, 1184, 1208, 2226; Wimbledon, 2739, 2740; Worcester Park, 2449; Woking, Ic.

Sussex. Battle, 603; Brighton, 547, 1064, 1106, 1193, 1717, 2080, 2281, 2636, 2701, 2728, 2770; Chichester, 852, 2790; Eastbourne, 455, 1445, 2257, 2614; Hastings, 526, 592, 1050, 1405, 1424, 2430, 2536; Northiam, 518; Robertsbridge, 1344; Rye, 623, 1455; St. Leonards, 438, 2099, 2350, 2798; Worthing, 2726.

Wales, North. Anglesey, 1413; Bala, 1289; Bangor, 1051; Caernarvon, 2151; Conway, 2052; Llanberis, 1862; Llandudno, 2573; Menai Bridge, 2509; Mold, 306; Portmadoc, 1644, 1850; Rhyl, 2402; Wrexham, 458.

Wales, South Eastern Division. Cardiff, 439, 1246, 1412; Swansea, 287.

Wales, South Western Division. Haverfordwest, 1443; Saundersfoot, 1505.

Warwickshire. Atherston, 517; Birmingham, 139, 303, 336, 397, 472, 563, 749, 900, 1404, 1738, 1846, 1901, 1906, 2002, 2307, 2466, 2547, 2754, 2806; Solihull, 1332; Stratford-on-Avon, 1891.

Westmoreland. Kirkby-Lonsdale, 2187, 2480; Milnthorpe, 348.

Wiltshire. Pewsey, 2723; Salisbury, 1172; Trowbridge, 2724.

Worcestershire. Mosely, 1147; Worcester, 1790, 1950.

Yorkshire, North and East Ridings. Beverley, 1038; Bridlington Quay, 2093; Goole, 941; Guisborough, 2134; Hull, 29, 42, 107, 188, 452, 471, 688, 776, 1602, 1914, 1992, 2081, 2109, 2131; Marske-by-the-Sea, 1441; Malton, 86; Middlesborough, 790, 1473, 2507; Redcar, 110, 1781; Scarborough, 116, 1603; Selby, 80, 695, 2263; Stokesley, 652; Wensley, 501; York, 10, 54, 136, 152, 277, 723, 1216, 2075, 2084, 2222, 2416.

Yorkshire, West Riding. Barnsley, 127; Bingley, 357, 1682, 2333, 2609, 2686; Boston Spa, 558; Bradford, 798, 1083, 1256, 1583, 1742, 1828, 1908, 1917, 2120, 2167, 2255; Brighouse, 506; Dewsbury, 1430, 2020, 2592; Doncaster, 2659; Elland, 2363; Halifax, 43, 1170, 1313, 1343, 2150; Harrogate, 405, 1590, 1736, 2140, 2819; Huddersfield, 950, 1008, 2682; Leeds, 4, 156, 378, 483, 673, 983, 1035, 1045, 1058, 1434, 1535, 1591, 1712, 1749, 1774, 1814, 1910, 2204, 2244, 2336, 2358, 2632, 2644, 2648, 2749, 2762, 2795; Penistone, 124; Pontefract, 1161; Rotherham, 104, 1400; Saltaire, 64; Settle, 546, 601; Sheffield, 168, 474, 556, 870, 1057, 1207, 1356, 1432, 1610, 2156, 2432, 2656; Shipley, 1025; Skipton, 2750; Sowerby Bridge, 117; Wakefield, 1963, 2393.

SCOTLAND.

Aberdeen, 938, 2746; Ardrishaig, 1672; Ardrossan, 217; Ballindalloch, 1702; Carnoustie, 1629; Dumfries, 901, 1101, 1428; Dundee, 212; Dunoon, 794; Edinburgh, 311, 580, 779, 806, 1004, 1423, 1529, 1659, 1871, 1927, 2421; Falkirk, 481; Glasgow, 17, 279, 367, 383, 591, 638, 648, 653, 706, 878, 1005, 1012, 1392, 1415, 1435, 1509, 1553, 1628, 1660, 1662, 1673, 1693, 1854, 1872, 1899, 2211, 2289, 2323, 2742; Grangemouth, 807; Hawick, 782, 1197, 1976, 2758; Helensburgh, 599; Innerleithen, 396; 2335; Inverness, 560, 1487, 1498, 1687, 1697; Kelso, 393, 1191; Kingussie, 1703; Kircudbright, 1676; Kirkwall, 805; Langholm, 1149; Melrose, 514; Newton Stewart, 1494; Perth, 2345; Shotts, 2352; St. Andrew's, 1447, 2216; Stirling, 939; Stranraer, 301.

IRELAND.

Ballymena, 210; Ballinasloe, 2353; Ballygawley, 1859; Belfast, 201, 2036, 2170, 2458; Beltinglass, 2063; Blackrock, 1283; Boyle, 712; Castletownbere, 765; Cork, 866, 1839, 2428 Donnybrook, 461; Dublin, 14, 429, 621, 674, 716, 744, 1028, 1077, 1249, 1401, 1465, 1789, 1923, 1930, 1968, 2103, 2439, 2598, 2679; Edgworthstown, 1807; Enniskillen, 655; Galway, 2234; Glanmire, 431; Holywood, 1037; Lisburne, 211; Lurgan, 202, 719; Magenny, 1164; Newry, 821; Parsonstown, 2299; Rathfriland, 1403; Wexford, 2003.

AFLOAT.

763, 914, 1110.

EUROPE.

Austria. Teodo, 2380; Vienna, 2004, 2475.

Belgium. Antwerp, 252, 253, 2820; Brabant, 1123 Brussels, 34; Mons, 1107.

Denmark. Copenhagen, 2015, 2318.

Germany. Altenburg, 254; Berlin, 24, 255, 1036; Brunswick, 256; Cassel, 436; Charlottenburg, 443, 2765; Cölln-Elbe, 2829; Frankfort-on-Maine, 1141; Gera, 1026; Hamburg, 25, 26, 2704; Jena, 440; Leipsic, 2245; Perleberg, 1903; Stendal, 2711.

Greece. Piraeus, 2019.

Holland. Amsterdam, 630, 913. The Hague, 27; Rotterdam, 1429.

Hungary, Budapest, 24, 309, 1511.

taly. Rome, 1043.

Norway. Christiania, 1600, Eidsvold, 1572; Trondhjem, 1046; Stavanger, 2580.

Sweden. Jönköping, 895; Stockholm, 2835.

Switzerland. Geneva, 2654.

MEDITERRANEAN.

Crete, 2590; Cyprus, 171, 182, 1367; Gibraltar, 5, 57; Malta, 6, 609, 760, 988, 1301, 1531, 1639, 2391.

AFRICA.

Bechuanaland. Palapye, 2650.

Egypt. Alexandria, 1771; Assiout, 863; Cairo, 257, 511, 823, 1130; Fayoum, 865; Port Said, 987.

West Coast. Cape Coast, 93, 2122.

Griqualand, Barkly West, 1104; Beaconsfield, 482; Kimberley, 302, 803, 829, 1158, 1200, 1520, 1688, 2010, 2464; Klipdam, 1303; Longlands, 1089, 1701.

Natal. Durban, 7, 539, 584, 683, 705, 759, 844, 936, 940, 981, 1014, 1031, 1221, 1247, 1575, 1607, 2359, 2551; Mount Ayliff, 902; Newcastle, 462; Noodsberg, 334; Pietermaritzburg, 140, 708, 1021, 1062, 1253, 1358, 1604, 1661, 2206; Pine Town, 1942.

Orange Free State. Bethlehem, 583, 1300, 2118, 2503; Bloemfontein, 1116, 1199, 2119, 2478; Brandfort, 2064; Ficksburg, 1127, 1875, 2410; Jagersfontein, 494, 1163, 1953, 2748; Senekal, 1573; Winburg, 1087, 1357; Vrede, 1378.

Rhodesia. Buluwayo, 381, 873, 1354, 1393, 1966, 2097; Salisbury, 861, 2736; Umtali, 826, 1277.

South Africa, Eastern Division. Aliwal North, 159, 1252; Cradock, 125, 363; East London, 145, 1264; Emtento, 2459; Engcobo, 730, 731, 1294; Grahamstown, 98, 222, 362, 935, 1800, 1887, 2371, 2669, 2719; King William's Town, 972, 1426, 2351; Middleton, 2655; Mughaleen, 329; Port Elizabeth, 88, 360, 548, 657, 725, 1042, 1196, 1261, 2136, 2197, 2272, 2483, 2603, 2623; Queenstown, 1705; Somerset East, 1924.

South Africa, Western Division. Capetown, 16, 28, 193, 203, 219, 245, 250, 326, 335, 413, 565, 598, 626, 685, 709, 736, 849, 996, 1017, 1258, 1315, 1345, 1346, 1347, 1417, 1618, 1657, 1694, 1748, 1773, 1824, 1864, 2001, 2060, 2077, 2117, 2121, 2152, 2239, 2242, 2311, 2312, 2341, 2411, 2438, 2446, 2448, 2472, 2493, 2528, 2539, 2553, 2587, 2684, 2727, 2753, 2826, 2834; Malmesbury, 249, 424, 679, 1545, 2195, 2424; Mossel Bay, 480; Oudtshoorn, 158; Paarl, 248; Riversdale, 251; Stellenbosch, 757, 2202; Touw's River, 1599; Worcester, 135, 1528.

South African Republic. Barberton, 229, 246, 444, 961, 985, 1100, 1299, 1341, 1526, 1787, 1932, 2613, 2759; Boksburg, 1419, 1795, 2261; Haartebeestfontein, 2671; Florida, 1144, 1902; Germiston, 465; Heidelberg, 375, 1102, 1909, 2329; Johannesburg, 186, 187, 216, 228, 236, 238, 247, 298, 300, 343, 445, 467, 488. 697, 739, 752, 766, 774, 785, 846, 911, 1081, 1129, 1180, 1320, 1493, 1510, 1548, 1549, 1550, 1551, 1631, 1632, 1699, 1755, 1761, 1816, 1884, 1959, 1973, 2009, 2028, 2079, 2128, 2135, 2159, 2162, 2259, 2287, 2291, 2398, 2431, 2491, 2697; Krugersdorp, 896, 2258, 2274, 2275, 2365, 2541, 2620; Lindequi's Drift, 992; Maraisburg, 337; Middelburg, 2102, 2653; Pretoria, 143, 234, 377, 908, 1027, 1060, 1576, 1758, 1763, 1868, 1893, 2012, 2186, 2310, 2457, 2568; Roodepoort, 1414, 1561, 1636, 1638, 1815, 1920, 2069, 2133, 2586; Zeerust, 175, 2408, 2685.

ASIA.

Bengal. Calcutta, 218, 541, 677, 944, 1784, 2220; Darjeeling, 185.

Bombay. Bombay, 519, 2277, 2760; Hyderabad, 678, 1178; Indore, 1093; Karachi, 92; Kamptee, 2088; Saugor, 172; Poona, 2479.

Burma. Mandalay, 1518, 1655; Moulmein, 77, 656, 711, 1328, 1645, 1860, 2567, 2712; Rangoon, 9, 82, 99, 741, 1634, 1931; Shwebo, 919.

Ceylon. Colombo, 2476.

China. Hong Kong, 75, 1117, 1272; Shanghai, 13, 291, 815, 1154, 1234, 2370; Tientsin, 450.

Eastern Archipelago. Johore, 2092; Penang, 273, 515, 1142; Selangor, 176, 864, 1324, 1981, 2232; Singapore, 12, 73, 114, 884, 1515, 1541; Taiping, 166.

Java. Batavia, 2804.

Madras. Bangalore, 877, 1109; Bellary, 71; Calicut, 2670; Coorg, 1708; Madras, 10, 49, 115, 192, 339, 538, 605, 1159, 1326, 1439, 1821, 1822, 1837, 1878, 1974, 2193, 2221, 2313, 2450, 2454, 2533, 2591, 2676; Madura, 179; Mysore, 636; Ootacamund, 118, 2213, 2250, 2342; Rajahmundry, 952; Saidapet, 346; Secunderabad, 2031; Tarikere, 975, 1525, 1827; Tinnevelly, 777, 2597; Travancore, 2588; Vizagapatam, 195, 702, 786, 984, 2196, 2386, 2617; Wellington, 635.

North West Provinces. Agra, 198; Allahabad, 65, 614, 804, 1438, 1584, 1704, 1982; Azamgarh, 1362; Bahraich, 1257; Etawah, 1501, 2215; Jhansi, 113; Kumaon, 1998; Lucknow, 1211; Meerut, 223, 1287; Moradabad, 2219; Mhow, 2618; Saharanpur, 1925; Sitapur, 173, 921, 2030; Siruvallur, 2625.

Punjab. Gora Gali, 576; Jullundun, 989; Lahore, 8, 1177, 1757; Rawal Pindi, 151, 1490; Sialkote, 106; Simla, 70.

Siam. Bangkok, 2559.

AUSTRALASIA.

Fiji. Suva, 722.

New South Wales. Armidale, 1967; Cobar, 1592, 1948; Cootamundra, 1759; Gundagai, 1767; Inverell, 825, 1485, 2203; Kiama, 2417; Moulamien, 2813; Newcastle, 441, 1905, 2096; Sydney, 32, 290, 907, 1835, 1971, 2340.

New Zealand, North Island. Auckland, 419, 768, 1079, 1668, 2061, 2379, 2604; Hawkes Bay, 1468, 2024; New Plymouth, 562; Taranaki, 269; Wellington, 29, 128, 174, 271, 2157, 2322, 2729.

New Zealand, South Island. Blenheim, 1181; Christchurch, 645, 753, 1190, 1269, 1408, 1580, 2143, 2184, 2330, 2703; Dunedin, 268; Marlborough, 1082; Morrinsville, 720; Nelson, 91, 270, 507, 954, 1536, 2265, 2306; Palmerstone, 142; Reeftown, 272.

Queensland. Allora, 183; Aramac, 177; Barcaldine, 141; Blackall, 647, 817, 920, 934, 1316, 1679, 1848, 2090, 2315, 2516; Bollon, 1840; Boonah, 1002; Bowen, 1669; Brisbane, 14, 15, 95, 161, 197, 204, 208, 209, 220, 221, 225, 239, 244, 295, 351, 410, 540, 566, 627, 692, 750, 784, 793, 1054, 1092, 1179, 1232, 1262, 1351, 1482, 1595, 1653, 1667, 1674, 1791, 1877, 1934, 2217, 2328, 2764, 2771; Bundaberg, 138, 230, 452, 834; Cairns, 1780; Charleville, 181; Charters Towers, 131, 233, 328, 831, 1238, 1680, 2332, 2714; Childers, 1099, 1594, 2779; Chinchilla, 1870; Clifton, 380; Condamine, 1128; Croydon, 232, 456, 1446, 1764; Cunnamulla, 241, 2709; Dalby, 1019; Gatton, 590; Gayudah, 1683; Georgetown, 428, 1001, 1162, 1597; Gladstone, 593, 1448; Glencoe, 1831; Goombungee, 333; Gowrie, 1706; Greenmount, 1633; Gympie, 111, 243, 608, 1372, 1480, 1883, 1928, 2168, 2362; Herberton, 504, 1361, 1770; Howard, 2751; Hughenden, 1692; Humpy Bong, 2624; Laidley, 170,

575; Longreach, 190, 2011, 2141; Mackay, 133, 196, 207, 227, 1464, 1534, 1544, 1627, 1845, 1988, 2503, 2661, 2732; Maryborough, 206, 1801, 2191; Mount Morgan, 215, 231; Mutdapilly, 2666; Muttaburra, 2531; Nambour, 242, 1471; Nobby, 2033; Nudgee, 1411; Pittsworth, 998, 1436; Port Douglas, 155; Richmond, 473; Rockhampton, 105, 224, 430, 510, 910, 958, 1013, 1049, 1132, 1384, 1459, 1467, 1809, 1888, 2000, 2510; Roma, 147, 226, 946, 1611, 1695, 1777, 2564; Sandgate, 237, 433, 1977, 1979, 2297; Springsure, 154; Stanthorpe, 1462; Tambo, 200; Taroom, 710; Thargonindale, 2455; Thursday Island, 240, 917, 1964; Toowoomba, 213, 235, 313, 321, 341, 527, 619, 663, 959, 991, 1239, 1472, 1495, 1496, 1521, 1557, 1601, 1621, 1745, 1885, 1943, 2123, 2166, 2174, 2361, 2382, 2405, 2433, 2484, 2489, 2548, 2752; Townsville, 134, 189, 205, 214, 1098, 1271, 1368, 1380, 1797, 1832, 2347; Warwick, 531, 875, 1559, 1844, 2029; Winton, 180, 304, 1166, 2138, 2436, 2733; Wynnum, 1826.

South Australia. Adelaide, 30, 264, 406, 1236, 1457, 1798, 2018, 2236, 2504, 2649, 2799; Broken Hill, 1691; Gawler, 261; Norwood, 263; Strathalbyn, 262.

Tasmania. Deloraine, 738; Gladstone, 2320; Launceston, 552, 1103, 1422, 1675, 1731, 1983, 2185.

Victoria. Ballarat, 266, 493, 520, 568, 634, 847, 869, 929, 1214, 1230, 1539, 1554, 1671, 1804, 2469, 2511; Benalla, 1585; Broughton Park, 2367; Canterbury, 2182; Castlemaine, 1160; Fitzroy, 1855; Geelong, 265; Mansfield, 1778; Melbourne, 31, 417, 468, 867, 1460, 1543, 1563, 2179, 2282, 2321, 2368; Middle Brighton, 2514; Port Fairy, 267, 993; Tallarook, 1395; Yarra, 1841; Yea, 906.

Western Australia. Bulong, 2160, 2443; Freemantle, 639, 1139; Perth, 342, 459, 664, 696, 756, 924, 1034, 1091, 1263, 1355, 1461, 1577, 2640.

SOUTH AND CENTRAL AMERICA.

Belize, Brit. Honduras, 1689; Buenos Ayres, 11, 83, 108, 191, 327, 962, 1053, 1157, 1227, 1323, 1606, 1746, 1825, 1859, 1886, 2050, 2797; Georgetown, Demerara, 533; Monte Video, 101; Rio de Janeiro, 492, 1437, 1754, 1913; Rosario de Santa Fé, Argentine Republic, 132, 1741.

WEST INDIES.

Bridgtown, Barbados, 167; Havana, Cuba, 1996, 2180; Sagua-la-Grande, Cuba, 1067.

CANADA.

Aylmer, Quebec, 1540; Charlottetown,, P.E.I., 2610; Deloraine, Man., 258, 2529; Halifax, N.S., 2212; Hamilton, Ont., 36, 1751; Kingston, Ont., 1834; Ladner, B.C., 2127; Melita, Ont., 637, 809; Montreal, 63; Moosomin, N.T.W., 1869; Nanaimo, B.C., 512; Ottawa, 292; Qu'Appelle, Assa., 2076, 2233; Toronto, 2158; Victoria, B.C., 2747; Winnipeg, Man., 2266.

UNITED STATES OF AMERICA.

Alabama. Armiston, 2544; Birmingham, 274.

Arkansas. Hotsprings, 2360.

California. Los Angeles, 285; Montecito, 454; Sacramento, 2105; San Francisco, 2027.

Colorado. Denver, 1168; Leadville, 615, 1772.

Connecticut. Bridgport, 2016; New Haven, 887.

District of Columbia. Washington, 35, 276, 2325.

Florida. De Land, 2786; Gamesville, 1418; Melbourne, 2420; Ormond, 650.

Georgia. Atlanta, 577, 1165, 1889; Augusta, 318, 521, 828, 835, 1135, 1136, 1359, 1366, 1488, 2246; Savannah, 1912; Waynesborough, 2230, 2626.

Illinois. Chicago, 2354, 2638, 2773, 2816; Peoria, 395; Quincey, 1420, 2149, 2707.

Indiana. La Porte, 841.

Indian Territory. Ardmore, 1080.

Iowa. Cedar Rapids, 17; Des Moines, 1173.

Kansas. Ossawatomie, 479.

Kentucky. Brookesville, 2392; Louisville, 18, 2412.

Louisiana. Donaldsonville, 2501; New Orleans, 315, 551, 1319, 1382, 1562, 2034, 2091.

Maine. Brunswick, 1251; Portland, 280, 928.

Maryland. Baltimore, 2260, 2308; Cumberland, 1040.

Massachusetts. Boston, 19, 1150, 1268, 1589, 2201; Concord, 495, 588, 1260, 1733, 2800; Gloucester, 2200; Springfield, 530.

Michigan. Benton Harbour, 1686, 2292; Detroit, 259, 286, 294, 586, 780, 1663, 1760, 2039; Grand Haven, 2241.

Minnesota. Duluth, 281; Minneapolis, 282; Morris, 1235; St. Claud, 420; St. Paul, 617, 675, 1308, 1794, 1833, 1912, 2384, 2562, 2788, 2822.

Missouri. Kansas City, 2500, 2808.

Montana. Helena, 20; Missoula, 658.

Nebraska. South Omaha, 1508.

New Jersey. Bound Book, 787; Elizabeth, 1609, 2305, 2766; East Orange, 503, 1048; Flemington, 871; Hopewell, 1810; Newark, 1890; Paterson, 2409; Plainfield, 1391, 1444; Woodbridge, 2252.

New Mexico. Socorro, 2271.

New York. Albany, 388, 2440; Balston Spa, 2672; Brooklyn, 319, 372, 1991, 2575; Glens Falls, 1353; Lima, 361; New York, 21, 338, 376, 502, 898, 1220, 1321, 1336, 1506, 1640, 1642, 1802, 2190, 2192, 2247, 2385, 2397, 2621, 2631, 2763.

North Dakota. Ellendale, 1513; Fargo, 2517; Grand Forks, 1365; Willow City, 1056.

Ohio. Cleveland, 629; Delaware, 2276, 2665; Newark, 2735, Zanesville, 1387, 2492.

Oregon. Portland, 2051.

Pennsylvania. Easton, 1280; Hanover, 2304; Harrisburg, 1022, 1140, 1564; Hazleton, 1700; Merion, 2163; Philadelphia, 529, 812, 1059, 1212, 1474, 1492, 1616, 1664, 1714, 1843, 1978, 2144; Pittsburg, 600; Reading, 324; Sewickley, 2418; Towanda, 732.

Rhode Island. Providence, 350, 387, 1030, 1124, 1175, 1507, 1635, 1990, 2267, 2302, 2694, 2705.

South Carolina. Camden, 770; Spartanburg, 1753.

South Dakota. Aberdeen, 2481; Deadwood, 371; Flandreau, 2013, 2373; Webster, 1615.

Tennessee. Chattanooga, 676, 1416, 1904, 2334; Memphis, 403, 733, 1571, 2070, 2071, 2273; Nashville, 837, 1052, 1094, 1309, 2224.

Texas. Dallas, 724.

Vermont. Bennington, 2425.

Virginia. Amherst Court House, 905; Charlottesville, 937; Hampton, 2171; Richmond, 22, 691.

Washington. Anacortes, 260; New Whatcom, 2743; Seattle, 1586, 2706; Snohomish, 1961; Tacoma, 283, 1838, 2288; Walla Walla, 284, 2582.

West Virginia. Wheeling, 385.

Wisconsin. Milwaukee, 23.

Wyoming. Casper, 2833.

ABBREVIATIONS.

MASONIC.

A.	Arch, Assistant
A.G.	Assistant Grand
B.	Bearer
C.	Ceremonies, Constitution
Ch.	Chaplain
Chap.	Chapter
Com.	Committee
D.	Director, Deacon, Dutch
D.C.	Director of Ceremonies
(D.C.)	Dutch Constitution
D.M	Director of Music
Dep.	Deputy, Depute (*Scotch*)
Dep.Dis.	Deputy District
Dep.Pr.	Deputy Provincial
Dis.	District
Dis.A.G.	District Assistant Grand
Dis.G.	District Grand
Div.	Division
E.	Ezra, English, Excellent
(E.C.)	English Constitution
G.	Grand, Guard
G.Ch.	Grand Chaplain
G.Chap.	Grand Chapter
G.D.	Grand Deacon
G.D.C.	Grand Director of Ceremonies
G.H.	Grand Haggai
G.H.P.	Grand High Priest (*Am. & Irish R.A.*)
G.J.	Grand Joshua
G.L.	Grand Lodge
G.M.	Grand Master
G.O.	Grand Organist
G.P.	Grand Principal (R.A.)
G.Pt.	Grand Pursuivant
G.R.	Grand Registrar
G.S.B.	Grand Sword Bearer
G.Sc.E.	Grand Scribe Ezra
G.Sec.	Grand Secretary
G.St.B.	Grand Standard Bearer
G.Stew.	Grand Steward
G.So.	Grand Sojourner
G.Sup.	Grand Superintendent (R.A.)
G.Sup.W.	Grand Superintendent of Works
G.Treas.	Grand Treasurer
G.W.	Grand Warden
G.Z.	Grand Zerubbabel
H.	Haggai
H.P.	High Priest (*American & Irish R.A.*)
I.	Irish, Inner
(I.C.)	Irish Constitution
I.G.	Inner Guard
J.	Joshua, Junior
J.D.	Junior Deacon
J.W.	Junior Warden
K.	King (*American & Irish R.A.*)
L.	Lodge
M.	Master, Most
Mem.	Member
M.E.	Most Excellent
M.W.	Most Worshipful
N.	Nehemiah
O.	Organist
Or.	Orator
P.	Past, Principal, Priest (*Am. & I.R.A.*)
P.Dep.	Past Deputy
P.Dep.Dis.	Past Deputy District
P.Dep.Pr.	Past Deputy Provincial
P.Dis.	Past District
P.Dis.G.	Past District Grand
P.G.	Past Grand
P.H.	Past Haggai
P.H.P.	Past High Priest (*Amer. & Irish R.A.*)
P.J.	Past Joshua
P.K.	Past King (*American & Irish R.A.*)
P.M.	Past Master
P.Pr.	Past Provincial
P.Pr.G.	Past Provincial Grand
Pr.	Provincial
Pr.G.	Provincial Graud
Pt.	Pursuivant
P.Z.	Past Zerubbabel
R.	Registrar, Right
R.A.	Royal Arch
R.W.	Right Worshipful
S.	Senior, Scottish, Sword
S.B.	Sword Bearer
(S.C.)	Scottish Constitution

MASONIC—(*Continued*).

Sc.	Scribe
Sc.E.	Scribe Ezra
Sc.N.	Scribe Nehemiah
S.D.	Senior Deacon
Sec.	Secretary
So.	Sojourner
Stew.	Steward
St.	Standard
Sub.	Substitute (*Scottish*)
Sup.	Superintendent
Sup.W.	Superintendent of Works
S.W.	Senior Warden
Treas.	Treasurer
V.	Very
V.W.	Very Worshipful
W.	Warden, Worshipful, Works
W.M.	Worshipful Master
Z.	Zerrubbabel

SOCIAL AND MILITARY.

A.D.C.	Aide de Camp
A.M.S.	Army Medical Service
Bart.	Baronet
B.C.S.	Bombay or Bengal Civil Service
C.B.	Companion of Order of the Bath
C.I.E	Companion of Order of the Indian Empire
C.M.G.	Companion of Order of SS. Michael and George
C.S.I.	Companion of Order of the Star of India
	(N.B. K. or G. prefixed to the above signifies Knight Commander, or Knight Grand Cross of the Order concerned.)
D.L.	Deputy Lieutenant
D.S.O.	Distinguished Service Order
Hon.	Honorable
I.C.S.	Indian Civil Service
I.M.	Indian Marine
I.M.S.	Indian Medical Service
I.S.C.	Indian Staff Corps
J.P.	Justice of the Peace
Kt.	Knight
M.L.C.	Member of Legislature Council
M.P.	Member of Parliament
R.A.	Royal Artillery
R.E.	Royal Engineers
R.H.A.	Royal Horse Artillery
R.N.	Royal Navy

PROFESSIONAL.

A.M.	Master of Arts
A.K.C.	Associate of King's College
B.A.	Bachelor of Arts
B.C.L.	,, of Civil Law
B.Ch.	,, of Surgery
B.Sc.	,, of Science
C.A.	Chartered Accountant
C.E.	Civil Engineer
C.S.	Chemical Society
C.M.	Master in Surgery
Dr.	Doctor
D.C.L.	,, of Civil Laws
D.D.	,, of Divinity
D. Lit.	,, of Literature
D. Sc.	,, of Science
G.S.	Geological Society
I.C.	Institute of Chemists
I.C.E.	,, of Civil Engineers
I.E.E.	,, Electrical Engineers
I.M.E.	,, Mining Engineers
I.Mech.E.	,, Mechanical Engineers
I.N.A.	,, Naval Architects
I.I.	Imperial Institute
L.D.S.	Licentiate in Dental Surgery.
LL.B.	Bachelor of Laws
LL.D.	Doctor of ,,
LL.M.	Master of ,,
Lic. Mus.	Licentiate of Music
L.S.	Linnæn Society
M.A.	Master of Arts
M.B.	Bachelor of Medicine
M.D.	Doctor of Medicine
Mus. Doc.	,, of Music
P.	President
Ph. D.	Doctor of Philosophy
Prof.	Professor
P.W.D.	Public Works Department
Q.C.	Queen's Counsel
R.A.	Royal Academy
R.A.S.	,, Asiatic Society (*Members*)
R.A.S.	,, Astronomical Society (*Fellows*)
R.C.I.	,, Colonial Institute
R.C.P.	,, College of Physicians
R.C.S.	,, ,, ,, Surgeons
R.C.V.S.	,, ,, ,, Veterinary Surgeons
R.G.S.	,, Geographical Society
R.H.S.	,, Historical Society (*Fellows*)
R.H.S.	,, Horticultural Society (*Members*)
R.I.	,, Institute of Painters in Water Colours
R.I.A.	,, Irish Academy
R.I.B.A.	,, Institute of British Architects
R.S.	,, Society
R.S.E.	,, ,, Edinburgh
R.Z.S.	,, Zoological Society
S.A.	Society of Arts (*Members*)
S.A.	,, of Antiquaries (*Fellows*)
S.C.L.	Student of Civil Law
S.I.	Institute of Surveyors
S.S.	Statistical Society
V.P.	Vice President

NOTE.—A. M. or F. prefixed to letters indicating an Institute or Society stands for Associate, Member or Fellow of the Society in question.